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# THE CHRISTIAN REMEMBRANCER.

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[VOL. III.]

## DOCTRINE OF THE CHURCH OF ENGLAND CONCERNING GOOD WORKS.

THE length to which several questions unexpectedly extended, prevented us from concluding our remarks upon the Homilies and the Necessary Erudition, in the last Number of our publication; and we are consequently reduced to the disagreeable necessity of beginning a new year with an old subject.

The only apology which we have to offer for this breach of literary etiquette must be found in the evidence which we are now to bring forward, respecting the real doctrines of the English Church. It has appeared already, that the Homilies do not teach individual Predestination; or reprobation; or the consummate depravity of human nature, or Calvinistic regeneration; and it has further appeared that their definitions of Faith, Free-will, and Justification, do not materially differ from what was written upon those subjects probably by Crammer, in the reign of Henry VIII. and has been denounced as Popish and Semi-popish, by the Calvinist and Semi-calvinist. It remains to inquire into the doctrines of the Church respecting good works, and final perseverance.

There is a chapter upon the former in the Necessary Erudition; from which we submit the following extracts to the consideration of the reader.

“And whereas we speak of Good Works, it is to be understood, that we  
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mean not only of outward corporal acts and deeds, but also and rather of all inward spiritual works, motions, and desires; as the love and fear of God, joy in God, godly meditations and thoughts, patience, humility, and such like. And also it is to be understood, that by Good Works we mean not the superstitious works of men's own inventions, which be not commanded of God, nor approved by his word; in which kind of works many Christian men, and especially of them that were lately called religious (as monks, friars, nuns, and such other,) have, in times past, put their great trust and confidence. Nor yet we mean not of such mortal acts, as be done by the power of reason, and natural will of man, without Faith in Christ; which albeit of their own kind they be good, and by the law and light of nature man is taught to do them, and God also many times doth temporally reward men for doing the same; yet they be not meritorious, nor available to the attaining of everlasting life, when they be not done in the Faith of Christ; and therefore be not accounted among the Good Works, whereof we do here intreat. But we speak of such outward and inward works, as God hath prepared for us to walk in, and be done in the Faith of Christ for love and respect to God; and cannot be brought forth only by man's power, but he must be prevented and holpen thereto by a special Grace.

“And these works be of two sorts: For some be such as men, truly justified and so continuing, do work in charity of a pure heart, and a good conscience, and an unfeigned Faith. Which Works although they be of themselves unworthy, imperfect, and unsufficient; yet forasmuch as they be done in the Faith of Christ, and by the virtue and merits of his Passion, their unperfectness is supplied: the merciful goodness of God accepteth them, as an observation and fulfilling of his law, and they be the very service of God, and be meritorious towards the attaining of

everlasting life. And these be called the Works and fruits of righteousness.

"Other works there be, which be not so perfect as these; and yet they be done by the Grace of God in Faith and good affection of heart towards God: as those be, which men, that have been in deadly sin, and by Grace turn to God, do work, and bring forth, upon respect and remorse that they have for their offences done against God. And these may be called properly the works of penance. As for example: When a sinner, hearing or remembering the Law of God, is moved by Grace to be contrite and sorry for his offences; and beginneth to lament his estate, and to fall to prayer and other good deeds, seeking to avoid the indignation of God, and to be reconciled to his favour: these Works come of Grace; but yet this man is not to be accounted a justified man, but he is yet in seeking Remission of his sins and his Justification,\* which the anguish of his own conscience telleth him that he yet wanteth; but he is in a good way; and by these means doth enter into Justification; and if he do proceed, and with hearty devotion seek for further Grace, he shall be assured of Remission of his sins, and attain his Justification, and so be made able and meet to walk in the very pure service of God with a clean conscience, and to bring forth the foresaid Works of righteousness in Christ, which he cannot do afore he be justified.

"And that such works of penance, as we have spoken of, be required to the attaining of Remission of sins and Justification, it is very evident and plain by Scripture; as when our Saviour Christ saith †, *Be penitent and believe the Gospel*; that is to say, first be contrite, and knowledg your sins; and then receive the glad tidings of Remission of your sins. And St. John Baptist preached penance, and made a way unto Christ, and taught men which came unto him what they should do to come unto Christ, and to have Remission of sins by him, as it is written in the third chapter of Luke: and specially that they which be once christened, and afterward fall from the Grace of God by mortal sin, cannot recover their Justification without penance, it is plain by the saying of Peter unto Simon Magnus, where he saith ‡, *Do penance for this thy wickedness, and pray God if peradventure this thought of thy heart may be forgiven unto thee*.

"And, truly, this way and form of doctrine is to be observed, which is the very

trade of Scripture, wherein men be taught first to leave sins, or to return by works of penance unto God; and that then they shall receive remission of sins and justification. And although such works of penance be required in us towards the attaining of remission of sins and justification; yet the same justification and remission of sins is the free gift of God, and conferred unto us gratis, that is to say, of the grace of God; whereby we doing such things, and having such motions and works of penance, be prepared, and made more apt, to receive further grace of remission of our sins and justification.

"And it is not inconvenient that such things should through grace be done by us first, and yet it should be said, that we receive the said gift freely. For Christ saith, in the Revelation of St. John, *Qui sitit, veniat, et qui vult, accipiat aquam vitę gratis; He that is thirsty, let him come; and he that will, let him take the water of life freely*. Where he affirmeth this gift of God to be freely given and conferred: and yet there is some labour before, as, to have a will and desire to come; which coming cannot be without availing by faith and penance, and proceeding in the same, and so to take the water of life, that is to say, justification through our Saviour Christ, which once received in Baptism, or after Baptism being recovered by penance, although man daily do offend and fall into divers venial sins by reason of his infirmity and weakness and therefore hath need of continual and daily repentance, yet as long as he consenteth not to deadly sin, he loseth not the state of his justification, but remaineth still the child of God, and being in that state, hath power by God's Grace dwelling in him to do such works, as by acceptation of God through Christ be counted work of righteousness, and do serve for the preservation and increase of his further justification, and be appointed by God's most gracious promise to have everlasting reward in heaven. Which both would an outward works be not only the declaracion of our faith and confidence in God, and of the grace which we have received, but also a continual exercise, nourishment, preservation, increase, and perfection of the same. For if we should not, after that we have professed Christ, apply ourselves to work well, according to our profession; then should we fall from the grace of God, and the estate of righteousness, which we were once set in, and be

\* St. Mark i."

† Acts vii."

Apoc. xii."

come again the servants of sin. And as St. Peter saith, \* *We should be in worse case, than we were before we received the knowledge of Christ.*" P. 38.

"And to ascribe this dignity unto good works, it is no derogation to the grace of God. Forasmuch as it is to be confessed, that all good works come of the grace of God. And our merits, as St. Augustin saith, be but the gifts of God. And so we may not glory nor look back on our own worthiness or dignity, which is naught, as of ourselves; but of the only acceptation of God's mercy. And, therefore, we must, as St. Paul saith, † *Extend ourselves to that which is afore us, to the reward of the heavenly calling which is in Christ: and still proceed in good works, knowing ourselves to be evermore greater debtors to God for his grace.* And when we have done all which we be bidden to do, the Scripture teacheth us to say that we be ‡ *unprofitable servants*; because that whatsoever we have done, it is but our duty, nor have we done nothing, but that we have received of his gift to do, and that to our profit, and not to his." P. 44.

"And unto these works ought we most diligently, with all labour and care, to apply our will for these effects and ends; that is to say, the glory of God, the profit of our neighbors, and our own merit; that we may shew ourselves thankful servants to our Saviour Jesus Christ, and to be the very people of God, and that he may be glorified in us; that his Church may be edified by our example; that we may avoid falling into temptation and sin, that we may escape the scourge of God, that the grace of God, and the gifts thereof, may increase and be made perfect in us, that we may make our election stable and sure, that we may attain everlasting life, being found faithful in the day of judgment, where every man shall receive according to his works." P. 16.

These extracts, with the exception of the two last, have been published, with some curtailments, in that Number of the Christian Observer, which is already familiar to our readers. (See Christian Observer, p. 41 and 42.) And upon this evidence the reviewer accuses and convicts the Necessary Erudition of two capital heresies in the article of Good Works. He tells us that it contains the Popish doc-

trine of human merit; and teaches that there are *initial* good works in man prior to justification. P. 42 and 187. These, if we understand him rightly, (which, from the confused manner in which this part of his critique is drawn up, it is possible that we may not), are the charges on which he principally relies, and they will serve him quite as well whenever he shall think proper to attack the Homilies, and the Book of Common Prayer. We cannot spare time to follow him step by step; but we suppose that he would not object to subscribe to the declaration of Mr. Scott, *Refutation of Calvinism*, p. xi. "that good works follow after justification, and are the only scriptural evidence of a living and justifying faith, and are, for various purposes, indispensably necessary, and highly useful, but in no degree conducive to our justification, or to our continuance in a justified state." These sentiments are quite consistent with the undisguised Calvinism of their author, but they are diametrically opposed to the tenets of the Church.

The Thirteenth Article declares, that works done *before* the grace of Christ, &c. are not pleasant to God, nor deserve grace of congruity. The Twelfth Article had previously said that good works which follow after justification, though they cannot put away sins, or endure the severity of God's judgment, yet are pleasing and acceptable to God. The Fourteenth Article adds, that works of supererogation cannot be taught without arrogance and impiety, because when we have done all we are unprofitable servants. The reader cannot fail to observe the strong coincidence between these passages, and the extracts that have been given from the Necessary Erudition; first, we are told, that "moral acts done by the power of reason and natural will of man, without faith in Christ, albeit of their own kind they be good, and by the law and light of nature man is

\* 2 Pet. ii.      † Philipp. iii.

‡ St. Luke xvii.

taught to do them, yet they be not meritorious, nor available, to the attaining of everlasting life." This evidently takes with the Thirteenth Article. Next good works done in charity and unfeigned faith, though they be of themselves unworthy, unperfect, and insufficient, yet the merciful goodness of God accepteth them upon observation and fulfilling of his law, and they be the very service of God, and be meritorious towards the attaining of everlasting life. Here we have, in other words, the doctrine of the Twelfth Article. And, lastly, the very text concerning unprofitable servants, which is turned in the Fourteenth Article against works of supererogation, is employed in the Necessary Erudition (in a paragraph which the Observer has passed over without notice) to prove that "whatever we have done, it is but our duty?" and to teach us not to glory nor look back on our own worthiness or dignity? And if it should be objected that these passages are not synonymous, because the Articles do not call even good works done in charity and faith meritorious, or available to eternal life, let us enquire whether the Book of Common Prayer and the Homilies do not fully authorise us to put this interpretation upon the terms, *pleasing and acceptable to God*.

It is unnecessary to go regularly through the Book of Common Prayer; we hardly can open it without finding passages in point. "That we running the way of thy commandments may obtain thy gracious promises?" Collect for the Eleventh Sunday after Trinity. "That we may so faithfully serve thee in this life, that we fail not finally to obtain thy heavenly promises." Thirteenth Sunday after Trinity. "And that we may obtain that which thou dost promise, make us to love that which thou dost command." Fourteenth Sunday. "Lead us into all things profitable to our salvation." Sixteenth Sunday. "That they plentifully

bringing forth the fruit of good works, may of thee be plentifully rewarded." Twenty-fifth Sunday after Trinity.

There is nothing in these Collects at variance with the Articles, for they ascribe all these works to the Grace of God's Holy Spirit, and they represent them as made available through the merits of Christ. But there is likewise nothing at variance with the Necessary Erudition; for they speak of heavenly promises obtained by faithful service, and of actions and things that are profitable to our salvation, and of a plentiful reward for the fruits of good works. The Homilies do not hold an opposite language.

After having defined the lively and Christian faith, and shewn that it is at no time without good works, the Homily on Faith concludes thus. "If you feel and perceive such a faith in you rejoice in it, and be diligent to maintain it, and keep it still in you; let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith. And at the length, as others have done before, so shall you, when his will is; come to him and receive the end and final reward of your faith; as St. Peter nameth it; the salvation of your souls." The first part of the Homily on Good Works declares and proves, that "without faith can no good work be done, accepted, and pleasing unto God." "Even as the picture graven or painted is but a dead representation of the thing itself, and is without life or any manner of moving, so be the works of all unfaithful persons before God. *They do appear to be lively works, and indeed they be but dead, not availing to everlasting life.* They be but shadows and shews of lively and good things, and not lively and good things themselves." Heathens are described as being sometimes full of pity and compassion, and given to justice, "and yet for all that they

have *no fruit of their works because the chief work lacketh.*" And "as men that be very men indeed, first have life, and after be nourished, so must our faith, in Christ go before, and *afterward be nourished with good works.*" "Here you have the mind of St. Chrysostom, whereby you may perceive that neither faith is without works, having opportunity thereto, *nor works can avail to everlasting life without faith.*" Thus we are taught, that where faith *is not*, works cannot be entitled to any reward; and it would not be too much to infer from these expressions, that where faith *is*, the rewards above mentioned would follow from good works. But we are not left to draw the inference. The second part of the Homily expressly undertakes to shew, "What manner of works they be which spring out of true faith, and *lead to everlasting life.*" And after a very short enquiry we come to the following conclusion, "that this is to be taken for a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God be the very true works of faith which lead to everlasting life." And the conclusion, exhorting us in the most forcible terms, to read and hear God's word, and apply ourselves with all endeavour to follow the same, subjoins the following statement of the effect of such conduct. "And travelling continually during this life thus in keeping the commandments of God (wherein standeth the pure, principal, and right honour of God, and *which wrought in faith God hath ordained to be the right trade and pathway to heaven*), *you shall not fail as Christ hath promised to come to that blessed and everlasting life*, where you shall live in glory and joy with God for ever: to whom be praise, honour, and empire for ever and ever."

It is needless to quote more passages upon this part of the subject. Far as she is from setting up any claim of merit, distinctly as she re-

nounces all right to reward, still the Church of England admits what she finds in the Scripture; and teaches her disciples as the Necessary Erudition had taught before, that even our imperfect works are considered as perfect for Christ's sake, and as such are accepted and rewarded. The Confession of Augsburg is most decidedly of the same opinion; as the following extracts, in addition to those which appeared in our last Number, will at once suffice to shew.

Quamquam igitur hæc nova obedientia procul abest a perfectione legis, tamen est justitia et meretur præmia, ideo quia personæ reconciliatæ est. Atque ita de operibus judicandum est, quæ quidem amplissimis laudibus ornanda sunt, quod sint necessaria, quod sint cultus Dei, et sacrificia spiritualia, et merentur præmia." Todd. p. 159. Let it be remembered, that these præmia, are subsequently described as "tum in hac vitâ, tum post hanc vitam, in vitâ æternâ," p. 164; and nothing further need be said upon the subject.

We proceed, therefore, to the last heresy of the Necessary Erudition, namely, the doctrine of *initial* good works previous and conducive to justification. The real Popish doctrine has nothing to do with justification, but asserts, in the very words in which it is quoted and renounced in the Thirteenth Article, that "works done before the grace of Christ, or the inspiration of his Spirit, make men meet to receive grace, or as the school-authors say, deserve grace of congruity." Now if the Necessary Erudition can be proved to teach this doctrine, the controversy, we admit is at an end; if, on the other hand, it teaches a doctrine exactly opposite, the dispute is equally decided, though in favour of a different party. In the one case, Mr. Todd, and those who think with him, have ignorantly, or intentionally, mistaken a Popish for a Protestant document; in the other, Mr. Todd's critics have quarrelled



with and rejected a reformed and scriptural doctrine, because it is irreconcilable with the system of Calvin. Now under the title of Free-will, the Erudition has already distinctly said (though the assertion was never adverted to by the critic) that "if Free-will be not prevented, or holpen, it can neither do nor will any thing good or Godly," and the very first paragraph of the article on Good Works, declares, that by those works, "we mean not of such moral acts as be done by the power of reason and natural will of man, without faith in Christ." The charge of Popery, therefore, or of Pelagianism, has not the slightest foundation. The real crime of the Erudition is that it contradicts that doctrine which has been fairly avowed by Mr. Scott, which is tacitly assumed by the Christian Observer, and which is equally at variance with the Scripture, and the Church; viz. that "good works are by no means conducive to our continuance in a justified state."

The works of which the Erudition speaks as initial or preparatory to justification, being thus in every case wrought through the grace, and with the assistance of God, it is also to be observed, that they are always considered as subsequent to the first justification. "St. John Baptist preached penance, and made a way unto Christ, and taught men which came unto him what they should do to come unto Christ, and to have remission of sin by him, as it is written in the third chapter of Luke; and specially that they which be once christened, and afterwards fall from the grace of God by mortal sin, cannot recover their justification without penance, as is plain from the saying of Peter unto Simon Magus, where he saith, 'Do penance for this thy wickedness, and pray God, if peradventure this thought of thy heart may be forgiven thee.' Todd, p. 41. It is on this passage that the charge of Popery more particularly rests; and

we wish that the accusers would do us the favour of 'confronting' it with the following passages in the Homilies, and in the Confession of Augsburg. The Homily on Faith instructs us again and again not to look for pardon and acceptance except upon the condition of repentance. It proves that no man who leads an evil life can have the Christian faith, by the following argument: "How can a man have the true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be a partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ by his deeds? Surely no such ungodly man can have his faith and trust in God: for as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the kingdom of God." Todd, p. 64. Further on, p. 66, this faith is again described as teaching us, "that although we, through infirmity, or temptation of our ghostly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's sake." Here repentance is specially noted as a condition of forgiveness to such as have fallen through infirmity or temptation. The same thing is repeated at p. 71. "In whose only merits, oblations, and sufferings, we do trust that our offences be continually washed and purged, *whensover we repenting truly do return to him with our whole heart, steadfastly determining with ourselves through his grace to obey and serve him in keeping his commandments, and never to turn back again to sin.*" And a passage in the Homily on Salvation, which was quoted in our last number, exhorts us to trust in God's mercy and Christ's sacrifice, and to believe that we may "obtain thereby God's grace and remission, as well of our original sin in baptism, as of all ac-

tual sin committed by us after baptism, *if we truly repent and convert unfeignedly again.*" The testimony of the Augsburg Confession is not less express. We have, on a former occasion, extracted a passage from the XXth Article, De Fide, which says, "*Quamquam igitur contritio aliqua seu penitentia necessaria est, &c.*" and "*Evangelium prædicat penitentiam nec existere fides potest nisi in his qui penitentiam agunt.*" Many other expressions of the same sentiment may be adduced. Art. XI. "*De Penitentia docent, quod lapsi post baptismum contingere possit Remissio Peccatorum, quocunque tempore, cum convertuntur. Et quod Ecclesia talibus, redeuntibus ad Penitentiam, impertire absolutionem debeat.*" With what horror must the adversaries of the Necessary Erudition, find Luther and Melancthon thus offering *absolution* to those who return to *penance*. They insist indeed upon the penance with the most Popish ignorance and obstinacy. "*Ceterum de hac obedientia etiam docemus, eos qui admittunt peccata mortalia non esse justos, quia Deus requirit hanc obedientiam ut resistamus vitiosis affectibus. Qui autem non repugnant, sed obtemperant eis contra mandatum Dei, et admittunt actiones contra conscientiam, hi sunt injusti, et neque spiritum sanctum neque fidem, id est fiduciam misericordiae retinent. Nam ip his qui delectantur peccatis nec agunt penitentiam ne potest quidem fiducia existere quæ querat remissionem peccatorum.*" Todd, p. 161. The same page also informs us, "*in Evangelio promitti Spiritum Sanctum, qui animos eorum qui agunt Penitentiam et Evangelio assentiuntur, adjuvet et gubernet.*"

We have thus completed our defence of the Necessary Erudition, or rather, of those parts of it which were printed by Mr. Todd. In undertaking that defence we have also vindicated ourselves; for the criticism, of which so much has been

said, was not directed against that work alone, but against all who had advocated the principles which it contains. The Christian Observer "quarrelled with the ordinary statements of mis-called Protestantism, because he believed them to be equally and *intentionally* directed against the genuine cause of good works and scriptural holiness." P. 192. And in the management of this quarrel he had recourse to quotations of which we have shown the inaccuracy, and to arguments of which he may now be able to estimate the strength. In spite of his bold assertions, and cautious confrontings, and dextrous misapplications of the authorities to which he refers, we have shewn that those parts of the Erudition which, according to the Calvinistic phraseology, he denounces Popish, are not essentially different from the Articles and Homilies of our own Church, and that both are stubbornly irreconcilable with the ancient or the modern divinity of Geneva. We are not so presumptuous as to hope that we shall convince or silence the polemic whom we have ventured to encounter; but if we persuade him to assert with less confidence, and to quote with more precision, and not to impeach the motives of every one with whom he may happen to disagree, we shall have contributed in no slight degree to the improvement of his journal, and shall indirectly benefit that portion of the Church and the community, who put an implicit confidence in his learning, integrity, and candour. And if in the course of this enquiry, we have been occasionally provoked by the strange scenes which have presented themselves, to express an honest opinion in terms which are plain, rather than courteous, we here distinctly pledge ourselves to apologize for them, and retract them, in the most unequivocal and ample manner, if the Christian Observer will shew, either publicly or privately, that he has

not misquoted Collier, garbled Hooker, misrepresented Barrow, and falsely accused Mr. Todd of declaring that he preferred the Necessary Erudition to the Homilies.

But as it is impossible that this challenge should be accepted, and we therefore must consider ourselves as taking a final leave of a work which has occupied more attention than it deserves, we shall here subjoin the answer, that has been given to the statement in our 23d Number, p. 656, respecting a letter which appeared originally in the Christian Remembrancer, and was subsequently registered by the Christian Observer among the correspondence of the Church Missionary Society. The following note upon the subject appears among the answers to Correspondents, Christian Observer, p. 784. "We are obliged to a correspondent for pointing out to us a charge contained in a contemporary publication, of our having copied from their work a Letter from a Clergyman in India, which we inserted in our Number for August, (p. 561) under the head of Church Missionary Society, *knowing* it not to have been written by a friend or correspondent of that society. The simple fact is, that we had never seen the letter, except in the Missionary Register for July, (p. 283) where it appears under the general heading — 'India within the Ganges:' the testimony of a Clergyman to the rapid advance of the natives will be read with great pleasure: 'Great things,' he writes, 'are going on, &c.' And there being no statement of its having appeared in any other quarter, we took it for granted that it was copied from the correspondence of some friend of the Church Missionary Society. The charge of an intentional mis-statement of this kind, is as little plausible as courteous; for even if we were dishonest enough wilfully to attribute to one society the merit that belongs to another, we should hardly be so silly as to do it at the certain risk of prompt detection."

Upon this statement we must offer a few short remarks, and we will do it openly in this place, with names and references at full length. The *Answer to Correspondents* says, we charged the Observer with inserting the letter, &c. *knowing* it not to belong to the Society to which it was ascribed. In the first place we made no such charge, but told a simple fact, from which such a charge might certainly be inferred. In the next place, the inference would not have been very incorrect, for the writer admits that he ascribed it to his favourite Society, *not knowing, but taking it for granted*, that it might come, or ought to come from that quarter. He must therefore be acquitted of stealing a purse; but having found a trinket upon the high road, he puts it in his pocket, and asks no questions. We beg leave, in the most courteous terms that we can select, to declare ourselves perfectly satisfied with this explanation; and we thank the Observer for having called our attention to the proceedings of the Missionary Register, which has been kind enough to give additional circulation to our correspondent's welcome tidings, and liberal enough to conceal the name of the Prélate and of the Society under whose auspices the good work of native education is making so much progress at Calcutta. At the same time we must beg leave to maintain that our former opinion, however erroneous, and however impolite, was not merely *plausible*, but was such as the most unsuspicious man might be excused for entertaining, if he happened to be acquainted with the following circumstance. The letter in question formed part of our review of Bishop Middleton's Sermon at Prince of Wales's Island. And the very same Number of the Christian Observer in which the letter was reprinted, is also furnished with some extracts from that excellent discourse. Now as that discourse has never been offered for sale in Eng-

land, and every extract in the Observer is to be found in the Remembrancer, it appeared probable that the former had made a reprint from the latter; and not the slightest objection could be taken to such a proceeding. A letter then, and an extract from a sermon, both appeared in the same page of the Remembrancer in June, (p. 370, 371) and in August they re-appeared almost in the same page of the Observer, (p. 558, 561.) That this should have occurred without the conductors of the latter publication entertaining any suspicion of the circumstance, is as remarkable an instance of the power of chance, as we have ever yet seen upon record. Assuredly it was enough to excite and to justify a *suspicion*, (and the charge never extended beyond a suspicion) in one whose recollection was fresh from the perusal of Todd's Introduction, and Collier's History, and whose astonishment at the misrepresentations of which they were the subjects, had not yet had time to subside.

The disagreeable dispute which has been forced upon us, being thus brought to an end, we conclude our remarks upon the anticalvinistic tendency of the Homilies, by the following short, but important passages upon the subject of final perseverance. "The third that was hanged when Christ suffered did believe only, and the most merciful God justified him. And because no man shall say again that he lacked time to do good works, for else he would have done them, true it is, and I will not contend therein: but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again." Hom. On Good Works, p. 1.

"For whereas God has shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their

hearts, that they, if they behold it as they ought to do, be transformed to his image, be made partakers of the heavenly light, and of his Holy Spirit, and be fashioned to him in all goodness requisite to the children of God: so, if they after do neglect the same, if they be unthankful unto him, if they order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his kingdom, his holy word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for." Hom. On Declining from God.

"He saith" (of the vine that bears no fruit) "he will not cut it, he will not delve it, and he will command the clouds that they shall not rain upon it; whereby is signified the teaching of his holy word, which St. Paul, after the like manner, expressed by planting and watering, meaning that he will take that away from them, so that they shall be no longer of his kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the heavenly light and life which they had in Christ, whilst they abode in him; they shall be, as they were once, as men without God in this world, or rather in worse taking. And to be short, they shall be given into the power of the devil, which beareth the rule in all them that be cast away from God, as he did in Saul and Judas, and generally in all such as work after their own wills; the children of mistrust and unbelief. Let us beware, therefore, good Christian people, lest that we rejecting or casting away God's word, by the which we obtain and retain true faith in God, be not at length cast off so far, that we become as the children of unbelief." Hom. On Declining from God.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"Thou shalt not let any of thy seed pass through the fire to Moloch." Levit. xviii. 21.

"But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire according to the abomination of the heathen whom the Lord cast out from before the children of Israel." 2 Kings xvi. 3. and 2 Kings xxi. 6.

"And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments." 2 Kings xvii. 17.

"We went through fire and through water." Psalm lvi. 12.

"He shall baptize you with the Holy Ghost, and with fire." Matt. iii. 12.

"In some ancient Mexican hieroglyphical paintings we trace the ceremonies practised on the birth of a child; the midwife invoking the gods who reside in the abodes of the blest, sprinkled water on the forehead, and the breast of the new born infant, and after pronouncing different prayers\*, in which water was considered as the symbol of the purification of the soul, the midwife bade the children draw near who had been invited to give the child a name. In some provinces a fire was lighted at the same time, and the infant was seemingly made to pass through the flame, and undergo the double purification of fire and water. This ceremony reminds us of usages, the origin of which in Asia appears to be lost in the darkness of the remotest ages." *Humboldt's Recherches*, Vol. I. p. 183.

"The Natchez Indians are nations of Indians west of the Mississippi, who worship the sun, and used to offer to that luminary human sacrifices, which they consumed in fires attended by priests, whose office it was to renew and keep them up perpetually. Human sacrifice being forbidden by the United States, the Indians now make offer-

ings of the most valuable articles, and often *burn property to some* thousand dollars amount. Their manner is on the adoration day to assemble *round the eternal fire*, as they call it, light a calumet, and present it to the sun. Then certain persons called children of the sun, cast the *sacrifice into the fire*, and while it consumes, the warriors and young men, women, and children, in separate circles dance and sing around." *Ashe*, Vol. III. p. 202.

"The Indians have a feast of fire, during which, the zealous devotees among them walk on that element. On the last or eighteenth day, they assemble to the sound of instruments, their heads crowned with flowers, and their bodies besmeared with saffron, and follow their idols, which are carried in procession three times *round a fire kindled* to the honour of those deities. After this, the devotees *actually pass through the fire*, which is extended to about forty feet in length, walking through the flames slowly or quickly, according to their zeal, and often like the superstitious votaries of Moloch, carrying their children in their arms." *Somnerat's Voyages*, p. 153; *Maurice's Indian Antiquities*, Vol. V. p. 703.

"On the lofty eminences of the Carns, it was a custom amongst the Druids on May eve, to light up prodigious fires, in honour of beal or bealan the Irish and Celtic word for the sun, and hence it argues that bealtine is still used for May day by the Highlanders of Scotland. Two of these fires, according to Toland, were kindled on May day, in every village of the nation, between which the men and beasts to be sacrificed were *obliged to pass*: one of them being kindled on the Carn, and the other on the ground."

\* Toland's Hist. of the Druids, Vol. I. p. 71. Maurice's Indian Antiquities, Vol. VI. p. 71.

\* Clavigero, vol. ii. p. 86.

These fires were supposed to confer a sanctity upon those who passed through them, as was the intention in the Persian rites of Mithra when the candidate for initiation was alternately plunged in baths of fire, and water, at once to try his resolution, and to purify him.

"In an idolatrous temple near Bereng, in Cashmere, the Persian historian says, at this place, the devotees surround themselves with fire till they are reduced to ashes, imagining they are by this act pleasing the deity." *Jayber Akbery*, Vol. II. p. 158.

*To the Editor of the Remembrancer.*

SIR,

I HAVE long been convinced that the subject so ably treated by your Oxford Correspondent in the 19th Number of your Magazine, "on the Effects of the manufacturing System" is one of such vital interest to this nation, that it must sooner or later imperiously demand the attention of the public. I rejoice to find that the alarm has at length been given, and I fervently hope that some effectual measures will be taken, ere it be too late, to check the alarming growth of immorality and vice, unhappily so prevalent in the manufacturing districts of England. Having from my earliest infancy been continually resident in one of the principal manufacturing towns, and certainly the most populous district of England, I can bear positive testimony to the statement of your Correspondent with respect to the general demoralization of the people. The picture, however appalling, is by no means exaggerated. I had almost said it falls short of the reality. I have been an eye-witness to the facts which he relates, but it would be superfluous to attempt any addition to the lively representation he has given. Surely, then, it becomes the

duty, as it is unquestionably the interest of all, who have any regard for the welfare of their country, or the peace of themselves, diligently to enquire into the causes of so extensive an evil, and devise some means of arresting its desolating progress. It is the duty of the Government: for what permanent security can they expect against the machinations of traitors and conspirators, except from the sound and virtuous principles of the people. If these be tainted, if vice has ceased to disgust, if impiety be suffered to stalk abroad with unblushing front, if our holy religion be held up to derision, and sentiments of direct hostility to the ordinances of God and man be openly avowed, where will hereafter be our defence against the enemies of order and good government? It is the duty, in a most especial manner, of the Clergy. They have a commission delegated from above. The souls of their flocks are in their hands, and they must one day answer for the use or abuse of this trust. It behoves them therefore to exert all the means they possess in endeavouring to trace this munda- tion of wickedness to its source, for until the causes which produce it are ascertained and removed, it is useless to attempt to stem the torrent. Yet I am reluctantly compelled to say, that too many of the Clergy of the Church of England slumber on their posts. Some there are, who far from co-operating with the exertions of their fellow labourers, even throw obstacles in their path, and who, unwilling to discharge their duty themselves, will not, from spleen or jealousy, suffer their more conscientious brethren to discharge theirs; but there are far more, who, satisfied with fulfilling the mere routine of their office, and with giving no occasion to the enemies of the Lord to blaspheme by unbecoming and immoral conduct, sit down in a pathetic indifference, without an effort to promote, by any

farther exertion, the spiritual welfare of the people, or the interests of the Church, and of the Nation. But let such remember, that it is not enough to return the talent, entrusted to their keeping, unimpaired. It is necessary that it "be received again with usury." Let them rouse themselves from their lethargy, and let them never rest from their labours, until the voice of the blasphemer is no longer heard in our streets; until the people have returned in some measure to their primitive habits of morality and good order. Further, it is the imperative duty of each master of a family, or head of an establishment, to contribute all he can towards so desirable an object. For how can any reliance be placed on the honesty or fidelity of a servant, when the ties of religion are broken, and the moral principles undermined? The fear of temporal punishment has never yet been found effectual to deter men from the commission of crimes, and never will be a sufficient restraint. If we would wish to repel successfully the assaults of guilt, the seeds of early piety must be sown, a love for virtue and abhorrence of vice must be implanted in the breast from earliest infancy, and carefully cherished and preserved through the slippery paths of youth.

Most fully then do I agree with your Correspondent, that one of the obvious remedies which suggests itself is the establishment and support of Sunday Schools, for the instruction of the young of both sexes, *solely* in the rudiments of religion. I know that an outcry has been raised against the education of the poor, but without stopping to answer the illiberal cavillings of such friends of national barbarism, I shall only remark that in theory it cannot be wrong to propagate to the utmost extent the knowledge of salvation, and make all partakers in its comforts, and to let none be ignorant that there is a God who sees and

knows not only our actions, but our thoughts, that there is a Saviour who shall one day judge the world. If ill effects have arisen in some partial instances, if in some places the growth of iniquity has not been checked, the fault is in the *practical mode of applying* this mighty engine, in the *extent of contracting temptation, and the want of due co-operation*. In a manufacturing town Sunday Schools can never produce much general good until these obstacles are removed. Let us then consider them separately, and if possible suggest some remedy. And first I must deprecate the extending the education of the lower classes beyond the Bible. As the object of instruction is the advancement of Christ's kingdom upon earth, and the promotion of the spiritual happiness, as well as temporal comforts of the people, it is quite sufficient that they should be fully acquainted with the truth of our holy religion, and the indisputable evidences upon which it is built; that the duties of life, and requisites for salvation which it prescribes, should be impressed upon their minds, and that they should be strengthened in attachment to that pure form of religion, established in this kingdom. All beyond this is worse than superfluous, and yet Dissenters, doubtless from the best intentions, have carried the education of the poor much farther than this, and with a very natural zeal for making proselytes, have endeavoured, as it were, to entice the children by larger supplies of intellectual food. Thus religion has become amongst them almost a secondary consideration; the study of the Bible has often given place to the study of arithmetic; and though this prevails to a much less extent in the schools of the Established Church, yet they were compelled, however reluctantly, to make some advances in order to prevent an absolute desertion. But this evil, though one of the greatest magnitude, is not the

only one. There are schools supported mainly by Dissenters, where, to reconcile the jarring opinions and various breeds of the subscribers, and under a profession of liberality, the sacred word is taught without note or comment; where the children are taken alternately to Church or Chapel, and as is the natural consequence, are tossed about by various winds of doctrine, so distracted and perplexed in the mazes of theological disputes (for with the ignorant, the sophistries of the most pitiful casuist have equal weight with the solid arguments of the sound divine) that they at last abandon in disgust a religion admitting, as they think, of so much doubt and uncertainty. Such are the faults, and the very serious faults, in the practical mode of instructing the poor; and I see no means for effectually preventing the mischief thus occasioned, except by the interference of the Legislature; for though there exists not a warmer friend to religious toleration than myself, I do think that this is a matter too important to be trifled with, and that some restrictions are absolutely necessary, both with respect to the *persons who teach*, the *things to be taught*, and the *mode of teaching them*. I have purposely abstained from saying any thing here of a monster of modern growth, the establishment of Sunday Schools for propagating the principles of reform, or more properly, insubordination, infidelity and treason. Upon this subject, which if considered in this place would extend my remarks too far, I may perhaps be induced to trouble you with a few observations at some future period.

The second obstacle which I mentioned, is the extent of counteracting temptation; and upon this I need only appeal to any person acquainted with the manufacturing towns of England, whether it is possible that greater incentives to guilt could be found. At the early age of nine (and until a recent enact-

ment still earlier) the child is sent to a factory, the nursery of every vice, and every pollution. Here its young mind soon becomes familiar with scenes of the grossest iniquity, and gradually imbibes the tastes and habits of those who are more advanced in years and profligacy. The most disgusting obscenities, as your Correspondent justly observes, are here the common topics of conversation. Delicacy and modesty are unknown, and when these are wanting, where, I would ask, is the shield of christity? Debauchery naturally ensues, and hence arises disease and misery, entailed from the guilty parents on the wretched child; and what effectual struggle can the exertions of a pastor, however zealous, for one single day, make against the contaminations of a whole week? Individual good, may be, and has in no few instances, been done. A brand has now and then been snatched from the fire, but it is in vain to expect a general melioration, whilst the "great enemy" retains these strong holds. But the fortress is not impregnable. There needs only the cordial co-operation of the *owners of factories*, and the *heads of families and establishments* with the labours of the Clergy; the want of which forms, as I before remarked another formidable obstacle, and on this point your Correspondent, though he seems fully aware of its importance, has been altogether silent. With him I attribute by far the greater part of the wickedness prevailing among the working classes of the community to the promiscuous intercourse of the sexes,—so long as they continue to work in company, the poisonous infection will never be got rid of. But from what I know of the process of manufacture, there exists no absolute necessity for this. The females' work is generally distinct from that of the men, and might be made entirely so. Why should not a classification be made? Why not place them in separate



rooms? or at least if it be absolutely requisite that they should occasionally be mixed together, why not prevent, and punish any obscene expression, or impropriety of conduct? In short, why should not the masters of factories, so rigorous in the exaction of the stated task, be equally strict in requiring moral and decent behaviour from the work people. Let no one think this a mere visionary wish. The thing is not only practicable, but easy. It is well known that in every room there is placed what is called an overlooker. Now if men of strict and approved morals, fathers of families, were selected to fill such situations, if they were enjoined by their employers to check such offences as I have mentioned, or report those who are guilty of them, that they might be punished or discharged, if a dereliction from the paths of virtue were visited with dismissal, as a breach of honesty invariably is, and if each master would insist upon a character from the last employer, before he would consent to receive an applicant into his service, I am convinced that infinite good would be produced. This would be a much more useful and commendable course than the mere payment of an annual tithle, towards the support of Sunday Schools, and a total insensibility afterwards to the conduct of their servants whilst under their own controul. But it is to be feared that this will not be accomplished without legislative interference. I am sorry to agree with your Correspondent that the manufacturers in general are to the utmost degree, sordid and selfish, and I am almost persuaded that the measure will not be originated in them. Some exceptions I could indeed mention, and the adoption of the course here pointed out by two individuals, shews its practicability. But I do conceive this a matter well deserving the attention of Parliament; and I trust ere long the internal regulation of factories will be

taken into their serious consideration. These then appear to me the chief obstacles in the way of improvement, through the medium of Sunday Schools. When these are removed, there cannot I think be a doubt that they would be eminently useful; till then their operation must necessarily be confined, and the good they may produce, limited. On the subject of Saving Banks I am not sufficiently informed to make any remarks; and indeed I have extended this communication so far beyond the limits which I proposed to myself, that it would be unpardonable to trespass longer. I shall therefore merely observe, that in writing this, my object has been solely to call the attention of others to so important a subject, and I shall think myself fully repaid, if some more able champion in the cause of religion and morality will enter the lists, and rouse the public to a sense of their danger, and an attempt to ward it off by timely precaution. OXONENSE.

Manchester, July 25, 1820.

## PROTESTANT INCONSISTENCY.

*To the Editor of the Remembrancer,*  
Sir,

I APPREHEND the singular inconsistency of professed Protestants contributing to Roman Catholic Chapels and Schools, can hardly have occurred to certain persons. On the late occasion of opening the new Romish Chapel in Moorfields, not only was a large number of Protestants present at the celebration of Mass\*, but they contributed

\* "If any person," (says the great Lord Bacon), "do scandalize the Liturgy, he makes a rent in the garment; but much more, such as are not only dissenting, but, in a sort, opposite unto it, by using a superstitious and corrupted form of divine Service—I mean such as say or *HAAR* Mass."—*Judicial Charge on the Commission for the Verge.*

very generally and largely towards the expences of that Chapel, when several hundred pounds were collected. I am no objector, Sir, to the erection of this immense Chapel by Roman Catholics in the heart of our Protestant metropolis, (altho' I know that some of the wisest and best friends of the Church and State have their apprehensions on the subject) but my single point is—the gross inconsistency of modern protestants becoming its buidlers also, and thus contributing to the support of a worship which their ancestors declared to be idolatrous and unscriptural, and the resistance to which worship has formerly cost England her best blood. I am well aware it will be said that in the present enlightened age, we ought not to entertain such illiberal ideas, but unless it can be proved that the Romish religion is a totally different thing from what it once was, I apprehend that the sound arguments of our greatest English Divines, and the protests of the noble army of Martyrs are of equal force now as formerly, and consequently that if these ancient worthies were not mistaken, those of their Sons who can publicly pay for the support and extension of Popery, have degenerated from the national faith, for certain it is, that both parties cannot be in the right.

Of a piece with this anomaly, is the contribution of money and influence, which it has become the fashion for other well-meaning but inconsiderate Protestants to afford to the ROMISH SCHOOLS. From the official account of the Associated Catholic Charities which has just appeared in the different papers, we find that no fewer than 2,460 children are educating in London with large proportion of Protestant money. As far as education alone goes, there is doubtless something very captivating in the sound, and all good Protestants who look no farther are likely to be attracted and seduced; but what is the plain Eng-

lish of the whole matter?—why that these 2460 children are educating as *Roman Catholics*—are regularly carried to mass—and are taught that the well-meaning gentry who paying for their education, are all esteemed heretics by the mother Church, and as such are out of the pale of salvation. Now, Sir, again I ask, upon what principle are we so absurdly liberal as to train up children in a religious profession diametrically opposed to the National Religion, and the professors of which religion still persist in maintaining the infallibility of the Romish Church, and the Spiritual Supremacy of the Roman Pontiff in this nation. I take—in this case as in the other—a plain distinction between the *toleration* of error, and the *support* of it. Let Romish schools be tolerated by all means, as well as Romish chapels, but let not Protestants encourage and support either the one or the other, unless they are prepared to renounce the faith they profess. If Popery be the religion of the Scriptures, the sooner you join its ranks the better; but if otherwise, be at least consistent with your professions.—

If Baal be God, follow him; but if the Lord be God then follow him." In regard to such manifest inconsistencies the Roman Catholics are very honestly speaking out, for they are employing such concessions of nominal Protestants as arguments to prove the bigotry and illiberality of all those who are conscientiously unable to support these chapels and schools. The official account of the late grand dinner of the Catholic schools declares, that all Protestant non-subscribers are "governed solely by prejudices," and informs us, that education will remove "the despotism of prejudice." The Vicar Apostolic in his speech on that occasion declared, (lest we should feel any doubts) that "the attention of the masters was particularly directed towards giving the children *proper religious instruction*," which can

only mean instruction in the principles and practices of the Romish religion; and a conspicuous friend and patron of these schools, congratulated the public on the progress of religious liberty, which was kindly interpreted by a noble lord then present, to mean the concession of the Catholic Claims by a British parliament. All this, Sir, is very intelligible, and I cannot but admire the candor of the Roman Catholics and heartily thank them for it. In the mean time, and while Parliament has not as yet consented to sign the death warrant of the National Establishment, I would conjure those worthy but mistaken Protestants who are inadvertently forwarding the insidious designs of the ancient foes of Britain and British liberty, to pause before they are conducted to a point at which they may find it difficult to retrace their steps.

I am, Sir,

Your most obedient Servant,

LUTHER.

*To the Editor of the Remembrancer.*

Sir,

YOUR Number for September (page 535), contains a letter, remarking on a custom which is becoming more and more prevalent in our Churches and Chapels, viz. that of singing before the Minister begins the Service. I must say I differ from your correspondent on the subject, as I cannot see the impropriety of the custom in so strong a light as that in which he appears to contemplate it. There is certainly no rubrick for it, and thus far I agree with him that it may be improper. But with regard to the objection which he derives from the unfitness of man in his fallen and imperfect state to begin his worship by singing, I would humbly suggest that it may be refuted, by calling to mind that there are *penitential psalms*; and by a judicious selection of psalms of this kind, I think that Divine Service

may very properly open by singing, and thus a custom may be retained which is surely innocent in itself, and a great relief to the officiating Minister.

I am, Sir,

Your obedient Servant,

O. J. D.

*To a Noble Lord who had opposed the Divorce Clause in the Bill of Pains and Penalties, lately under Consideration in the House of Lords.*

#### THE SCRIPTURAL DOCTRINE OF DIVORCE.

MY LORD,—I have read with astonishment and sorrow, the report of sentiments which your Lordship is said to have expressed in regard to those Bishops who gave their opinions and their votes, in favour of retaining the Divorce Clause in the Bill lately under consideration. In some of the papers, your Lordship's animadversions are represented to have been couched in the strongest terms, and to have reflected very severely on the conduct of those learned prelates. Had these animadversions proceeded from a quarter from which the Church is wont to be assailed, and all her best exertions to be attributed to secular and unworthy motives, I, for one, should have allowed them to pass without notice or remark: but, coming as they do, from a peer who has hitherto been considered, and, I think, justly considered, as a staunch and strenuous defender of the Church of England, they are calculated to produce very mischievous results, if they should be allowed to pass unnoticed and unrefuted.

My Lord, I am not able to sympathize with your Lordship in the distress which the want of unanimity among the Bishops on this question of divorce appears to have occasioned you. Where is the wonder that the Bishops should differ in opinion on a question which the

Scripture<sup>0</sup>, as I shall endeavour presently to shew, have left open and undecided? Had it been proposed to them, "whether a person could divorce his wife for any other cause except adultery?" or "whether private separations were not in their nature wrong, and dangerous in their tendency," I should have been surprised if any difference of opinion had existed among the spiritual lords; and have no doubt, whatever, that they would all have answered unanimously, and without hesitation, the former question in the negative, and the latter in the affirmative. But the question which the Bishops were to consider was neither of these; they were to consider and to decide according to their judgment, whether "if, *after a separation had taken place between two parties*, the wife should commit adultery, the husband was thereby precluded from an application for a divorce!" They were to decide whether such application was contrary to any express, or implied, command of Holy Writ. And those Bishops who decided that there was nothing to be found in Scripture contrary to such application, decided, in my judgment, accurately.—There is nothing in the Bible from one end to the other that decides the question. It must be decided by the application of civil, not of religious principles. It belongs properly and solely to the ecclesiastical courts; and when the divines and canonists ceased to be the administrators of ecclesiastical law, they ceased also to have any special weight or jurisdiction in matters of this nature.

The scriptural passage on which your Lordship appears to ground your objection, is Matt. v. 32, a verse to which this important proceeding has given almost as much notoriety as it obtained in the controversy between the Romanists and the Reformers in the sixteenth century. The Bishop of London, in an explanation of this verse, which

appeared to me perfectly correct, had stated, that it had reference to the local circumstances and peculiar practices of the Jewish people. Your Lordship conceives it to be of universal and eternal obligation. But I beseech your Lordship to tell me what there is contradictory in these opinions. It may be surely true, that our Blessed Lord told the Jews that their bills of divorcement were no longer to be allowed, when he alluded to a local practice, and yet at the same time established a rule which should be obligatory on all Christians, even to the end of the world.

But your Lordship thinks the explanation erroneous, and conceives that you have strong authorities in support of your opinion. What these authorities are, I know not: but I will endeavour to lay before your Lordship some authorities on the other side, and to shew that the explanation of the text given by the three learned prelates is unquestionably true.

I confess that I cannot see how any doubt can be entertained that the expression of our Lord, in its first application, had reference to the local circumstances of the Jews. The words of our Lord are these:—"It hath been said, whoever shall put away his wife, let him give her a writing of divorcement. But, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." It seems to me that no language can express more clearly the meaning of any proposition. "It hath been the custom among you (our Lord may be supposed to say,) for various causes, whenever you wished to be divorced from your wives, to give them a bill of divorcement; but I would have you understand, that whoever hereafter shall give *this bill of divorcement* for any other cause except adultery, causeth her to

commit adultery; and whosoever shall marry her, *who has received this bill of divorcement*, for any other cause but this, committeth adultery." I will venture to lay before your Lordship one of these bills of divorcement, which will, I trust, take all doubt from your mind of the real meaning of this text. "Ego M. cognominatus M. filius M. deliberata in cogitatione animæ meæ, nemine pie cogente, et demisi et liberavi et repudiavi te tibi uxorem meam N. quæ fuisti uxor mea antehac: et nunc liberavi, et dimisi et repudiavi te tibi, ut sis tui juris, et domina animæ tuæ, ad abeundum, ut ducaris abs quolibet viro quem volueris, nec vir quisquam prohibeat, in manu tua ex hoc die et in æternum. Et ecce permissa es unicuique viro, et hic esto tibi à me libellus repudii, et Epistola dimissoria, et instrumentum libertatis juxta legem Mosis et Israelis." Now your Lordship will observe that in this Bill of Divorcement no cause whatever is assigned: the husband had deliberated in his own mind, and had *divorced* his wife—not *separated* himself from her (for this is the great distinction) but had divorced her, and had given her leave to go and marry whomsoever she would. Now, then, my Lord, I appeal to your sincerity, can there be a doubt concerning the meaning of our Lord's prohibition? Does he not clearly say that whosoever should hereafter give a bill of this kind to his wife, caused her to commit adultery, by *enabling her to marry*: and does he not explain his own meaning when he adds, that *whosoever should marry* any one that is divorced, was also guilty of adultery? And why? Because the divorce was now decided to be contrary to the Divine Will. But there is no mention, no hint or intimation that the sin of the husband would consist in driving his wife to incontinence: the adultery and the *only* adultery which this Bill of Divorcement would lead her to commit, consisted in her marrying ano-

ther man under the sanction of this Bill. "Whatever you may think, (says our Saviour,) the *vinculum matrimonii* is not broken, and no new marriage can be formed in consequence of this illegal separation." But until your Lordship can shew that the separation in question was a Bill of Divorcement similar to that which I have produced, and that the adultery which may have been committed, has been committed by a second marriage, and not by incontinence, I shall not be persuaded that this passage of St. Matthew, or any of the others in Mark and Luke, have the most remote connexion with the present question. And unless the interpretation which I have given be the true interpretation, I confess I should feel myself utterly unable hereafter to decide upon the meaning of any single passage in the holy volume which requires the smallest degree of critical investigation.

But, my Lord, do I say that the commandment of our Lord is not of universal and eternal obligation?—Surely not. It is now established for ever, by the command of Jesus Christ, that no man shall divorce his wife and give her leave to marry another, but for the cause of adultery; or, in the language of the Canonists, that the *vinculum matrimonii* cannot be broken for any other cause. As far as this passage reaches, private separations are not even declared to be unchristian and improper: that they are so I am persuaded, upon Scriptural grounds, as I shall shew hereafter; but there is nothing in the Evangelists relating to that part of the subject. And now I will beg to lay before your Lordship some authorities in favour of the interpretation given by the Bishop of London, and which I have endeavoured to support.

I begin with *Erasmus*. Lex Mosaica permittit ut maritus offensus aliquo conjugis vitio dimittat eam suo arbitratu: modo dimissa det libellum repudii *per quem illa possit alteri nubere, et priori marito jus adiutur repetendi, quam abjecit.*

At ego volo sanctius et inviolatius esse matrimonium inter novæ Legis Professores. Quisquis enim dimisit uxorem suam, nisi forte adulteram (jam enim uxor esse desiit quæ se miscuit alteri viro) cogit illam ad adulterium: *siquidem si nupserit alteri, non marito nubet, sed adultero*: atque is, qui sic repudiatam duxerit, non uxorem ducit sed adulteram.

*Whitby* paraphrases the verse in this manner: Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, *by giving her this occasion to go and be married to another.*

*Hammond.*—Moses did command, that he that doth put away his wife shall do it formally and legally, giving her a Bill of Divorce, that by that means the divorced person may marry again, and bring forth children by some other man. But strict command is here given, by Christ, that no cause but that of fornication shall be competent for *divorce*.

*Samuel Clarke.*—The law permitted a man in several cases to give his wife a Bill of Divorcement, and to put her away; but I say unto you that from henceforth whosoever shall put away his wife *and marry another*, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

*Doddridge.*—Whosoever shall dismiss his wife, except it be on the account of whoredom, causeth her *by a second marriage* to commit adultery, or at least exposeth her to great danger of doing it.

I have brought your Lordship authorities of different countries, times, and churches; yet all coincide in the opinion that the "putting away," mentioned by St. Matthew, was a positive divorce, conveying to the wife the liberty of a second marriage; and it was by giving her this liberty that the husband *caused* her to commit adultery. My Lord, there is no mention here of private separation, independent of this li-

berty; no mention of incontinence, as the effect of such separation: and I will venture to tell your Lordship that there is no mode of Scriptural interpretation more dangerous than that which admits of extending the words of our Saviour farther than their immediate object, in any matter which is partly of a civil, partly of a religious nature. It was the invariable custom of our Saviour to interfere as little as possible with the internal regulation of states: and little advantage has ever accrued to society from any deviation from his example, in this as well as other respects.

But, my Lord, it appears to me that those who conceive this text of St. Matthew applicable to the case in question, argue thus—"A separation has taken place, perhaps an involuntary separation on one part, between the husband and wife; therefore the husband has caused the wife to commit adultery."—I conclude differently. A separation has taken place; and adultery has been committed; but the separation did not authorize any second marriage, nor has the adultery taken place by that means: therefore, the passage of St. Matthew has no application whatever to the matter in debate.

Such, my Lord, is the conclusion, and the only conclusion which I feel warranted in drawing from the text of Scripture which has been so rashly, and in my opinion so rashly, quoted during the present investigation.

But, my Lord, I am, on the other hand, equally decided on the impropriety of all private separations between man and wife. All such separations are, in my opinion, contrary to the recommendation of St. Paul, 1 Cor. vii. 5; and I have no doubt, that every Bishop of the Church of England, would decide without hesitation in the same manner. And here the argument from Scripture ends. The next relates to the influence of divorce upon

society, and is a civil argument entirely independent of Scripture. But as your Lordship would not, I am sure, conclude that the impropriety of such separation justified adultery, or incontinence, in the wife, so neither can I infer *per saltum*, that it precludes the husband from any application for a divorce. On the principle, indeed, "that no man shall have advantage from his own wrong," the conclusion follows at once, when it has been shewn that the separation has taken place by the wrong of the husband: but if in any case, the wrong be originally in the wife, then even this conclusion fails. And which of these two may be the true state of the case, I cannot pretend to decide; I argue the case generally, and am unacquainted with any particulars which would lead me to form a positive decision either way.

But, my Lord, if in any case, as in the case of the Sovereign of this country, the marriage laws are fundamentally different in all their enactments with regard to one individual from what they are in every other: if the punishment affixed to adultery in the wife be much heavier; if the sentence decreeing that punishment passes without any inquiry into the conduct of the husband: if the husband himself by the law which compels him to marry a foreigner, is subjected to difficulties to which no subject is liable: if the state itself is concerned in the purity of the wife—then, my Lord, I think any person would decide rashly who omitted to take all these points into consideration; he should not form his judgment on religious grounds alone, on a point in which Scripture is silent, and can, in no way, be adduced in support of his judgment, but by an inference of the most uncertain kind.

My Lord, I trust that I have said nothing which can in any way be conceived offensive or improper. I have ventured to controvert your argument, but I entertain not the smallest doubt, that your Lordship

formed your decision according to the most solemn judgment of your conscience. The whole question is now at rest: and I should certainly not otherwise have troubled your Lordship with this letter. But it appeared to me to be due to the character of these learned prelates who supported the Divorce Clause, that it should be shewn that Scripture fully justified their opinion and their votes.

I have the honour to be, my Lord,  
&c. &c.

CLERICUS.

#### ABSTRACT OF DR. ALLIX'S "REFLECTIONS ON GENESIS."

THE following paper, though it bears the title of an Abstract, for want of a more appropriate one, is rather an account of Allix's book, with an abstract of the important parts of it, than an analysis of the whole. This excellent work, which is less known than it deserves to be, was written as part of an attempt "to prove the truth of the Christian religion," by a course of Reflections on the books of the Holy Scripture. In Allix's day, the superficial proofs of the truth of our religion (if we may so express ourselves) had been so much less investigated, that he is compelled to stop for the purpose of proving points which there can be now no want of fairness in assuming as generally admitted. These parts of his book it would be only tedious to present to our readers, even in an abridged form, and we shall, therefore, merely indicate them, doing so in order to present a complete view of the work.

Allix begins by observing, that if the truth of the facts of religion be proved, that is, if the Creation, the Fall, the promise of a Redeemer, the actual advent of that Redeemer, &c. be established as matters of fact, the remainder (that is, the fulfilment of the promises of Christianity, and the necessity of men's obeying its precepts) follows of course. The

great object, then, is to show (c. 2.) that Christianity is founded on proofs of matter of fact, and this is to be done on the authority of the writers of the Old and New Testament. The first object, then, is to show the truth of the historical books of the Old Testament; and this Allix does (c. 3.) by the ordinary arguments, and then proceeds (c. 4.) to consider the book of GENESIS in particular. Now, there are two facts related by Moses in this book, on which all the rest depend; and the main business, therefore, is to evince their truth:—they are the creation and the promise of a Redeemer. The important point to be observed here, is the use which Moses made of these facts, which was to lay them for the basis of a new system of laws; and he mentions them as things known to the whole world, and especially to the nation among which he lived. The importance of the facts is such, that every body must have thought of them, and satisfied themselves of their truth—and the character of Moses was so conspicuous, that he never could have ventured to assert the general notoriety of facts which were not generally believed, without seeing himself exposed to public scorn; but strong as these arguments are, there is a yet stronger. The design of Moses in writing the book of Genesis, was to forward his system of establishing a new system of laws, which he professed to have received from God, and of leading the Jews into the land of Canaan, to which he told them they had a claim, according to the intent of the Divine Wisdom. He assumes, then, the truth of the creation, and promise of a Redeemer, and goes on to remind them, that that Redeemer was to come of one particular family, the family of Abraham; and that the Oracles of God had declared that this family were to settle in the land of Canaan. By this reasoning, he hoped to convince them of the necessity of their taking possession of that country, and submitting to the

laws, which he asserted formed part of the same system of Providence. Now, is it conceivable that any one would hope to induce men to submit to the restraint of new, peculiar, and rigorous laws, by appealing to facts which they had never heard of, or which they did not universally believe? The answers which the adversaries of religion offer to this reasoning, are two, (1.) that Moses was not the author of Genesis; (2.) that it is absurd to credit facts on the single authority of a person who lived so long after the time at which they happened. The first of these answers, Allix exposes in c. 5. and c. 6. with the common arguments. In c. 7. he goes on to refute the second answer by shewing that there was a custom, which had existed from the earliest time to that of Moses, which authenticated the fact of the creation; viz. the observation of the Sabbath. And this will also help to show clearly how the memory of the promise of a Redeemer was kept up from the creation to the time of Moses.

Our business, then, is to show, (1.) that the Sabbath was ordained to commemorate the creation; (2.) that it was observed by mankind from the beginning.

The words of Moses, then, (Gen. ii 3.) clearly show a solemn consecration of the seventh day to the service of God, in commemoration of his having, on that day, finished the creation of the heavens and earth. It it should be answered, that Moses only uses these words to show why God chose this day in particular, at the promulgation of the law; we may observe, that the order of narration refutes this answer; for Moses first narrates the formation of the heavens and earth, then the institution of the Sabbath, and *after all*, adds, "These are the generations," &c. Again, we know that the patriarchs, at least from the time of Seth, maintained a public worship, and for this there must have been some appointed day; and as, besides this, they distinguished



between clean and unclean beasts for their sacrifices, which they could only have done from revelation, we have strong reasons for concluding that God had appointed the time, as well as the manner of his sacrifices. But there are various other proofs of the observation of the seventh day; the sending forth the dove and raven from the ark on that day (Gen. viii. 10. 12.); the week mentioned (Gen. xix. 27.) as the time of the wedding-feast of Leah, a festival which we know from the book of Esther, and other sources, commonly lasted seven days; the seven days allotted to the mourning for the dead (Gen. l. 10.), a custom which existed in after times also, (see Eccles. xxii. 12.) and passed to the Asiatics from the Jews, (see Amm. Marc. xiii. ad init. et Ambrose De fide Resur. p. 331.); the seven days observed by God after he had smote the river to change its waters into blood (Exod. vii. 25.); the observation of the Sabbath in Egypt, which may be collected from observing that they departed out of Egypt on a Thursday, being the fifteenth of Nisan; the express mention of the Sabbath, and of a command to observe it in Exod. xvi. 23. where the Jews were ordered to collect no manna on the Sabbath, and the day is called "the rest of the Lord," a phrase which the Jews could not have understood, had they not been aware what event it was to commemorate. The expression in the fourth commandment, "Remember, &c." an expression which clearly shows that no new commandment was then given, and which perhaps was particularly used, because Pharaoh had compelled them to do some of their task-work on the Sabbath (see Exod. v. 5.) though he had at first allowed them a day of rest; and the injunction about servants is introduced, because the Egyptians, by their example, had induced them not to be very careful in this respect; it must further be observed here, that this com-

mand is given expressly with a reference to the creation. We may learn from Hebrews iv. that the sense we have put on Gen. ii. 3. is the same as that always put on it by the Jews. Philo thinks that the observation of the Sabbath suffered some interruption, but Aristobulus (apud Edseb. Præp. Ev. xiii. 12.) has cited many passages from the ancient poets, mentioning the seventh day as a festival, because all things were finished in it. When the Fathers, for instance Justin Martyr and Tertullian, deny that the patriarchs observed this day, they meant rather that they did not observe it in the rigid and scrupulous manner enjoined by the law, than that they neglected its solemnization altogether.

Having thus established the observation of the Sabbath, we have answered the second objection to the credibility of Moses, for he must have either forged a matter of fact, of which all could convict him, as all must know whether they had constantly observed the Sabbath or not; or else the creation, as he relates it, being so generally known, and the memorial of it celebrated every seventh day, must be an incontestible truth; and this will be shown farther, by pointing out the connection which the other matters in Genesis have with the creation, and promise of a Redeemer.

It may be right, before we actually enter on them, however, to observe (c. 8.) that Adam must have been convinced of his creation, both by his own reason and by the authority of God, who had revealed it to him; and even further than this, (c. 9.) he might have been confirmed in this persuasion by his own experience. The same persuasion, the children of Adam (c. 10.) would have reason to hold, by comparing what they would hear from their parents with the deductions of their own experience. But it is more important (c. 11.) to observe that they actually did hold this persuasion. This is proved (1.) by their

sacrifices which were a mark of their piety, and arose, without doubt, from their persuasion of the truth of the creation and the first promise. Again (2.) Eve, we are told, gave a name to her first-born, referring to the promise of a Redeemer, and thinking that this first fruit of her body was to be the atonement for the sin of her soul, she called him Cain, "because she had gotten a man from the Lord". It was the notion that he was the promised seed of the woman which caused Cain's anger to rise so vehemently against his brother, when Abel's sacrifice was received more favourably by God than his own, which perhaps excited a fear in his mind that he was rejected from this honour. (3.) The name which Eve gave her next born had a plain reference to this belief. She called him *Seth*, "because God hath appointed me another seed," instead of Abel, who was dead, and Cain, who was rejected. The rabbis understood this of the Messiah (see R. Tanchuma Rabboth, fol. 27. col. 2. page 23.) The hope that in their race the Messiah was to come, probably was the cause of their particular attention to religion, and their

separation from the race of Cain. (4.) We know, from the example of Enoch, that the race of Adam maintained a religious worship, and this as we have shown, implies belief in the creation and the promise. (5.) The polygamy of Lamech, may, not improbably, be considered as a proof of this persuasion. God had threatened to punish the race of Cain sevenfold; they understood this as limiting the punishment to seven generations, and after, this, Lamech might indulge a hope that the accomplishment of the promise would return to the race of the eldest born. Accordingly, to secure a race to himself, he affected polygamy. And it is also observable, that after this time, the race of Seth intermarried with that of Cain, as if to confirm their own title to the promise. The sin of Lamech cannot be justly made an objection to this supposition, as, from converse with the race of Seth, and the comparatively recent date of the promise, he must have known of it. (6.) About the same time, Lamech declared by the name he gave his son (Noah) his hope that he might be the promised Redeemer\*.

In c. 12. it is proved that Noah was persuaded of the creation and the promise. It seems impossible to suppose otherwise, as he was

\* It is well known to most of our readers, doubtless, that there are great disputes as to the rendering of this passage, which is קַיִתִּי אִישׁ אֶת־יְהוָה. The difficulty consists in the two last words (*Eth Jehovah*) which our translators have rendered "from the Lord." But (we speak with a desire to be corrected) we do not know any passage where אֶת signifies *from*, as to justify its being rendered so in a doubtful passage; and Parkhurst justly observes, that almost universally where two nouns with this particle between them, come after a verb, they are considered as in apposition. If this doctrine be true, we must translate with Schmidius (Coll. Bibl. i. p. 135.) "I have gotten a man which is the Lord," though we need not coincide with him in thinking that Eve fully understood the promise, and only gave this name to her son with reference to the future Messiah. At least, we may observe, that her mistake prevailed among the patriarchs.

\* No one can doubt that the words of Lamech (Gen. v. 29) which expressly mention the curse, allude also to the promise; but opinions have been very different as to the method of explaining them. The mere ending of the curse on the ground—the invention of agriculture by Noah, as virtually ending it—the ending of the old world, and the consequent rest of every thing in it—the delight of a parent at the birth of his son—have all been proposed as solutions, and by respectable names. Schmidius, however, comes near Allix, understanding that the words "He shall comfort us," mean "his seed, &c." as Gen. xii. 3.; and Pfeiffer, *Dub. Vex.* p. 56. altogether coincides in it. In Pfeiffer may be found the above opinions, ascribed to their respective authors.

600 years old at the deluge, and his father Lamech had conversed with Adam and his children, being fifty-six years old when Adam died. Methuselah, his grandfather, died the year of the deluge, and was 343 years old at the death of Adam. From them he must have heard the whole history of the world. He must have known that every one whom he saw was derived from Adam. He must have observed the hatred between the families of Cain and Seth, and inquired into its cause; we know that he offered sacrifice, and that fire from heaven consumed it, which must have given him a firm belief in the divine promises, as must also the cessation of the deluge, according to the declaration of God. The same arguments in some degree may be applied to the children of Noah (c. 13.) who were 100 years old at the deluge, and must therefore have conversed long with Methuselah, and others of their ancestors in the Old World, and have been accustomed to frequent the religious assemblies and observe every Sabbath in the family of Seth; but besides this, the sin of Cham shows his knowledge of the promise, though not his belief of it. That it was not a mere piece of irreverence to his father is shown by considering that the father cursed him in the person of his son, not merely in his own. The account given us of Cham represents him as a prophane person, deeply tainted with the maxims of Cain and his posterity, and seems to hint that he, supposing the promise frustrated by the death of Abel, or altogether false, made his father's nakedness an object of mockery, as if he were incapable of contributing to the accomplishment of the promise by raising up more seed. The curse denounced by Noah against the posterity of Cham, which were indeed almost exterminated by Joshua, is heavier than we can suppose the Patriarch would utter against his son simply for irreverence towards

him, but, being a rejection of his race, is well adapted to the crime of disbelieving that a Redeemer was to rise up from the stock of his father. Again, (c. 14.) supposing these things known to Noah and his children, they must also have been known to their posterity. Abraham and Isaac even saw Shem and his children, who were unquestionable witnesses of what had passed before and since the flood. That Noah and his children, at least Shem and Japhet, would meet to observe the Sabbath, is clear, and that they would explain the cause of their so doing. Their whole story would be confirmed by the preservation of the ark, by the facility with which Abraham and his contemporaries would deduce their descent from Noah, and by the length of men's lives, even after the flood, which would make it difficult to impose a forgery on them; by the quarrel between the families of Cham and his brothers, the cause of which would be known. The remembrance of this quarrel, and the particular sin of Cham, was in fact kept up in Assyria, (see Lucian, *de Dea Syria*, p. 1069.) and also by the symbol of Baalberith, the god of the Schemmites, who were descended from Cham, (see *Judg. viii. 23. ix. 8. P alm. Hieros. fol. ii. col. 4. and gloss. in h. l. et Avodazara, c. iii. fol. 43. col. 1.*)

Probably the many disgusting parts of the religion of the Canaanites which called forth the anger of God on the priests of Baal, and the people of Canaan, had reference to this crime of Cham.

Having now brought the traditions of the creation and promise down to the time of Abraham, it must be next shown (c. 15.) that his posterity, till the time of Jacob, also had received them. Of course the religion practised by Abraham, implied their truth, and this might be enough to prove the point, but we have one strong fact on the subject. Lot might naturally conceive himself

distinguished from the rest of Shem's posterity, by having been called with Terah and Abraham, and therefore perhaps possessing the privilege of fulfilling the promise of the Redeemer in his race. The incest committed with him by his daughters, seems to show this in the strongest manner.\* They saw their mother dead, they knew that the Canaanites had no share in the promise, and therefore could not marry them, and they thought that the only way of fulfilling the promise in their father's race must be by committing incest with him. We may observe that they are represented as having walked chastely in Sodom, that they contrived the matter together, not in secret and separately as they would have done had their motive been only a licentious one, and that so far from being ashamed of an action in itself so criminal, they gave their children names which were to hand the remembrance of it down to posterity. Accordingly we find that the two peoples descended from them, the Moabites and Ammonites, assumed a superiority over the descendants of Abraham as being descended from an elder son of Terah. Hence the Moabites sent for Balaam to decide the difference between them and the Israelites as to the right of the promised blessing. When Ruth, the Moabitess, says to Naomi, "Thy God shall be my God, and thy people my people," this implies a renouncing of the pretensions of her own people, and acquiesces in the justice of those of the Israelites.

Again, the violent fear which Sarah had lest her husband should die childless, which led her even to deliver her servant to Abraham, surely had a reference to this. The grief which Rebecca felt at her own barrenness, and the contention of the wives of Jacob about his company, show the impression on their minds, for it would be ridiculous to suppose that Moses would relate such mean and low particulars (to say no worse

of them) unless he had great objects in view. Again, the expulsion of Ishmael, and the jealousy between Isaac and him, show the deep anxiety existing about this matter. We cannot conceive that the anger of Sarah against Ishmael for mockery, would have been so violent had it been childish sport and not a direct ridicule of his brother's rights, and an assertion of his own claim to the privilege of fulfilling the promise by the right of primogeniture.

The trick which Rebecca made use of to secure the blessing of the firstborn for Jacob, arose doubtless from her imagining that Esau had forfeited the promise by his sin and marriage with the Canaanitess. It may also be observed that Moses represents Esau as a profane person; and the reason of this may be not only that he sold his birthright, but 1st, that he showed his contempt for the promise of God by marrying a daughter of Heth; and 2nd, that he married a daughter of Ishmael, as if to revive the pretensions of that family. The *method* also of exacting a solemn oath, as Abraham did from Eliezer, and Jacob from Joseph, may be thought to have reference to the covenant; and the same obscure notion perhaps gave rise to the worship of Baal Peor. Lastly, God is called the God of Abraham, of Isaac, and of Jacob, on account of the particular promises with regard to the fulfilment of the original one which had been made to them.

It now only remains to show that the persuasion which we have traced down to the time of Jacob, lasted till the time of Moses also, and this may be collected from many circumstances.

1. Jacob's care after he was possessed of the promise not to take a wife except out of his own family.

2. His polygamy, which doubtless had the same object as that of Lamech: and we see Rachel also like Sarah, adopting the son of a ~~hand~~ woman.

3. Among Jacob's children, we may trace the impression by observing, that the custom of taking the brother's widow to wife in order to raise seed for him, began among them; that the sin of Onan derived its enmity from his acting against the belief of the promise by it: that Tamar, surprised Judah into incest because (see Theophyl. on St. Matt. c. i.) she had a vehement desire to have children out of a family from which the Messiah was to come. She had been a Canaanite, but like Ruth, had renounced the impiety of her kindred, when she embraced the religion and hopes of Jacob's family; and like Ruth, on this account, is particularly mentioned in our Saviour's genealogy. Again, we may trace this belief in the violent anger of the sons of Jacob against Joseph the firstborn of their father's favourite wife, who had not improbably like Isaac been brought up in hopes of the promise; and in the care which Jacob and his descendants took in the land of Egypt to have no intermixture with the Egyptians, the descendants of Cham. Perhaps too the care of Pharaoh to kill the Jewish children might arise from the boastings of the Jews as to the Messiah, as well as from an apprehension of their strength.

Moses, though not born in Joseph's life, was born only fifty eight years after his death, and his father Amram lived long with Joseph. We have thus traced (c. 17.) the tradition of the creation, and the promise from Adam to Moses with the intervention of only seven persons, Adam, Methuselah, Noah, Shem, Abraham, Isaac, Joseph, Amram, Moses.

We ask then, whether after what has been said, any one can think it likely that Moses would venture to forge matters that must be so universally known, since every man could trace his pedigree to the flood, or even to Adam, as shortly as Moses could.

We have also shewn that many

actions strange in themselves, and considered by the Atheists as ridiculous, were only mentioned by Moses because they had a reference to the strong belief entertained of the Advent of Messiah.

We may remark too that those who preserved this tradition, were few and lived long; that it passed from father to son, where deceit is unlikely; that it referred for credence to well known facts; the pains of childbirth and Paradise before, and the preservation of the ark after the flood; that it supposes a public service fifty-two times a year, expressly to cause a general knowledge and remembrance of it; and also supposes both the exclusion of the elder brothers almost always, and the election of the younger, which must have excited controversy and tended much to preserve the truth; and likewise contentions between nations as to which should be the depository of it. If Moses could forge under these circumstances he must certainly have been the most daring impostor in the world.

In c. xviii Allix contends that Moses in this book wrote not under the higher degree of inspiration, but merely under the direction of the Holy Spirit, there being no need for a revelation in things generally known, and Moses only having written such in this book. Thus he contends for, 1st, because it was probable that Moses would know all the particulars he has recorded, 2nd, because in the other books where God actually spoke to him, he informs us of it, 3rd, because Genesis is not divided into distinct sets of Revelations, as it probably would had Moses learnt these things directly from God and not by ordinary methods; 4th, because there is in Genesis internal evidence that it was written from tradition: namely, that the most remote facts, of which we should most wish a full account, are told in a very concise manner; that the narration become

fuller as the writer approaches his own times, for instance, Lamech's polygamy, and murders, and the king Melchisedec, are so shortly mentioned, that there is controversy about all these subjects even to the present day, while all the history of Abraham and Isaac, and the dying speech of Jacob, are told at full length. Again, the exact account of the genealogy, &c. of the Edomites is fully given, and as we know that Moses lived forty years among them, this is exactly the information we should expect in the ordinary way. They who maintain the contrary opinion, must show that tradition is useless—that in the time of Moses there were none who knew the particulars of the history of the deluge, the tower of Babel, &c. &c. That Moses pointed out the manner in which these traditions were preserved without any object—that Moses while in Midian, heard nothing of the origin of the Midianites—and that the authority of the oracles recorded in Genesis is nothing. If the oracles did not exist in the family of Abraham, of what use would it be so carefully to point out their exact accomplishment; for instance, the possession of Canaan, the punishment of the Canaanites, the acquisition of Sichem by the tribe of Joseph, &c. &c.

In c. xiv. Allix answers the objections as to the age of the world, drawn from the Egyptian, and in c. 20. from the Chinese History; these it would be useless to give at any length. It has already been frequently shown, that what looks at all like truth in the Egyptian history, accords with the Mosiac chronology; and the Chinese history is too absurd, and too like the insane part of the Egyptian to require particular confutation. Both may, and probably do contain a few facts in a world of fable. We pass on to c. xxi., in which Allix considers the last objection that can be raised to the book of Genesis, viz. that though Moses may be the author, that does

not prove the history to be true, as Moses may have forced the people to believe his history by the fear of death. But this opinion confutes itself, for 1st, it supposes the truth of the miracles by which Moses became the head of the Israelites. 2nd, It supposes the truth of some points in which Moses could not deceive other nations by his authority, such as the preservation of the ark, and the building of the tower of Babel, the confusion of tongues, the destruction of Sodom, &c. &c. 3rd. It supposes that Moses must have given a true account of the origin of the Israelites, for the contrary hypothesis is absurd. 4th. It supposes his account of the origin of the divisions and pretensions kept up among the twelve tribes to be true, but these rest on the truth of the oracles recorded by him, and therefore the truth of these oracles is established. 5th. It is contrary to common sense to suppose that Moses could expect, with any power whatever to make a system of lies believed even by his own subjects. Again, it is absurd to suppose that a whole nation would have persevered long in a profession forced on them by tyranny; and equally absurd, knowing all we do of the Jews, to suppose them so patient, particularly too when after the death of Moses and Joshua, they were subject to the Canaanites, and freed from the terror of that law of Moses which denounced death against any that contested his laws. If they had thought his system an imposture, would they not gladly have seized that opportunity of getting rid of it? The law, it may be well to observe, was not made to force belief, but to prevent the corruption of the people, and its mingling with other nations.

In c. xxii. from the matters proved before, Allix concludes that Genesis was written by Moses; and that this being granted, it was impossible for him to forge his history; that he had sufficient traditions to

preserve the memory of these transactions. That he was never contradicted till the most silly and absurd stories of the beginning of the world had begun to be circulated; and that as the reading of the law was never discontinued for any long time, the Jews would at once have detected any interpolation.

Hence we may fairly conclude, that the truth of the creation cannot be better proved than it is in the book of Genesis; and that he who rejects it, must also disbelieve all the facts we have brought in confirmation of it, and in particular the celebration of the Sabbath in the early ages.

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*To the Editor of the Remembrancer.*

MR. EDITOR,—I was accidentally in the court at Warwick, during the whole of the trial of the Parish Officers of Stretton, of the getting up of which a correspondent in your last Number has given so profitable an elucidation, and never did I hear one in which appeared more reproachful conduct on the part of the prosecution than in that; exposed too, as it fortunately was, by the prosecutors own witnesses. So evident, indeed, and shameful was the exposure, that the judge lamented, as did, I am con-

vinced, all the jury also, as well as all the bystanders in court, not of the party of the prosecutors, that the respectable looking defendants (who had been placed, to the number of twelve, or more, within the bar, and at the head of the table usually appropriated to the barristers and attorneys,) could not, through an almost unavoidable error in their proceedings, have the full benefit of an absolute and honourable acquittal. The prosecutors, however, from the very lenient judgment of the court, and the manner in which it was delivered, must feel great disappointment in the ill success their unprincipled measures had in this instance met with.

I entirely concur with your correspondent in the eulogium he passes upon the Parish Officers of Stretton, and I am decidedly of opinion that a subscription should be set on foot in the surrounding parishes, towards defraying the law expenses incurred, as a public expression of approval of their manly conduct, and as an encouragement to Parish Officers in general, to resist similar aggressions with the same promptitude and firmness.

Your obedient servant,

F.

*Rugby, Dec. 9.*

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REVIEW OF NEW PUBLICATIONS.

*The Encouragements of the Christian Minister. A Sermon preached in the Parish Church of Henley, August 22, 1820, before the Chancellor of the Diocese of Oxford, Joseph Phillimore, D.C.L. and the Rev. the Clergy of the Deaneries of Aston and Henley; and published at their Request. By the Rev. J. B. Sumner, M.A. Fellow of Eton College, and Vicar of Mapledurham, Oxon. pp. 26. Hatchard. 1820.*

IN addition to the various other merits of this sermon, its subject appears to us to be happily chosen. On many occasions it is highly proper to dwell upon the difficulties by which the teachers of Christianity are surrounded. The candidate for orders should be taught to reflect solemnly and frequently upon the duties which he is about to undertake; and should be forced to form some estimate (however inadequate) of their weight. The recently or-

dained minister must not be permitted to suppose that inactivity and carelessness are suited to the post which he occupies. The clergy of all ages should perceive and deplore the unexampled obstacles to their success. And it is on this very account that we commend Mr. Sumner for the judicious selection of his subject: "The Encouragements of the Christian Minister" are always an interesting subject: but never did they more require to be felt and enjoyed than at the present hour. They that have put their hands to the plough are not permitted to look back. When they look around, much that is alarming will certainly be seen; and though it ought only to increase their humility and diligence, yet the mind would quickly sink under such accumulated burdens, if it were not supported by the elastic power of hope. To that principle, therefore, and to the views and consolations which it unfolds, we shall endeavour, with Mr. Sumner's assistance, to direct the thoughts of our reader.

From Ecclesiastes xi. 6. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good," our attention is called to four distinct subjects of encouragement.

"I. First, then, I will speak of the ENCOURAGEMENT which the Minister derives from the instruction of the young. This is perhaps the most delightful of all his labours. He has, indeed, ignorance to contend with, but it is easier to encounter ignorance than that worse knowledge of the counsels of the ungodly, which commonly belongs to more advanced years. He has evil to overcome; but it is the evil of nature, not yet rendered obstinate by habit—of vicious propensities, not yet strengthened by indulgence, till the attempt to eradicate them is nothing less than the *plucking out a right eye, or the cutting off a right hand*. There is no greater satisfaction than to see the listless mind awakening into attention—the vacant look of ignorance gradually quickened by intelligence—and the rude and self-willed

being which lately appeared to admit of no restraint, to acknowledge no obligation, now feeling itself the creature of God, and obtaining its spiritual rights, as an accountable 'member of Christ and inheritor of the kingdom of heaven.' And this is not a mere transient gleam of promise, which gratifies the eye for a time, but vanishes when attentively surveyed; the longer it is dwelt upon, the more is the pleasure increased by reflection. For consider, in the case of the child thus disciplined, thus instructed, how much of gloom is taken from our apprehensions, how much of hope introduced into the prospect of the future. We cannot see a child, more especially we cannot see the children of the poor, without a sad anticipation of evil. We know that they will be exposed to much temptation: thrown, perhaps, at a very early age, almost upon the wide world; taken from the superintending eye of parents, and engaged in service which leaves them too much at the mercy of those among whom they live, both as to morals and religion; possessing little opportunity of intercourse with their Minister, and often in a great measure debarred, at a season when they are most wanted, from the public and private admonitions of the Church. We know also that, at the best, in the course of their after-life, they must suffer the pressure of poverty, and be encumbered with cares which can receive little alleviation from external sources, must be placed in situations and circumstances which are difficult enough in themselves, and still more perilous when viewed in connexion with the awful eternity which is to follow. God forbid that we should permit the young to enter upon this sea of dangers, unprovided with the only compass which can direct them through it! Let them go into the world with a previous knowledge what it is, corrupt and evil—what their business is, to *overcome it*\*: let them be aware that it will prove a scene of trial: that they have an *adversary* ever seeking to *decease* their souls, but that He who is for them is greater than he that is against them†, and, if they trust in him, will enable them to 'renounce the devil and all his works,' and to subdue 'the sinful lusts of the flesh.' Thus we give a new colour to the whole prospect: we may look forward to the years which lie before them with a brighter anticipation; we provide them something on which they

\* Rev. iii. 21; xxi. 1.

† See 1 John iv. 4.



may lean in the rough journey of life; we show them to whom they may be grateful in prosperity, to whom they may have recourse in affliction; and even in sin we leave them not without hope, inasmuch as they have been taught to know that *if any man sin, we have an Advocate with the Father*. All reason, all experience, all Scripture concur in this, *IN THE MORNING sow thy seed*; often has it sprung up, and brought forth the fruits of grace, when it had seemed to outward eyes to have been choked with tares.

"Let me entreat you, my brethren, to secure to yourselves the gratification and the reward of this labour. That it is labour, no one will deny; or that difficulties impede, from the obstinacy, carelessness, and ignorance of those with whom we have to do: but thus, like other difficulties, yields to exertion. The benefit of early education, of course I speak of Christian education, are daily more and more acknowledged both by the poor themselves and by those above them. Parents like to see the effects of the Gospel in their children, masters in their servants. Both, therefore, may be prevailed on to contribute towards the necessary expence, and to submit to that degree of immediate sacrifice which the time employed in education requires: and it is impossible not to wish that more daily schools on the improved plan, or such modifications of it as may be found practicable, should be introduced into the villages of our diocese. Such a system indeed is likely to come supported by the strength of the Legislature, and we have just reason to be thankful for a Legislature which makes the morals of the people its object. But the zeal of the Clergy will effect more than any laws; and although, when the heart is fixed, it is good to have the hand strengthened by the law, legislation alone will avail little, unless the hearts of the Clergy are ardent in the cause. They only can give its full value to instruction, for it is not the power of reading, it is the practical enforcement of the Bible which we want—the application to the heart, the oral instruction which Phelp gave to the Ethiopian, and without which he could not understand what he read, and without which the poor too often read the Scripture as a history, and know little of it as unfolding the only means of salvation, or conveying glad tidings to themselves,

Christ himself provided, by the regular order of Ministers which has been established in his Church, that the benefit of such individual instruction should never be wanting, and by frequent catechising, by confirmation, with the preparation that precedes it, by a continued inspection and superintendence, not only during residence at school, but, if possible, during that period which succeeds, and is commonly the turning point of life, the intentions of the Church may be fulfilled, and the youth grow up with something more than the title of Christian. Could we but rightly feel what depends on this, even the welfare of an immortal soul, we should be indeed watchful, *in season and out of season*, at appointed times and at times not appointed, that the young of our flock might not be exposed to the storms of the world till they were prepared to encounter them, by looking up to Christ as their ruler and their guide. Such indeed is his mercy, that there is still a haven, a port of refuge for those who turn to him, even having once made shipwreck of their faith. \* But it is not for us to trust in the poor hope, that in the wreck of the vessel they may find a plank to escape on, or be directed by grace to seize upon it: our object should be, that in the first entrance of life they should make the Gospel their ark of safety, and never quit it throughout the voyage. And happy is that Minister, who, if he hear that one of his flock has proved disobedient to his vows, and shaken off the allegiance which he owed to his Redeemer, can say, *This is in spite of warning: I have delivered my soul*\*. May you, my brethren, enjoy a still happier reflection: and possess the gratitude of those whom you have *trained up in the way they should go*, and who acknowledge you as the instruments through whom they have learnt to know their Redeemer, and to receive him as their Lord."—P. 5.

The second encouragement is derived from the occasional conviction and conversion of those who have long been standing idle without, and are not called until the sixth, the ninth, or the eleventh hour. And the value of such an encouragement, and the means of making it our own are enforced with great earnestness and truth.

\* Acts viii. 10.

\* See Ezek. xxxiii.

On the third topic Mr. Sumner shall again speak for himself.

“III. I proceed, in the third place, to speak of an ENCOURAGEMENT of a different sort, of a temporal rather than a spiritual nature, but too important to be passed over,—that which is derived to the Minister from the share, the essential share which he takes in upholding the frame of civil society in his country. And this he effects, not by the strength of human law or terror of punishment, but by the gentle influence which his character and office spread around him. The poorer classes, the vast majority in every district, cannot but reverence a state of things which secures to them a protector in all their concerns, an adviser in their best interests; one who, while their eternal welfare is his first and greatest care, is attentive to hear, and ready to assist their temporal wants, and to smooth the difficulties of their lot. Is any one afflicted with sickness or with sorrow? Are any sinking into undeserved indigence? Is any one oppressed?—There is one to whom the lowly, and the meanest, and the weakest may have recourse, one superior to themselves in station and acquirement, but whom his office teaches to condescend to men of low estate; and whom a motive which nothing can affect or weaken, whom the love of Christ constraineth to visit and to comfort, and to defend the least of these his brethren. Take away the Christian Minister, and who shall remain to supply his place? I am far from undervaluing the exertions of those in whom the bond of Christian charity stands in the stead of professional duty, and who, in large towns especially, unite with us in labours of love, but the co-operation and direction of the Minister is necessary to render such assistance profitable, even where it can be obtained, and, in our villages and hamlets, where shall those be found who have at once the inclination, and the ability, and the leisure, to advise the ignorant, to succour the defenceless, and to relieve the indigent? Take away the Minister of the Gospel, and who will remain to stand between the employer and his labourer, between the magistrate and the offender? Who will be the almoner of the rich man's bounty? Who will direct the poor man's industry into the most useful channels?—Raised, by education and character, to a level with the rich and great, yet led by duty and by charity to reckon no individual beneath him to whom he can be useful, no office unworthy of him by

which he can do good, the Minister forms the connecting link between the different ranks and degrees of society, the cornerstone of our political and social fabric. The magistrate may *bear the sword*, and it is not *in vain*; the law may threaten, may command, may forbid, may punish; but, as long as love is more attractive than authority, as long as moral influence prevails more with intellectual beings than physical force, so long will our Church Establishment prove a stronger cement of society in the laws or penalties, and so long will its Ministers be the firmest bulwarks of the State, by diffusing that comfort and content which prevents men from being *given to change*, and by promoting that knowledge which sees outward circumstances in their due light, and not as *thou one thing needful*. Let me not seem to magnify unreasonably the clerical office; should I appear to do so, the object which I have in view must be my excuse, which is to point out, my reverend brethren, the encouragement which we have to be zealous in our honourable calling, to be *fiervent in spirit, not slothful in business, serving the Lord*. I cannot, indeed, venture to set forth any motives for action except those of duty and responsibility; that *every man's work shall be made manifest*; and *every man receive his own reward according to his own labour*. But surely, if any secondary object could be admitted in a work of which God is the beginning and heaven the end, it might be found in reflecting that whilst we comply with our ordination vows, and do that which it is our duty to do, we are at the same time assisting to support the best fabric of civil government which divine Providence has ever enabled man to rear; and that while we obey the precept which we enjoy, and *do good unto all men, especially to them that are of the household of faith*, we are indirectly strengthening the purest Establishment which has ever represented Christianity to the world.” P. 15.

Of the fourth head we do not feel warranted to speak quite so decidedly as of the parts which precede it. In the first place, we question the propriety, or at least the accuracy, of making it a distinct and separate portion of the discourse. The subject of it is, that confirmation of his own faith which the minister daily derives from all that he sees and ob-

serves among his people." The particular instances enlarged upon, are the applicability of the Gospel doctrine to the various conditions of men, the good effects that it produces upon all by whom it is seriously embraced, and the peculiar force of the doctrines of atonement and reconciliation contrasted with the inefficiency of mere moral teaching. The truth of these positions cannot possibly be denied; but the greater part of them have been already urged under the preceding heads. What was it that gave effect to the labours of instructing the young, but the powerful and peculiar doctrines with which through these labours they became familiar, and which taught them to seek so that they might find? Again, the encouragement to be derived from the repentance and amendment of an aged offender, formed the second head of Mr. Sumner's argument, and in unfolding it, he has not only dwelt upon the value of the human soul, and upon the terrors which await it in its impenitent state; but he has also particularly described the whole progress of conversion. It appears, therefore, to us, that it is little better than a useless repetition, to say that the Christian minister may *also* be encouraged by perceiving the fitness and efficacy of his faith to preserve and establish the young, or to soften and amend the aged. That fitness had already been assumed; for without it, the effects portrayed could never have been produced. Their production is *one* genuine source of encouragement to their minister; but surely Mr. Sumner must be mistaken in thinking that it is *two* sources.

We have another remark to offer upon this portion of the discourse; and one which involves subjects of greater importance than a mere inaccuracy of division.

~~I~~ will confine myself to one more point—the confirmation of the leading article of our reformed faith, Justification

through Christ, by its effect upon the hearts and lives of those who receive it. Yes—it cannot but encourage the Minister in maintaining that doctrine which has been emphatically described as the test of a flourishing or a falling Church, when he finds that those who most simply look up to Christ for pardon, are those who most steadily persevere in the ways of Christian holiness; that in proportion as they trust in him, as having reconciled them to God by his blood, they become both more anxious and more able to *make their calling and election sure*; and (if in speaking of the Creator I may borrow an image from the creature) the more clearly we represent Jesus Christ as the Sun of our religious system, so much the more brightly do the rays of holiness emanate from his glory, and reflect light upon the path of the Christian." P. 22.

As this sentence is followed up by an exposure of the inefficacy of mere moral philosophy, and a defence of the necessity and certainty of spiritual assistance, it cannot fairly be construed to mean more than every Churchman would admit. The Socinian, open, or concealed, is the only controversialist to which it is opposed. But there are several phrases contained in it, which when separated from the context, would be claimed with shouts of triumph by the Calvinist and the Evangelical. "Those who *most simply* look up to Christ for pardon." None do this more simply than the advocates for unconditional election; but that these persons are "those who most steadily persevere in the ways of Christian holiness," is a fact which is asserted much oftener than it is proved. "In proportion as they trust in him as having reconciled them to God by his blood, they become both more anxious and more able to make their calling and election sure." To speak of various degrees of trust in Christ, and of proportionate willingness, and ability to serve him, is not a very definite or well authorised form of speech. The Calvinist may easily affirm, that he trusts in his Saviour more implicitly than others:

he will infer that he has more readiness and power to follow him; and may conceive that in this opinion he is supported and confirmed by our highly esteemed preacher. We are very far from believing that this latter opinion would be correct; it certainly is not borne out by the rest of the discourse—but we lament that a single passage or expression should occur, which can either be perverted or misunderstood; and that the modern enthusiast and sectary should receive even the appearance of encouragement from the example or authority of Mr. Sumner.

*Episcopal Innovation, or the Test of Modern Orthodoxy, in eighty-seven Questions imposed as Articles of Faith, upon Candidates for Licences and Holy Orders, in the Diocese of Peterborough, with a Distinct Answer to each Question, and general Reflections relative to their illegal Structure and pernicious Tendency.* 12mo. pp. 120. Seeley. 1820.

*The Legality of the Questions proposed by Dr. Herbert Marsh, the Bishop of Peterborough, to Candidates for Holy Orders within that Diocese, considered as usurping the Place of an established Test.* 8vo. pp. 29. Seeley. 1820.

*A Reply to a Pamphlet, entitled the Legality of the Questions proposed by Dr. Herbert Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders within that Diocese, considered.* By a Layman. 8vo. pp. 20. Rivingtons. 1820.

*Remarks upon the eighty-seven Questions proposed by Herbert Marsh, D.D. Lord Bishop of Peterborough, to Candidates for Holy Orders, and to those in Orders, who apply for a Licence to a Curacy in his Diocese.* By the Rev. Joseph Wilson. A.M. 8vo. pp. 69. Hatchard. 1820.

*A Refutation of the Remarks by the*  
REMEMBRANCE, NO. 25.

*Rev. Joseph Wilson, A.M. on the Questions proposed by Herbert Marsh, D.D. Lord Bishop of Peterborough, to the Candidates for Holy Orders; with a brief Comment on the leading Tenets of the Calvinistic Methodists, shewing them to be incompatible with the Christian Dispensation: also the Questions proposed by the Lord Bishop of Peterborough.* By a Layman. 8vo. pp. 59. Rivingtons. 1820.

*A Refutation of the Objections advanced by the Rev. Joseph Wilson, A.M. against the Questions proposed to Candidates for Holy Orders, by Herbert Marsh, D.D. F.R.S. Lord Bishop of Peterborough, and Lady Margaret Professor of Divinity, Cambridge.* 8vo. pp. 32. Rivingtons. 1820.

*A Charge delivered at the Primary Visitation of Herbert Lord Bishop of Peterborough in July, 1820; with an Appendix containing some Remarks on the Modern Custom of singing in our Churches unauthorized Psalms and Hymns.* 8vo. pp. 38. Rivingtons. 1820.

*Salvation by Grace. A Sermon preached at the Visitation of the Archdeacon of Middlesex at Dunmow, on Thursday, June 10th, 1819, by the Rev. Henry Budd, M.A. Chaplain of Bridewell Hospital, Minister of Bridewell Precinct, and Rector of White Boothering, Essex.* 8vo. pp. 95. Rivingtons. 1820.

THE Questions proposed by the Bishop of Peterborough, to candidates for holy orders, and to curates applying for licences in his diocese, were inserted in the last Number of the Christian Remembrancer without any intention of soliciting favour toward them, or of anticipating the judgment, which it might be necessary to pronounce on their merits or defects. They were inserted partly to gratify the curiosity of many who had not seen them, and who would hardly be ignorant of the strong

feeling which they had called forth, but principally to enable the reflecting reader to form a private and unbiassed opinion concerning them, and gradually to introduce him to the controversy, in which it is more our duty than our pleasure to interfere.

The titles of the several pamphlets prefixed to the present article, sufficiently evince the nature of the controversy, and the extent to which it has been carried. Of the spirit and temper with which it has been conducted, it is hardly possible to form an adequate conception, without a perusal of the pamphlets themselves: and it is an act of charity, due to *all* who have engaged in the contest, to produce no other specimens than necessarily arise in discussing the more important matters in debate, after a cursory view of the several tracts shall have been laid before the reader.

The tract entitled "Episcopal Innovation," was originally published in the *Christian Guardian*. The writer undertakes to supply a distinct answer to the several questions proposed by the bishop, according to his view of the doctrine which they involve, and to confirm his answers by testimonies not from the Scriptures, but the Homilies; and he concludes with general observations upon the assumed effect of the questions proposed. The deficiency of Scriptural proof is supplied by a singular vehemence of invective; and there is an air of official authority pervading the whole composition. Let the reader determine, whether in the following laudatory language, it is the writer who recommends his own answers, or the editor who proclaims the merit of his anonymous correspondent.

"We have only here to say with respect to the following answer to his Lordship's 'questions,' that it may be considered as a brief, and we hope satisfactory reply to most of the popular cavils and objections, which are commonly made against the doctrines found in the 'literal

and grammatical' sense of our Articles," and by consequence against the true "*gospel of the grace of God.*" His Lordship's is only an ingeniously constructed epitome of the *less spiritual* systems of many of the *orthodox* divines of great reputation in the present day; and does not differ essentially, or perhaps even circumstantially from the *lowest* part of a late Bishop of Lincoln's *anti-calvinism*. And we conceive that *there is not found in our language so complete an answer to their system generally, in so short a compass.*" Adv. p.v.

If the force of the Italics and the inverted commas is not always apprehended, the complacency of the writer at least will not be overlooked.

"The Legality of the Questions" is argued almost exclusively upon the royal declaration prefixed to the Thirty-nine Articles, without reference to any thing which hath properly the authority of law upon the subject. "A Layman" in his "reply" to this pamphlet, which he apprehends to have been zealously circulated and cordially approved among the Calvinistic Methodists, fails to supply the legal information which the case requires, and in this respect at least leaves the controversy as he found it.

In Mr. Wilson's "Remarks," the Bishop's questions are pronounced to be "virtually and to all practical purposes, new articles of faith," to be added to the Thirty-nine Articles, and intended to supersede them. He charges the Bishop with introducing an unauthorized particularity into the Articles; he disputes the discretionary right of the Bishop to examine the candidate, especially upon points which he considers him incompetent to answer, and he offers no indirect insinuations against the yoke of Peterborough, and the assumption of Papal, and more than Papal, infallibility. He afterwards enters upon a particular examination of some of the Bishop's questions, especially those which treat of redemption, original sin, justification by faith, and regeneration. In this examination his vehemence usually

exceeds his temper, and his whole pamphlet exhibits more of the acrimony of the polemic, than of the sober convincing argumentation of the Christian divine.

The "Layman" is frequently happy in his "Refutation" of Mr. Wilson's remarks, in disproving his dogmatical assertions, and in exposing the temerity of his gratuitous assumptions.

There is another pamphlet, professing to be a "Refutation" of Mr. Wilson's remarks, which might bear any other title with equal propriety, and of which the advertisement in some of the papers was so artfully *set up*, as to suggest a belief that the Bishop had entered upon the defence of his own questions. The reader will not be deceived.

The Bishop, in a note to his "Primary Charge," defends the ground upon which he puts the questions, particularly to curates applying for a licence, Mr. Budd's Sermon has no other connection with the present controversy, than as it is a summary of the Calvinistic doctrine maintained by certain ministers of the Church of England.

The principal points of controversy discussed in these pamphlets are: 1. the legality of proposing the questions; 2. the orthodoxy and truth of the doctrines involved in these questions; and lastly, the expedience of issuing the questions. We proceed to investigate these several topics.

There is no reader who needs to be informed, that the Articles cannot be honestly subscribed, except in their "plain and full meaning," in their "literal and grammatical sense." There are many occasions upon which the Bishop is required to demand this unequivocal and cordial subscription, and it is in the highest degree unjust and uncharitable, to suppose that any Bishop would allow, or connive at, or endeavour to produce, a subscription of any other character. It is very

possible that a Bishop may be mistaken in his interpretation of the Articles, but it is hardly possible, that a Bishop should deliberately propose to perplex the understanding, or pervert the faith of a candidate, when he ostensibly professes no other end or object in his examination, than "to ascertain the spirit and intention with which he means to subscribe the Articles, and to satisfy himself that the doctrines of the candidate are in perfect unison with the doctrines of the Church," as the Bishop expresses himself in the directions for answering the questions.

It is assumed by the adversaries of the Bishop, that the questions are new articles of faith, *imposed*, or intended to be *imposed* upon the candidates, who are required to answer them. The charge might be maintained if they had been drawn up in the form of distinct propositions, to which the candidates were enjoined to assent. But they are not propositions, but questions; and although the Bishop requires that the answers shall be "full, clear, and unequivocal," a question does in its very nature admit a variety of reply, and an answer is not therefore unsatisfactory, because it is not precisely the answer which the inquirer intended to elicit. The various modes of answering a question, according to the different views which the respondent takes of the question, and without incurring any suspicion of intentional evasion, may be seen on every occasion of public examination, and in the case immediately before us we shall hereafter show, that some of the Bishop's questions can only be indirectly answered, and that the answer shall nevertheless be "full, clear, and unequivocal." Such questions the Bishop is justified in asking, and in requiring an answer either in writing or *virâ voce*. Mr. Wilson calls this right in question, and as he expresses the sum and substance of

the objections, advanced against the legality of the Bishop's proceeding, it will be proper to recite his words :

" But his lordship may, and no doubt will reply ; I neither propose nor impose my eighty-seven questions as Articles of Faith ; but as my mode of *examination*, and by the forty-eighth canon, I have a right to examine not only those who are candidates for holy orders, but those also who apply for licences to curacies.

" But of *what* are the eighty-seven questions an *examination*? NOT OF A PERSON'S COMPETENCY FOR THE DUE DISCHARGE OF HIS MINISTERIAL FUNCTIONS ; BUT OF HIS FAITH ON CERTAIN POINTS OF DIVINITY. Now what a man's faith *should* be, the Church of England has decided in her Thirty-nine Articles full 250 years ago : nor has she ever since altered her standard of doctrine. An examination therefore of a person's faith ought to be by no other standard than the Thirty-nine Articles : any thing more on the subject of faith, is an usurpation of authority and power, and the imposing of a yoke on men's consciences. A person utterly incompetent to the discharge of the ministerial functions, might answer the questions to his Lordship's satisfaction ; for a *dumb* man might do it in writing as he requires. However then his Lordship may take shelter, and rest his defence under the word *examination*, and the forty-eighth canon ; yet still I contend, that the eighty-seven questions are to all practical purposes new articles of Faith. As a mode of examination of a man's ability and qualifications for the office of the Christian ministry, as I shall show speedily, the eighty-seven questions are to the greatest degree unavailing, nay, altogether puerile : and the only purpose they can answer, is, to ascertain whether a man's faith agrees with his Lordship's, on those subjects which he proposes for answer. But still, his Lordship will say ; by the forty-eighth Canon I have a right to examine, and I will examine on what *subject I please*. Now, let it be admitted, that his Lordship has a right to examine by the forty-eighth Canon ; still he has no right to examine on what *subject he pleases* : for, upon that ground he might examine on the German language, and refuse a man ordination, or a licence to a curacy, because

- he is not a proficient in it. But by the Canons he has *not* a right to examine on
- what subject he pleases ; for the 34th, 35th, and 36th Canons have determined, the subject of examination, which is, that the candidate at least " be able to yield an

account of his faith in *Latin according to the articles of religion*, approved in the synod of the bishops and clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the Holy Scriptures." Here is the subject of examination specified, and it keeps close to the Thirty-nine Articles as now constructed, and not as Bishop Marsh may alter the construction, or increase the number of them. To examine otherwise is contrary to the Canons, and illegal." Wilson, p. 18—26.

It is, we believe, the ordinary practice of our Bishops to recommend certain standard works in theology to the attention of candidates for orders, and to make inquiry into their proficiency in theological studies, and especially into their acquaintance with the Greek Testament, before they proceed to ordain them. This is a wide departure from the restricted examination, which Mr. Wilson represents as the only legal examination, and in behalf of which he appeals to the canons of the Church. Upon this point we are at issue with him.

Mr. Wilson will probably admit, that nothing is illegal, which is not contrary to law, and that whatever is agreeable to law is legal. Now by the act 13 Elizabeth c. vii. s. 5. which either designedly or ignorantly is overlooked by every writer in the present controversy, it is among other things provided,

" That none shall be made minister, or admitted to preach or administer the Sacraments being under the age of four and twenty years, nor unless he first bring to the Bishop of that diocese, from men known to the Bishop to be of sound religion, a testimonial both of his honest life, and of his professing the doctrine expressed in the said Articles ; nor unless he be able to answer and render to the Ordinary an account of his faith in *Latin, according to the said Articles*, or have special gift or ability to be a preacher ; nor shall be admitted to the order of deacon or ministry, unless he shall first subscribe to the said Articles."

On this statute, the only law properly so called, which governs the

case, it may be observed, that there is a difference between the trial or examination of the Deacons, of whom it is only required, that they "shall subscribe to the said Articles," and that of the Ministers or Priests, of whom it is further required, that they "shall be able to ANSWER and render to the Ordinary an account of their faith in Latin according to the said Articles." Of the Priest, therefore, is required not merely a subscription to the Articles, but an ability to render an account of his faith in Latin, in testimony of his learning; and according to the said Articles, in proof of his conformity with them: but first there was required of him an ability to *answer*. To answer implies at least a previous question: but if we remember in whose reign this statute was passed, it is not unnatural or unreasonable to understand the ability to answer, with reference to the logical disputations which were common to the age, in which the candidate would be opposed by subtle sophisms, and be expected to remove those sophisms, and thus to render an account of his faith according to the Articles. If this interpretation be rejected as too refined, and the words of the statute be interpreted in their ordinary sense, it will nevertheless be difficult to prove in defiance of this statute, that any examination, grounded more or less directly upon the Articles, and conducted by question and answer is illegal.

From the act of 1571 we proceed to the canons of 1604, which having the authority of Convocation, although not of Parliament, are held to be binding upon the Clergy where they are not invalidated by any subsequent enactment. By canon xxxiv. the Bishop is forbidden to ordain any person, except he

"Hath taken some degree of school in either of the said Universities, or at the least except he be able to yield an account of his faith in Latin, according to the

Articles of Religion approved in the synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of Holy Scripture, and except moreover he shall exhibit letters testimonial," &c.

This canon must not be understood as a tacit repeal of the provisions of Elizabeth's act, which is still in force, and is recognized and explained by 23 George II. cap. xxviii. It differs, however, from Elizabeth's act, in one important particular, by requiring a confirmation of the candidate's profession according to the Articles, by sufficient testimonies out of Holy Scripture. It is obvious, therefore, that the act and the canon must be taken and construed together as one enactment, and that the restrictions upon the Bishop's power of examination are to be determined accordingly. He is not at liberty, except in certain excepted cases, to ordain whomsoever he shall think proper, but the candidate must *at least* be able to give an account of his faith in Latin according to the Articles, and to confirm the same by sufficient testimonies out of Holy Scriptures. Not a syllable is here said respecting the *maximum* of theological knowledge which a Bishop may require - the *minimum* only is fixed; and it is fixed in terms which imply that more is desirable and may be required.

This view of the subject is confirmed by the preface to the Offices of Ordination, which are recognized by the Act of Uniformity, and of which, by the provisions of that act, the thirty-sixth Article is now to be understood. The Bishop is there stated to be at liberty to ordain the candidate, "after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in the Holy Scripture." Is the examination here prescribed restricted "to the Thirty nine Articles as now constructed?" And may there not in this "examination," as



well as in the Bishop's eighty-seven questions, be a *dissimilarity* "from those which are put to candidates for holy orders, in our truly pious and devout Ordination Offices?" Wilson, p. 23.

The 35th canon prescribes an excellent mode of examination.

"The Bishop before he admit any person to holy orders shall diligently examine him in the presence of those ministers, that shall assist him at the imposition of hands: and if the said Bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered. Provided," &c.

Thus the Bishop, or his deputy, is constituted sole judge of the candidate's qualifications. It may be thought inconsistent with the spirit and design of this canon, that when the Bishop of Peterborough issues his Questions, he desires all candidates for orders in his diocese "to take special notice, that if any question remains unanswered, or receives an unsatisfactory answer, it may tend to their exclusion from the sacred office." The Bishop's meaning may, however, be, that the neglect to answer, or the delivery of an unsatisfactory answer, will appear to him a failure in those indispensable requisites upon which the act of Elizabeth and the canon require him to insist. He may contend, and with great reason, that the very object of his questions is to make candidates give an account of their faith according to the Articles, and confirm the same by sufficient testimonies out of the Holy Scripture. He may contend that what is called the Calvinistic interpretation *cannot be confirmed* by sufficient testimonies out of Scripture; and therefore is not the interpretation which he is bound to require. He may say that *the only sense* in which the faith can be confirmed is his sense, (and in this opinion he must be joined by all who do not hold with Calvin;) and that therefore those persons by whom his sense is rejected are in error respecting the faith and the Scrip-

tures. Mr. Wilson's assertion that Bishops are to examine merely as to *competency* is the sole answer which this reasoning can receive, and as the assertion rests upon the bare authority of the asserter, it does not require refutation. Yet any one but a controversialist might be expected to perceive that a candidate is not competent unless he understands the Scripture correctly; unless he brings the proper texts to support the various articles of our faith; and who is to be the judge of this propriety but the Bishop who is commanded to examine, and what are the Bishop of Peterborough's Questions but such an examination? If Mr. Wilson's reasoning proves any thing it proves this; that the office of a Bishop is merely ministerial, and that he may be compelled by law to ordain or to license any person who can translate the Thirty-nine Articles into Latin, and who will subscribe to them as containing his belief. But as he may not be quite satisfied with this *reductio ad absurdum*, we proceed to other topics upon which he is equally conclusive.

Is it in sober seriousness, that Mr. Wilson (p. 68) admonishes the University of Cambridge to remove the Bishop of Peterborough from his chair, on the authority of the Royal Declaration, and for the alleged offence of having violated that Declaration? Is it possible that Mr. Wilson is ignorant, that the Declaration has no power to authorize such a proceeding, or to direct that any man shall be dispossessed of his freehold? Mr. Wilson and the author of Episcopal Innovation should make some further progress in the study of the law, before they again venture upon the discussion of a legal question: they would then be more cautious in applying the terms *arbitrary, illegal, and unconstitutional*, and would refrain from renewing the clamour against the Consolidation Bill, what it conveys to the Bishops

new and extraordinary powers. The Bill was largely defended from this imputation in the twelfth Number of the Christian Remembrancer, and it is only necessary to repeat, that that power, the power of summary removal of curates, was not newly introduced into the Consolidation Act, but was copied almost *verbatim et literatim*, from 53 George III. cap. 149. (Lord Harrowby's Bill), 36 George III. c. 83. (Sir William Scott's Bill), and 12 Anne c. 12., and is also recognized in an old constitution of Edmund Archbishop of Canterbury, quoted by Burn with an explanatory comment from Johnson.

It is recorded by the author of Episcopal Innovation :

"One young man has been refused holy orders, and two Clergymen have been dismissed from their situations, because when they wished to obtain his Lordship's sanction and license to officiate in his diocese, they either declined to adopt these 'Questions,' as the medium of admission or did not satisfy the Bishop in their views respecting them. The Articles, the Liturgy, and the Orders and Regulations of the 'Established Church,' made no division between his Lordship and these three gentlemen, but these 'QUESTIONS,' these 'questions' only were distinctly placed as the key to let into and to lock out candidates and clergymen from his Lordship's diocese. The Bishop's Charge and his Declarations when applied to during his primary visitation hold precisely the same tone." Thus have the Rev. the Rector of *Wimborch*, the Rev. the Rector of *Blatherwick*, and the Rev. the Rector of *Burton Latimer*, Northamptonshire, all been deprived of the services of young men of unimpeached, and, we believe, unimpeachable characters, within the very short space of time during which his Lordship has possessed the Bishopric of Peterborough, and wholly through the arbitrary and illegal imposition of these new articles of faith.

"We have reason to believe, and we earnestly hope that some of these parties will make, *legal inquiry* into this tremendously alarming evil. The *genuine sons of the Church* are literally turned out of their own doors by the arbitrary and iron rod of usurpation and despotism. His Lordship greatly commends the 'Curator' Act,

which allows every Bishop to dismiss a curate for 'any cause,' which shall appear good to himself." Advertisement, p. iii.

.... "The Bishop holds out a *threat*, 'that if any question remains unanswered, or receives an unsatisfactory answer, it may tend to their exclusion from the sacred office.' This is little less than saying, *If you do not receive the system of doctrines, which I have here placed before you, I will not ordain you.....*

"The *illegality*, as well as *danger*, of such a proceeding, does not need much proof. That his *lordship*, would subject himself to the censure and cognizance of the courts of law, were he to refuse *candidate's* ordination, simply because they declined subscribing to his *lordship's* 'view of the new covenant,' as exhibited in these Questions, there can be little doubt." Introduction, p. xii.

It will abridge the labours of a tedious controversy to admit, that the facts are as they are represented by this writer, although the case is peculiarly liable to misrepresentation, although the credulity of a polemic is almost proverbial, and the evidence upon which he relies is seldom subject to a cross examination. If this writer's offensive and contentious hope and belief should be realized, if the Bishop's Questions should upon these or any similar cases which may occur be exposed to "legal enquiry," and the "cognizance of the courts of law," we have no doubt that the subject will be amply discussed, and that we shall obtain far better information upon its legal merits, than we at present possess. But perhaps it may prevent the disgraceful and unbecoming transaction of a curate or a candidate for orders, appealing to the temporal courts against the judgment of a Bishop, to recite the remarks of Burn on the discretionary power of the Bishops in the rejection of candidates.

.... "Since it is said to be discretionary in the Bishop whom he will admit to the order of priest or deacon, and that he is not obliged to give any reason for his refusal, (1 Still. 331. 1 Johns. 36 Wood. b. 1. c. 3.) this implieth that he may must upon what previous terms of qualification he

shall think proper, consistent with law and right. And by the Statute, Rubric, and Canon-aforegoing, he is not required, but permitted, only to admit persons so and so qualified: and prohibited to admit any without, but not enjoined to permit any persons, although they have such and such qualifications." Burn, vol. iii. p. 34. Art. Ordination.

The right of the Bishop to put these, or any other questions, to candidates for orders, is unquestionable. No man can prove, that he has a natural, or even a civil right, to be admitted; or that he sustains any injury which the courts can redress, in not being admitted to orders; and it is an essential part of the Episcopal office to judge and determine, who is fit or unfit to be admitted, and what shall be the qualifications for admission. If the Bishop proposes a question, and the answer, in the Bishop's judgment, is unsatisfactory in such sense, as to betray either a deficiency of learning, an obliquity of understanding, or an erroneous faith, the Bishop is justified in rejecting the candidate, and is accountable to no tribunal upon earth.

It is not quite so clear a question, whether the Bishops of our Church are invested with any similar right, either founded in law, or derived from the ordinary and immemorial usage of the Church, which has the authority of law, in virtue of which they may propose questions to curates applying for a licence, and refuse the licence desired, because the questions proposed are not answered, or not satisfactorily answered. The Act of Elizabeth does not appear to apply to this case: the 48th canon prescribes, that,

"No curate or minister shall be permitted to serve in any place without *examination* and admission of the Bishop of the Diocese, or ordinary of the place, having episcopal jurisdiction, in writing, under his hand and seal, having respect to the greatness of the cure, and the meetness of the party. And the said curates and ministers, if they remove from one diocese to another, shall not be by any means ad-

mitted to serve, without testimony of the Bishop of the Diocese, or ordinary of the place, as aforesaid, whence they come in writing, of their honesty, ability, and conformity to the ecclesiastical laws of the Church of England."

The first clause of this canon is universal, "No curate or minister," &c.; and the only doubt that can arise must refer to the meaning of the word *examine*. The same word occurs in the 30th canon; and thence we may readily ascertain its import.

"No Bishop shall institute any to a benefice, who hath been ordained by any other Bishop, except he first shew unto him his letters of orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it; and, lastly, shall appear, upon *due examination*, to be worthy of his ministry."

Here the ordination of the applicant, and his good life and behaviour, are mentioned separately and previously; *examination*, therefore, extends to something more, viz. to learning, and to doctrine. The comment of Burn is:

"As to the *matter of learning*, it hath been particularly allowed not only by the courts of King's Bench and Common Pleas, but also by the high court of Parliament, that the ordinary is not accountable to any temporal court, for the measures he takes, or the rules by which he proceeds in *examining* and judging, only he must examine in convenient time, and refuse in convenient time; and that the clerks having been ordained, and so presumed to be of good abilities, doth not take away or diminish the right, which the statute above recited, doth give to the Bishop, to whom the presentation is made to examine and judge. *Gibbs*. 807. *Shor.* 88. 4 *Mofl.* 134. 3 *Lev.* 311." Burn, vol. i. Article, Benefice.

It is clear, therefore, that the Bishop has a right of examining a clerk, presented to a benefice; and although the right is ordinarily waived, it is not therefore abolished. In the Welsh Dioceses, it is frequently enforced in the rejection of clergymen imperfectly acquainted with the Welsh language, and there-

fore incapable of exercising their ministry in the Welsh districts. Whether it is expedient to revive this custom of examination in the English Dioceses, and in what manner, and to what extent, the right shall be exercised is a different question. But if candidates for orders cannot be ordained without examination; if clerks presented to a benefice are liable to examination; and if curates shall not be permitted to serve *without examination* and admission, is it just to stigmatize the Bishop of Peterborough's claim to examine, as arbitrary, unconstitutional, and illegal? The abstract right, however superseded in modern practice, is sanctioned by the laws which govern the Church; and it is unjustly and untruly denied by the writer, who, without reference to law or canon, has assumed the illegality of the questions proposed.

"The rule is made to extend to individuals already in the ministry, but removing into the Diocese of Peterborough. It is here proper to observe, that in no former instance, either in that or any other diocese, has it hitherto been deemed necessary in such instances to require an examination, or to demand any further proof of qualification; than a testimonial signed by three accredited clergymen, and countersigned by the Bishop of the Diocese, where the individual in question has resided, declaratory of his conduct and principles. The obvious reason for dispensing with further examination, has been the consciousness of its having previously occurred on the two several occasions of his having taken deacon's and priest's orders; and a just presumption, that the fidelity with which it is attested that he fulfilled past engagements, forms a sufficient pledge for their future performance. But according to the recently-introduced system, an individual may have exercised his ministry for several years in other dioceses; he may have fulfilled his duties in the most exemplary manner, and been selected in consequence of high testimony being borne to his character and principles, to fill a similar situation in the diocese of Peterborough, and yet, with all these recommendations in his behalf, and a compliance with the usual prescribed forms, on his evincing a reluctance to accede to

the propositions so often alluded to, he may be rejected.

"But this is not all: his lordship has announced his intention of extending the examination to persons applying for institution to a benefice; and unless the basis of examination adopted in other instances be adopted in this, the individual may incur the loss of a benefice." P. 23.

The Bishop has not announced this intention in his Primary Charge, from which we extract his own statement of the reason, upon which he proposes the questions to clergymen applying for a licence to a curacy.

"The examination as well for a curate's licence as for holy orders, I generally make by proposing certain questions relating to the principal doctrines of our Church, that I may learn from the answers to those questions, whether I can conscientiously declare, (what every Bishop declares in a curate's licence) that I '*fully confide*' in his '*sound doctrine*.' I mean not thereby to discredit the letters testimonial, which it is usual to bring on such occasions. When three clergymen in my own diocese declare, that the person of whom they testify, '*hath lived piously, soberly, and honestly, and diligently applied himself to his studies,*' they bear witness to facts, which I am ready to believe on their assertion. And if they belong to another diocese, the counter-signature of the Bishop of that diocese, expressing, that they are worthy of credit, affords the same satisfaction, which a Bishop derives from a personal knowledge of his own clergy. But when these clergymen, whether of my own or of another diocese, proceed in their testimonial from the subject of *morals*, to the subject of *doctrine*, they certify what is matter of *opinion*, not what is matter of *fact*. And a clergyman may be of opinion, that the doctrine maintained by the person of whom he testifies, is the doctrine of the Established Church, which a Bishop, on examination of that person, may find reason to entertain a very different opinion. In these times especially, when that which some persons call the doctrine of the Established Church, is very different from that which is so called by others, the examination required by the canons is so much the more necessary, in addition to the usual testimonial. Nor does the counter signature of the Bishop, if a person comes from another diocese, remove this necessity on the part of the Bishop who is to grant the licence. When a Bishop countersigns a

testimonial for a curate, who removes to another diocese, he bears testimony to the credit of the subscribers, not to the orthodoxy of the curate, whom he does not examine. At least, such an examination, on such occasions, is very unusual. And testimony to the credit of the subscribers, in mere matters of *opinion*, can amount to nothing more than this, that they would not assert what they believed to be false. But as they may be *mistaken* in their belief, and no counter-signature can warrant their infallibility, an examination by the Bishop who is to grant the licence, is no mark of disrespect either to the clergy who subscribe the testimonial, or to the Bishop who countersigns it. Nor must we forget, that their testimony to doctrine, is mere *negative* testimony: it goes only as far as they know. Surely then, when a Bishop is required to declare that he fully confides in the sound doctrine of a curate, he may be permitted, without offence to any one, to satisfy *himself*, that he does not make this solemn declaration, without good reason. When a candidate applies for holy orders, he brings to the Bishop a similar testimonial; and if he comes from another diocese, a similar counter-signature from the Bishop of that diocese. But even with such a testimonial, and such a counter-signature, he cannot be ordained *without examination*. Yet no one is offended with such examination; and no one questions the power of a Bishop to reject a candidate, if, with all his testimonials, he is found deficient, either in learning or doctrine. But the canon requires an examination, as well as on the licensing of curates, as on conferring holy orders. For the licensing of curates is not mere matter of form; it is attended with a serious responsibility: and if a curate is licensed, who delivers doctrines inconsistent with those of the Established Church, the Bishop who grants the licence, is answerable for the propagation of those doctrines. It is true, that Bishops may be mistaken, as well as the inferior clergy: but in acts for which they are *themselves responsible*, they must exercise their own judgment to the best of their own ability." Charge, p. 24—26, note.

The result of the whole is this: that a Bishop has an undoubted right to *examine*, not only before ordination, but also before he institutes to a benefice, or licenses to a curacy; and it is absurd to impute any illegal act to the Bishop of Peterborough, unless we are pre-

pared to shew that under the presence of an examination, he has really required subscription to new articles of faith. His adversaries have asserted that this is the fact; but they have not condescended to furnish us with proof; and we are at liberty therefore to take leave of this part of the subject by putting a short and simple question to Mr. Wilson and his coadjutors. Will an incumbent of their religious sentiments employ a curate of the Bishop of Peterborough's religious sentiments or of ours? If such a person should be strongly recommended to them, will they not answer, have they not answered again and again, 'The young man is unobjectionable in point of learning and morals, but his views are not scriptural; he is not qualified to teach the Gospel, for he does not understand it; we *dare not* entrust the souls of our people to his care?' That is to say, he may subscribe the Articles as readily and as conscientiously as any Calvinist in the country, and still fail to convince a Calvinistic incumbent of his competence. Why then should the mere act of subscription convince the Bishop of the diocese? and if the Bishop be unconvinced, is he not legally and morally at liberty to say so?

From this tedious investigation of the legality, we now proceed to the theological part of the question, of which our view must necessarily be superficial and cursory, since "Episcopal Innovation" alone would involve us in all the sophistry and mysticism of the doctrine of Calvin.

The Bishop's Questions are divided into nine chapters, concerning, I. Redemption by Jesus Christ: II. Original Sin: III. Free-Will: IV. Justification, 1. in reference to everlasting salvation; 2. in reference to its cause; 3. in reference to the time when it takes place: V. Everlasting Salvation. VI. Predestination: VII. Regeneration: VIII. Renovation: IX. The Holy Trinity.

The Questions are in number eighty-seven: and hence it is inferred that the Bishop has *added* to the Articles, as if each Article comprised but one single undivided proposition, or as if in an examination, founded upon the Articles, one question only could be asked upon one article.

"Of the *nine* chapters in which these questions are contained, *five* are on the same subjects, which the Church of England has *defined* in her Thirty-nine Articles: viz. Original Sin, Free Will, Justification, Predestination, and the Holy Trinity. On the other *four* chapters, viz. Redemption by Jesus Christ, everlasting Salvation, Regeneration or the New Birth, and Renovation, the Church of England has no Articles. It is evident then, that his Lordship considers the Thirty-nine Articles *defective* as to their number and subjects: and not only so, but deficient in clearness and perspicuity. If he does not, why does he make additional Articles? And why does he bring forward subjects, in a new form and manner, which she has already defined? His Lordship evidently thinks that the Thirty-nine Articles, as they are at present constructed, are *insufficient* for the purposes for which they were intended: and therefore attempts in his nine chapters, to supply their deficiency both in number and clearness. But if his Lordship's Articles, which are on the same subjects as some of the Thirty-nine Articles of the Church of England, *agree* with them, then I would contend they are altogether *unnecessary*: and if they differ from them, then I would hope, that he himself would admit, that they ought to be rejected. And as to the additional Articles, when did the Church of England authorize and empower Bishop Marsh to make them? When did Convocation employ him upon a work of such importance and magnitude? And what right or authority has he to impose them upon others." P. 14.

It is in this style and spirit that Mr. Wilson introduces his "Remarks upon the Bishop of Peterborough's Eighty-four Questions:" and it was reserved for his ingenuity to discover that "the Church of England has no articles" upon Redemption by Jesus Christ, everlasting Salvation, Regeneration, and Renovation, and that a church has

stood for 250 years without a formal recognition of these fundamental doctrines, without publicly professing Redemption as the foundation, and everlasting Salvation as the end and object of our faith and hope. Is it thus that the genuine sons of the Church undertake her defence, by proclaiming her deficiency in the most essential articles? And is it thus that they maintain that the Articles should be subscribed in their "plain and full meaning," in their "literal and grammatical sense?" The Layman has not suffered Mr. Wilson's temerity to escape without the detection and the reproof which it deserves: and he will probably be persuaded to read again the formularies of our Church, before he ventures to repeat the assertion, that upon such and such doctrines "the Church has no articles." The second and the thirty-first Article treat of *Redemption*: the seventh Article proposes *everlasting Life* to mankind by Christ; the eighth Article recognizes the three Creeds, of which the Athanasian Creed distinctly speaks of what "is necessary to *everlasting Salvation*;" the seventeenth speaks of bringing men by Christ to *everlasting Salvation*; and the eighteenth in its very title or heading is "Of attaining *eternal Salvation*." The ninth Article treats of *Regeneration* in two separate clauses, in one of which *natus* in the Latin Articles is translated by *baptized* in the English, and the doctrine is further laid down in the fifteenth and twenty-fourth Article. Is Mr. Wilson's subterfuge in the pretence, that the Church has no Articles expressly headed or entitled "Of Redemption by Jesus Christ, &c.?" Even this pretence will fail him in respect of eternal Salvation, the title of the eighteenth Article.

It is worthy of remark, that Mr. Budd, in his Sermon, p. 39, requires the exhibition, in the sermons and ministry of the clergy, of three great fundamental doctrines, namely,

"The total ruin of man by sin, 'without any spark' of goodness in him; the restoration, of man, simply by faith in a crucified Saviour, by which he is reinstated in the divine favour; and the regeneration of man's nature, not merely by the outward sign, but by the reception of the thing signified, the renewing of his soul in holiness, by the operation of the Holy Ghost. Whatever may become of the other doctrines of grace, in our calculation, can it be said, that the Gospel of grace is preached, when these three at least are not implicitly, and pointedly, and perseveringly insisted on?" P. 39.

And the author of Episcopal Innovation agrees with him:

"If any hold but human depravity, native inability, *regeneration* by the Holy Spirit, faith as the gift of God, and justification by faith alone—he has our friendship, our approbation, and our prayers." P. xv.

Thus regeneration, one of those doctrines, without insisting upon which, the Gospel of grace is not preached; and which he that holdeth, is entitled to the friendship, approbation, and prayers of his brethren; is, nevertheless, one of the doctrines, upon which Mr. Wilson pronounces, that *the Church has no Articles*. Such disagreement will appear in numerous instances in the present controversy.

The Bishop's first chapter is upon "Redemption by Jesus Christ." We recite the fourth and fifth questions, adding two questions from the sixth chapter, which remove every doubt concerning the Bishop's meaning.

"4. If then Christ died for all men, and God is willing that all men should be saved; must not they who *fall* of salvation, fall through their own fault?

"5. Does it not then behove us to inquire into the *terms* of our redemption, that we may learn to do what is necessary on our parts, towards the obtaining of everlasting salvation?

"C. v. 9. 11. Is not then the performance of good works a condition of everlasting salvation, though not of justification?

"12. Are conditions of salvation incompatible with the doctrine, that salvation is the free gift of God? or must we

not rather conclude from the very circumstance, that on the part of God the gift is *free*, he may annex to the offer, whatever conditions he thinks proper to prescribe?"

The introduction of the word *terms*, or *conditions*, calls forth the old exception:

"Now '*terms of redemption*;' is an unscriptural phrase, there is no such word as *terms* in the Scripture; much less can we find the phrase, '*terms of redemption*.' But not to insist upon this, it is clear, that *redemption* is confounded with *everlasting salvation*, in the fifth Question; whereas, according to the title of the chapter, and the first Question, it ought to have been confined and referred solely to the *death* of Christ. I merely give this as a proof of inaccuracy and ambiguity." Wilson, p. 30, 31.

There is neither inaccuracy nor ambiguity in the Bishop's language; and so far from its being clear, that Redemption is confounded with everlasting salvation, in the fifth Question, they are expressly and particularly distinguished. We have been redeemed *freely* by the grace of God, without rendering, or having it in our power to render, any thing, as the price and purchase of our redemption: but to this redemption, gratuitous upon his part, God hath annexed certain terms or conditions, *upon* which, not *for* which, he hath made us accepted, and acceptable. To object that terms is not a scriptural phrase, is as puerile as it would be to object, that the Greek Testament is not written in English, or that the Bible is not a modern system of theology: but the Bishop's argument, and the terms upon which he insists, are found 2 Cor. v. 13; in which the Apostle affirms, that Christ "died for all; that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again." These words, in modern language, would be called the terms of our redemption: and the layman shows the coincidence upon this subject, in the language of Bi-

shop Marsh, with that of Bishop Burnet; whom Mr. Wilson, upon another occasion, approves, as strongly as Mr. Budd, in his Appendix, condemns. Mr. Wilson pursues his argument:

"But by 'terms of redemption,' his lordship most probably means *terms of everlasting salvation*; and it will be most readily granted to him, that without holiness both of heart and life, a man *cannot obtain* everlasting salvation; but even then his holiness does not *MERIT* it." Wilson, p. 32.

There is nothing in the Bishop's language, no inaccuracy or ambiguity, which justifies this imputation; nothing which a plain man may not, if he *will* both understand and approve. Even *terms of everlasting salvation*, the phrase which Mr. Wilson seems disposed to approve, is not, according to his own conception, a *scriptural* expression; nor does it, according to the author of Episcopal Innovation, contain a sounder or more wholesome doctrine.

"We fear not to say then, in answer to this extraordinary question," (cap. v. qu. 12.) "that *conditions of salvation*," in his lordship's meaning of *conditions*, are utterly 'incompatible with the doctrine, that salvation is the *free* gift of God.' It would indeed mix the two dispensations of *Law* and *Gospel*, and destroy the proper character of both.

"Conditions, moreover, are absolutely inconsistent with the design of God, in our *justification and salvation*."

"Our Church stamps this *system of works* with the brand of infamy." Episc. Innov. p. 62.

There is a long paragraph in p. 61, which introduces the answer to the Bishop's question: the editors of the Christian Guardian may be thankful for our forbearance, in not circulating, in unknown quarters, this extraordinary specimen of theological buffoonery.

The Bishop's second chapter is on Original Sin: the first and third questions are:

"1. Did the fall of Adam produce such an effect on his posterity, that mankind became a mass of mere corruption, or of

absolute or entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?"

"3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of mere corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?"

It is not a very liberal or ingenuous remark of Mr. Wilson,

"I fear his lordship's intention is, as far as in him lies, to lower the doctrine *below* the standard which our Church has adopted; for if not, why, in the third question, does he leave out the important word 'VIRTY,' and put in only 'far gone from righteousness?' This excites my fears and suspicions, that his lordship wishes to lower the doctrine below our authorized standard." Wilson, p. 33.

The Bishop in his first question, quotes the words of the Article, and by that quotation annuls the inference from the omission of the word *very* in the 3rd question: it would be as conclusive reasoning to ask; Why, if he did mean to lower the doctrine, did he not omit the word in the first question. The author of the legality of the questions, pretends, that the Bishop "aims his weapons against a quaint and reprehensible mode of expression," and adds in a note, that

"After the most minute inquiry it does not appear that the expression of men being a 'mass of corruption,' in consequence of the fall is used by any of the clergy, so that his Lordship's motive in introducing it seems to be grounded on a misapprehension." P. 27.

The Bishop may however have read what escaped the minute inquiry of this writer, that Mr. Scott, in his Remarks on the Refutation of Calvinism, p. 12, asserts that "the Calvinists do indeed maintain, that fallen man is an unmingled, incorrigible *mass* of pollution and depravity," so that the Bishop's only misapprehension consists in mistaking *pollution and depravity* for *corruption*. This 'quaint and reprehensible mode of expression' is, however, so far from exciting the censure of Mr.



Wilson, and the author of Episcopal Innovation, that they proceed to vindicate it by the citation of parallel passages from the Homilies. The doctrine might have been safely left to the general and indefinite expressions of the ninth article, without deviating into extremities which have no warrant of sacred authority, or referring to texts which apply to particular cases, and not to the general condition of mankind.

The Bishop's third chapter is on Free-will. This is a doctrine upon which modern Calvinists do not ordinarily insist so earnestly as upon other points of the controversy: it is nevertheless discussed at very considerable length by Mr. Budd, Mr. Wilson, and the author of Episcopal Innovation.

The Bishop, by an uncommon, and as it appears to us, an erroneous interpretation of 2 Cor. iii. 17. brings that text to bear upon the subject of Free-will; and affords Mr. Wilson an opportunity of escaping from the real question, and of enjoying an easy but unimportant triumph.

The Bishop's first question upon justification is:

"Does not the Church of England distinguish justification from everlasting salvation?"

Mr. Wilson approves of this distinction; but he chooses to suppose that the Bishop has endeavoured to prove its reality, not by the questions themselves, which afford a distinct and unanswerable argument; but by a *note* affixed to one of them, which is an elucidation, not a proof. We notice the circumstance on two accounts; first, because it shews the weakness of Mr. Wilson's cause; and secondly, because it may serve, when contrasted with the following sentences from Episcopal Innovation to prove the inconsistency of the Bishop's adversaries.

"His Lordship could not have undertaken a more difficult task, than to prove, that the Church of England distinguishes

'justification from everlasting salvation. For though a critic may make some distinction between them, it is remarkable, that the Church frequently makes none. Not only does the Church unite justification and salvation, and make them consequent links in the same chain, and evermore mention them in the same connection, but in some cases she absolutely identifies and considers them as one and the same thing.' P. 27.

"First, we shall prove that they are NOT SEPARATE but UNITED, and afterwards shew that they are OBTAINED in the SAME WAY.

"Justification and salvation are by our Church united. In the Catechism, she speaks of the same character as being at the same time a 'member of Christ, a child of God, and an inheritor of the kingdom of heaven.' In the baptismal office she prays to God for the baptized, 'that he will grant them remission of their sins, the blessing of eternal life, and make them partakers of his everlasting kingdom.' Query, will not his Lordship call this 'tautology?' P. 29.

"Justification and salvation are IDENTIFIED." Ibid

"The Church never separates, but always unites them." P. 29.

On the extract from the Catechism, and the accompanying comment, it is obvious to remark, that although the same character or person is at the same time a member of Christ, and an inheritor of the kingdom of heaven, these characters or titles do also refer to different periods of time. A Christian in virtue of his baptism, is made a member of Christ, and is actually in possession of Church-membership: he is also in virtue of his baptism an inheritor, but he is not actually in possession of his inheritance of the kingdom of heaven, for the heir in possession ceases to be an heir: the same distinction is made by the apostle, that we being or having been justified, δικαιωθέντες might be made γινώμεθα heirs according to the hope of eternal life. There is an obliquity and perverseness in the quotation from the baptismal office, which is not often paralleled, never surpassed.

"She prays for the baptized, that he will grant them remission of their sins, the

blessing of eternal life, and to make them partakers of his everlasting kingdom."

If sentences of the Liturgy are thus to be detached, and thus to be consolidated, what is the doctrine which the Liturgy may not be brought to prove. "*She prays for the baptized.*" The only words of the quotation, which are a prayer at all, are those in which the Church prays not for the baptized, but for the unbaptized; that "he coming to thy holy baptism may receive *remission of his sins* by spiritual regeneration." The following words, placed together with these between inverted commas, as though they were part of a continuous sentence, and intended to shew that justification and everlasting salvation are united, are part of the hortatory comment upon the Gospel, in which the congregation are instructed not to doubt, but

"Earnestly believe, that he (Christ) will favourably receive this present infant, that he will embrace him with the arms of his mercy, that he will give him the blessing of eternal life, and make him partaker of his everlasting kingdom."

Is it by this perversion and new

modelling of the Liturgy, that the writers in the Christian Guardian, qualify themselves to condemn the doctrine which they oppose, as a "system whose very foundation is laid upon the supposition of that being true, which is so manifestly, so demonstrably erroneous?" Is it thus that they are qualified to declare in favour of their own productions "that there is not found in our language so complete an answer in so short a compass?" Or are they not rather disqualified at once and for ever from holding the pen of the critic and the controversialist, when errors so manifest are suffered to appear without detection or correction from the editor or his correspondents, and to be republished in a separate edition, without amendment, but not without a kind of official commendation.

"She prays to God for the baptized, that he will grant them remission of their sins, the blessing of eternal life, and make them partakers of his everlasting kingdom." Query,—will not his Lordship call this 'tautology?' "!!!

(To be continued.)

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## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

#### *Extracts from the Report of the General District Committee of the North of Scotland, in Connection with the Society for promoting Christian Knowledge.*

"Among the Members of the Episcopal Church in Scotland it had long been matter of regret, that, while they witnessed around them a general and increasing zeal for a more extensive dissemination of religious knowledge, the means adopted by the various Societies which have of late years been established for this purpose, although in many respects deserving of their commendation, were, in their opinion, scarcely adequate to the end proposed. It appeared to them that, however desirable, nay necessary it doubtless is, that every

individual Christian, of competent education to profit by its perusal, should be in possession of a Bible, which they justly consider as the only infallible record of the Divine will, yet something more was necessary to give due effect to this acquisition. They believed that even amidst all the superior knowledge and discernment of this refined age, there might many be found, who, like the Ethiopian eunuch, although possessed of the revealed word of God, on being asked, 'Understandest thou what thou readest?' must yet have replied, if endued with equal candour and humility, 'How can I, except some man should guide me?' The Bible, they are sensible, is frequently in the hands of those who cannot comprehend its full import; and, from the various and discordant opinions held by those numerous sects into which the Christian world is unhappily divided, they have too much ground to apprehend

that many 'that are unlearned and unstable wrest the Scriptures unto their own destruction.' Accordingly, although there were many Associations formed in various parts of the country, having for their object a more ample supply, to the poorer classes, of the inestimable treasure of the divine word, yet the conscientious Episcopalian felt anxious that to this, which of itself was confessedly no mean boon, should be added, if possible, at least, to those of his own communion, the means of perfectly understanding what is read; he, therefore refrained from giving his countenance to such Associations, until he should find some one of the many, to which his patronage was solicited, that would give complete effect to his wishes." P. 3.

It was accordingly determined, after mature deliberation, and with the approbation of the Bishops of the Northern Districts, that a District Committee of the Society for promoting Christian Knowledge should be formed, and a considerable number of new members having been elected by the parent Society, the following rules were adopted at a General Meeting held at Aberdeen, on the 21st of April, 1819.

"First,—That the Society for promoting Christian Knowledge having for more than a century, extensively, zealously, and successfully contributed to the knowledge and practice of the Christian religion, is justly entitled to general gratitude and support.

"Secondly,—That the sanction of the Bishops of Ross, Moray, Dunkeld, and Aberdeen, having been obtained, with a view to increase the means of its exertions, and to co-operate in the prosecution of the several objects proposed by the Society, a District Committee be now established for the said Dioceses, in conformity with the Rules and Orders of the Society." P. 6.

Lord Viscount Arbuthnot was requested to accept the office of President, and the Right Rev. Bishop Macfarlane of Ross and Argyre, Bishop Jolly of Moray, Bishop Torry of Dunkeld, and Bishop Skinner of Aberdeen, together with three lay members of the Society

out of each diocese, were appointed Vice-Presidents.

"These Resolutions were printed and put in circulation throughout the District, and a considerable accession of Members to the Society, as well as to the Committee, followed in the course of the summer; so that from the support which the measure was likely to receive among Episcopals, the Committee were induced to establish a Depository for the Books and Tracts of the Society in Aberdeen, as the most central situation: and at their Quarterly Meeting in November, 1819, an order for Books, to the extent of £37 14s. 7d. was forwarded to Bartlett's Buildings, and Catalogues of the Books to be had from the Depository were circulated among the Members along with the Society's Report for 1818." P. 9.

The Society having recently printed an edition of 2000 copies of the Book of Common Prayer in Gaelic, and several of their tracts being also printed in that language, the District Committee was requested to "take" charge of the same, and to direct the distribution of the whole in such manner as they might deem expedient, and it was consequently resolved to

"Sell *one half* of the whole impression of the Gaelic Prayer Book at 1s. 6d. each copy, *one fourth* of the whole impression at 3s. each, and to distribute the remainder gratuitously." P. 13.

"At the Quarterly Meeting in May, it was also resolved, that the Committee empower the Clergyman of each congregation respectively to employ such respectable agents as they think proper for the sale of the Society's temporary and occasional Tracts, and upon the allowance granted by the Society. A request was likewise directed to be made to the Clergy who are Members of the Committee to make a collection in their respective chapels, for the funds of the Committee, before the last Sunday in July. These collections have accordingly taken place in most of the chapels, and amount, at this date, to £32 13s. 1d.

"Through the kindness of the trustees of St. Andrew's Chapel, Aberdeen, the Committee has been enabled, not only to hold their meetings, but also to establish their Depository of the Society's Books and Tracts in the Vestry Room of that chapel, where regular attendance is given,

every Wednesday and Friday, after morning prayers, to receive applications for books. Specimens are there kept, for the inspection of the subscribers, of almost all the Bibles, Prayer Books, New Testaments, and other Books and Tracts admitted on the list of the Society for promoting Christian Knowledge: and for whatever cannot be immediately supplied from the Depository the Secretaries send a request to Bartlett's Buildings, London, whence it is received in Aberdeen within a very few weeks. The benefits resulting from this department of the Committee's pious labours are becoming daily more obvious, as the excellency of the Society's publications is made more known to the members, and to the country at large. Since the Depository was opened, in December last, the demand has been very considerable, as appears from the following statement of its distribution:—

Bibles, Psalters, and Testaments	101
Prayer-Books	324
Bound and Half-bound Books	1306
Stitched Tracts	2370
Anti-infidel do.	2828

Total Bibles, &c. Prayer Books, &c.  
and other Books and Tracts. . . . . 7423

P. 13.

### *Exeter District Committee.*

The Anniversary of the Exeter Branch of the Society for Promoting Christian Knowledge, was held here on Thursday last. The service at the cathedral was attended by a most numerous and respectable congregation, to lead and witness the devotions of about 1400 children, from the several Episcopal Schools of this city. It was a grand and beautiful spectacle. An excellent sermon for the occasion, was well delivered by the Rev. Chancellor Johnes, Archdeacon of Barnstaple. The donation plates were held by Lady Ackland, Mrs. Tuckfield, Mrs. Fulford, and Mrs. Howell, supported by Sir William Pole, Sir Walter Roberts, Colonel Fulford, Dr. Fisher, Mr. Lyou, Rev. Prebendary Oxnam, Rev. W. Stabback, and the Rev. J. M. Collins; and the collections amounted to 103*l.* 4*s.* 1*d.* The members of the society proceeded from the cathedral to the Guildhall, where the Rev. Chancellor Johnes having taken the chair, and prayers being said, he proceeded to read to the meeting the committee's report of the proceedings of the past year. It commences with congratulating the friends of the National Church on the almost total dispersion of a cloud which last year hung over their cause, and struck at the root of all

revealed religion. The destruction of every thing valuable and sacred in this country was threatened, about the time of the last annual meeting, by that most deadly of all weapons, the eradication of the religious principle out of the land, by means of the dissemination of infidel tracts. The Parent Society had raised a shield against these poisoned arrows, by supplying their fellow countrymen with such seasonable compendia of the evidence, doctrines, and precepts of Christianity, as, under the divine blessing, have gone far towards staying the plague among the people. The distribution of these tracts through the diocese, has formed a prominent part of the labours of the committee during the last year. But the reporters suggest, that, though a view of our religious state in this particular, affords a fair ground of rejoicing, yet does it hold out no pretext for the members of the society to rest in any degree then exertions for the holy cause in which they are engaged. Nothing has or can happen to justify a lukewarm use of the talents entrusted to our care; there are not wanting signs of the times which render necessary the greatest diligence in sowing the seeds of civil order and Christian piety. The number of books issued from the depository since the last meeting amounts to 415 Bibles, 1343 Testaments and Psalters, 1890 Common Prayer Books, and 14336 bound Books and Tracts. The committee appointed for the ensuing year, consists of the following gentlemen: J. T. Blunt, Esq. C. Brown, Rev. C. H. Collins, Major Dowell, Rev. W. Ellicombe, P. Furze, Esq. Edm. Ganger, Esq. Rev. P. M. Osborne, Rev. Prebendary Polton, W. Payne, Esq. Rev. S. Pyle, and R. R. Sanders, Esq. mayor. The report was adopted; and that the thanks of the society may be conveyed in the most respectful and grateful terms to the Hon. and Right Rev. Dr. Pelham, our late excellent bishop and president of this society, for his invaluable services, the committee was charged with drawing up and conveyance of the same with all possible reverence and affection.—The appointment of the new Bishop of Exeter, Dr. Carey, was announced at this meeting, with warm eulogiums on his learning, piety, and many virtues.

### *\*Society for the Propagation of the Gospel.*

At the General Meeting of this Society, on Friday, Dec. 15th, the Hon. and Rev. Dr. Stewart, one of the Society's Missionaries in Canada,

gave an interesting and highly favourable account of the Society's progress in that country. Dr. Stewart left Canada in August last; having just completed a seven months' journey, in the course of which he had visited all the new settled country in the Upper and Lower Provinces. The object at which he particularly aimed, was to persuade the Colonists of the great importance of public worship, and to encourage and assist them in building churches. A fund for this purpose had been collected a short time since in England; which amounted with interest to 2,300*l.*; so effectually and economically has this sum been expended, that when Dr. Stewart left Canada, it had been the means of materially assisting in the erection of not fewer than twenty-four churches.

The Doctor usually performed Divine Service twice on Sundays, and frequently on other days; besides administering the sacrament of baptism in many retired places. In his visits he endeavoured to set forth the great advantages of a settled day, and a settled form for public worship; as well as the necessity of a regularly ordained minister, and a fixed place of worship. For the most part, this advice was well received; but there are two serious difficulties in carrying it into execution; one arising from the thinness of the population and their poverty; the other from the sectarian spirit which is too frequently to be seen. The former obstacle is in some degree removed by the Society's grants, and by the fund that has just been mentioned; and it is hoped that the same measures may gradually tend to unite the colonists more closely to the Church, by proving the interest which she takes in their welfare; and by placing her before them in a respectable condition and conspicuous station.

The result of Dr. Stewart's observations on his long mission, is that the effect of the Society's ope-

rations, within the last few years, has been very beneficial. Its offers of aid have been embraced, ministers settled, and churches built in many places. The Church of England has widely extended her influence, and is rapidly increasing her congregations; many persons of different denominations having recently united with her in worship, and being now comprehended within her communion. To these encouraging considerations, Dr. Stewart further adds, that the number of new emigrant settlers in the Canadas is prodigious. Upwards of 12,000 arrived at Quebec in the year 1819, and it is understood that this year the emigration has not diminished. The general character and disposition of these new settlers is that of industrious and sober people. They appear by no means insensible to the importance of religion; and if facilities of joining in its solemnities are afforded them, they are, for the most part, ready to embrace them. But this impression cannot be expected to last, if the people are left entirely to themselves; and the progress which sectarianism as well as irreligion will in that case make, is sure to increase the difficulties of any future establishment of religion.

Dr. Stewart is able to add a very favourable account of the temporal condition of the settlers. Government appears to have made ample and judicious provision for their wants; and every settlement which he visited may be considered as thriving and prosperous.

In the course of his long journey, the Doctor visited the Mohawk villages on the Grand River. The Rev. Ralph Leening, the Society's Missionary at Ancaster, was on a visit to the settlement. Divine service was performed, and the sacraments administered in the church which had been built for them by the late King, when they removed to Canada; and Dr. Stewart observes, that the attention and devotion of the Indians were remarkable, and their psalmody

peculiarly pleasing. Mr. Leening visits them several times a year. Their numbers amount to about 2000, and arrangements are now making with the provincial government to provide a fund for defraying the expenses of education, and of a resident missionary. The Governor is anxious to forward these plans; and Mr. Brandt, the only surviving son of the celebrated chief of that name, and his cousin, Mr. Robert Kerr, who are acknowledged as Mohawk chiefs by their people, have lately taken up their residence among them upon the Grand River. They are gentlemen of good sense and good dispositions, desirous and capable of promoting the general welfare.

Dr. Stewart concludes his very interesting account, which will be published in the next Annual Report of the Society, by expressing a hope that his services have proved useful, and a determination soon to resume his labours.

His Grace the Archbishop of Canterbury proposed that the thanks of the Society should be given to Dr. Stewart, and the proposition was unanimously agreed to.

#### *Ordination in the Diocese of Winchester.*

At the first ordination of the bishop of Winchester, at Farnham Castle, on the 17th of December, the following gentlemen were ordained:

**PRIESTS.**—Thomas Farley, B. A. of Magdalen college, Oxford; William T. Hanbury, M.A. New college, Oxford; William Lonsdale, B.A. St. John's college, Cambridge; G. W. J. Chard, B.A. Trinity college, Oxford.

**DEACONS.**—Alfred Sabonadiere, B. D. of Geneva; David Evans, member of Queen's college, Cambridge.

#### *Mode and Subject of Examination for Holy Orders, in the Diocese of Winchester.*

On the first morning, written questions are given in Scripture history, chronology, customs, geography, &c. &c. to be answered in writing.

Then one or two of the 39 Articles are to be explained and proved by texts of

Scripture, as in the "Elements of Christian Theology."

In the evening a Latin composition;

On the second morning, *in the forenoon*, examination in the Greek Testament, with various questions.

**Subjects for Deacons.**—Elements of Christian Theology, 2 vols. 8vo. Paley's Evidences of Christianity, 2 vols. 8vo. The Gospels and Acts.

**For Priests.**—In addition to the above; Pearson on the Creed, 1 vol. 4to. or 2 vols. 8vo. The Epistles.

It is recommended that the Greek Testament be read in Valpy's edition, (3 vols. 8vo.) with Schleusner's Lexicon, (1 vol. 8vo.) and with Elsley's and Slade's Annotations, (4 vols. 8vo.) The Bible is the edition published by the Society for promoting Christian Knowledge.

As the mode and subjects of examination are previously ascertained, and as so few books are required, a thorough and accurate knowledge of them is expected; and for this purpose, candidates will find it useful to make an *analysis* of the "Elements" and "Paley;" and of "Pearson" most particularly.

We understand that the same examination is still retained in the diocese of Lincoln.

#### *Consecration of Dean Church, Hampshire.*

The rebuilding of this church has been conducted at the sole expense of Mr. Bramston, the patron of the living. The former church was very old, decayed, and comfortless; and Mr. B. originally intended to repair and improve it; but this was soon found to be impracticable, and it was determined to build a new one upon the old site. This has now been accomplished at an expence of 7000*l.* and every one who inspects the beautiful edifice, will be of opinion that the money has been well laid out. The tower is seventy feet high, and Mr. Bramston has ordered six new bells for it. The windows are all richly ornamented with painted glass. The East window is the most splendid—the subject being the crucifixion, from a celebrated picture by Le Brun. The figure of our Saviour is particularly fine. A light Gothic screen, of which the beauty is universally admired, divides the church from the chancel. The church was consecrated on Friday, October 5th, by the bishop of Winchester. His lordship was attended by his chancellor and chaplain, and was met at the gate of the church-yard by Mr. Bramston, Mr. Davies the minister of the pa-

rish, and a numerous assemblage of the neighbouring clergy. All the principal families in the vicinity were also present. An excellent sermon was preached by Mr. Davies, from John x. 22, &c. and the greatest order and decorum were observed throughout the whole proceeding. Provisions were liberally distributed by Mr. Bramaton, to every inhabitant of the parish; and the sum of twenty pounds, which was collected at the sacrament, will be expended in clothing and other comforts for the poor.

## LAW INTELLIGENCE.

### CONSISTORY COURT, DOCTORS' COMMONS, November 3.

#### DECISION ON THE PATENT COFFIN CASE.

#### *The Office of the Judge promoted by Gilbert against Busward and Boyer.*

THIS important and novel proceeding, which had been argued at great length on a former day, came on for judgment before Sir William Scott, who proceeded to the following effect:—

This suit is brought by John Gilbert, parishioner of St. Andrew, Holborn, against John Busward and William Boyer, churchwardens, for the offence of obstructing the interment of his wife, Mary Gilbert. The criminating articles state in substance, that she was a parishioner, that she died 2d March, 1819, the body was deposited in an iron coffin, and proper notice given of the intended interment on the 9th, but that the churchwardens prevented by force the burial taking place, and in consequence thereof the body was deposited in the bone-house; that such iron coffin takes up less space than a wooden coffin, and is so constructed as to prevent the corpse from being taken out. That again on the 14th April, in the present year, a written notice was given to the rector, churchwardens, and sexton, of an intended funeral on the 18th, and a written answer returned by the churchwardens, that they would not permit it; that the demand for interment was made on the day mentioned, but the churchwardens refused to permit the interment, unless the body was taken out of the iron coffin, and forbade any grave to be prepared.

The defensive allegation states in substance, that the account given by Gilbert misrepresents the transaction; that nothing was said by Gilbert, or the undertaker, about an iron coffin in the first inquiries, though then informed that the parish would

not receive one; but Gilbert said, it was to be of wood. He paid the usual fees, and then declared it to be of iron, refusing to take back the fees, that a select Vestry being assembled, and informed of it, passed a resolution not to admit the iron coffin, and a copy of such resolution was served upon the undertaker, who threatened the officer who brought it. That on March 9, a forcible entry was made into the burial ground and church-yard, and a disturbance created, but the body was returned to the bone-house, that the parish is large and populous, 30,000 parishioners, and increasing, annual burials above 500, and increasing, three burial grounds, besides the church-yard, all nearly filled with corpses; that they would all soon be rendered useless by the introduction of iron coffins, that it is not possible to get a new burial ground, but at a great expence, and also at a great distance, and that their proceedings had been all guided and authorised by the Select Vestry, and by the parish at large.

It appears that the suit was begun under great mutual irritation, which is now properly subsided, and the parties have agreed to take the opinion of the court on the dry question of right, without introducing with that question any imputation of the conduct on either side, or engraving on it any demand of penalties to be inflicted, or of costs to be decreed. In this act of amnesty the court entirely concurs, and, therefore, forbears to repeat any of the wanderings into which this case has strayed since the transaction which gave it birth.

Before entering upon the immediate question, it may not be totally useless or foreign to remark, briefly, that the most ancient modes of disposing of the remains of the dead recorded by history, are by burial or burning, of which the former appears the more ancient. Many proofs of this occur in the sacred history of the patriarchal ages, in which places of sepulture appear to have been objects of anxious acquirement, and the use of them is distinctly and repeatedly recorded. The example of the Divine Founder of our Religion, in the immediate disposal of his own person, and those of his followers, has confirmed the indulgence of that natural feeling which appears to prevail against the instant and entire dispersion of the body by fire, and has very generally established sepulture in the customary practice of Christian nations. Sir Thomas Brown, in his Treatise on Urn Burial, thus expresses himself, (it is in his quaint but energetic manner:—) “Men have been fantastical in the singular contrivances of their corporal dissolution; but the soberest nations have rested in two ways, of

simple inhumation and burning. That interment is of the elder date, the examples of Abraham and the patriarchs are sufficient to illustrate. But Christians abhorred the way of obsequies by burning, and though they stuck not to give their bodies to be burnt in their lives, detested that mode after death; affecting rather a depositure than assumption, and properly submitting unto the sentence of God to return not unto ashes but unto dust again." But burning was not fully disused till Christianity was fully established, which gave the final extinction to the sepulchral bonfires. The mode of depositing in the earth has, however, itself varied in the practice of nations. "*Mhi quidem*," says Cicero, "*antiquissimum sepultura genus id videtur fuisse quo apud Xenophontem Cyrus utitur.*" That great man is made by that author to say, in his celebrated dying speech, "that he desired to be buried neither in gold nor in silver, nor in any thing else, but to be immediately returned to the earth. What, says he, can be more blessed than to mix at once with that which produces and nourishes every thing excellent and beneficial to mankind?" There certainly, however, occurs very ancient mention (indeed the passage itself rather insinuates it indirectly) of sepulchral chests, or what we call coffins, in which the bodies being enclosed, were deposited, so as not to come into immediate contact with the earth. It is recorded specially of the patriarch Joseph, that when dead he was put into a coffin and embalmed, both of them perhaps, marks of distinction to a person who had acquired other great and merited honours in that country. It is thought to be strongly intimated by several passages in the sacred history, both old and new, that the use of coffins, in our sense of that word, was made by the Jews. It is an opinion, that they were not in the use of the two polished nations of antiquity. It is some proof that they were not, that there is perhaps hardly in either of them a word exactly synonymous to the word coffin, the words in the Grecian language usually adduced, referring rather to the *feretrum* or bier on which the body was conveyed, rather than to a chest in which it was enclosed and deposited; and the Roman terms are either of the like signification, or are mere general words, chests or repositories for any purposes (*Arca* and *Coeulus*, &c.) without any funereal meaning, and without any final destinations of their deposition in the earth.

The practice of the sepulture has also varied with respect to the places where performed. In ancient times, caves were

in high request; mere private gardens or other demesnes of the families, enclosed spaces out of the walls of towns, or by the sides of roads, and, finally, in Christian countries, churches, and church-yards, where the deceased could receive the pious wish of the faithful who resorted thither in the various calls of public worship. In our own country the practice of burying in churches is said to be anterior to that of burying in what are now called church-yards, but was reserved for persons of pre-eminent sanctity of life, men of less memorable merit were buried in enclosed places not connected with the sacred edifices themselves. But a connexion imported from Rome in 750, by Archbishop Cutlbert, took place at that time, and churches were surrounded by church-yards, appropriated entirely to the burial of those who had in their lives continued to attend divine service in those churches, and who now became entitled by law to render back into those places then remains into the earth, the common mother of mankind, without payment for the ground which they were to occupy, or for the pious offices which solemnized the acts of interment.

In what way the mortal remains are to be conveyed to their last abode, and there deposited, I do not find any positive rule of law or of religion that prescribes. The authority under which they exist is to be found in our manners rather than in our laws; they have their origin in sentiments and suggestions of public decency and private respect; they are ratified by common usage and consent, and being attached to subjects of the gravest and most impressive kind, remain unaffected by private caprice and fancy, amidst all the giddy revolutions that are perpetually varying the modes and fashions that belong to lighter circumstances in human life. That a body should be carried in a state of naked exposure, would be a real offence to the living, as well as an apparent indignity to the dead. Some coverings have been deemed necessary in all civilized and Christian countries; but chests containing the bodies, and descending into the grave along with them, and there remaining in decay, don't plead the same degree of necessity, nor the same universal use. In the western part of Europe, the use of sepulchral chests has been pretty general. An attempt was made in our own time by an European sovereign to abolish their use in his Italian dominions: much commended by some philosophers, on the physical ground that the dissolution of bodies would be accelerated, and the virulence of the fermentation disarmed by the speedy abruption of all noxious particles.



into the surrounding soil. Whatever might be the truth of the theory, the measure was enforced by regulations, prescribing that bodies, of every age, and of both sexes, of all ranks and conditions, and of all species of mortal disease, and every form of death, however hideous and loathsome, should be nightly tumbled, naked and in the state they died, at the sound of a bell into a night cart, and thence carried to a pit beyond the city walls, there to rot in one mass of undistinguished putrefaction. This system was so strongly encountered by the established habits, as well as by the natural feelings of a highly civilized and polished people, that it was deemed advisable, at no great distance of time, to bury the edict itself by a total revocation. In the southern American establishments of the European nations, coffins do not appear to be used.

In our country the use of coffins is extremely ancient. They are found of great apparent antiquity, of various forms and of various materials of wood, of stone, of metals, of marble, and even of glass. (See Gough's *Sepulchral Monuments*.) Coffins, says Dr. Johnson, are made of wood, and various other matters. From the original expense of some of these materials, or for the labour necessary for the preparation of them for this use, or for both, it is evident that several of them must have been occupied by persons who had filled the loftiest stations of life. In modern practice, chests, or coffins of wood or lead, or both, are commonly used for persons who can afford to pay for them; for persons of abject poverty, whom the civil law distinguishes by the title of the *miserabiliter egeni*, what is called a *shell* is used, and which I understand to be an imperfect coffin, and in very populous parishes is used successively for different individuals, unless charity, public or private, supplies them with a better. Persons dying at sea, are, I believe, usually committed to the deep in their bed clothes and hammock, but I am not aware that any of these are nominally and directly required. A statute (30th Charles II.) has required that the funeral vestment shall be made of wool, and coffins must by the same statute be lined with wool, but the use not enjoined. I observe, that in the funeral service of the Church of England, there is no mention (and, indeed, as I should rather collect, a studied avoidance of the mention) of coffins. It is throughout the whole of that service the corpse or the body. The officiating priest is to meet the corpse at the gate of the church-yard; at certain parts of the service dust is to be thrown, not upon the coffin, but upon the body.

Certain parts of the service are to be recited whilst the corpse is making ready to be put into the grave. I observe likewise, that in old tables of parish fees, a distinction is stated between coffined funerals and uncoffined funerals, in point of payment. There is one of 1627, quoted by Sir Henry Spelman, in his *Tract de Sepultura*, where a certain sum is charged for coffined burials, and half the same sum for uncoffined burials; and expresses under those general heads of coffined and uncoffined funerals. From whence I draw this conclusion of fact, that uncoffined funerals were at that time by no means so unfrequent as not to require a particular notice and provision.

The argument therefore that rests the right of admission for particular coffins upon the naked right of the parishioner to be buried in his church-yard, seems rather to stop short of what is requisite to be proved, the right of being buried in a large chest or trunk of any material, metallic or other, that his executors think fit. The law to be found in many of our authoritative text writers, certainly says, that a parishioner has a right to be buried in his own parish church-yard; but it is not quite so easy to find the rule in those authorities that gives him the right of burying a large chest or trunk along with himself. This is no part of his original abstract right, nor is it necessarily involved in it. That right, strictly taken, is to be returned to his parent earth for dissolution, and to be carried there for that purpose in a decent and inoffensive manner; when those purposes are answered, his rights are perhaps satisfied, in the strict sense in which his claims in the nature of absolute rights can be supposed to extend. At the same time, it is not to be denied, that very natural and laudable feelings prompt to something beyond this; to the continuation of the frame of the body beyond its immediate consignment to the grave, and an indulgence of such feelings very naturally engrafts itself upon the original rights so as to appear inseparably with it, in countries where the practice of it is habitually indulged. For however men may feel or affect to feel an indifference about the fate of their own mortal remains, few have firmness, or rather hardness of mind, sufficient to contemplate without pain the total and immediate extinction of the remains of those who were justly dear to them in life. A feeling of this kind has been supposed to have caused the preference of burial to the process of burning, and has likewise given rise to extravagant means for preserving human remains for a period of time long after the

term at which any memory of the individuals themselves, or any allusion of their survivors, can be supposed to extend. Amongst such extravagancies the use of coffins is not to be numbered; they are temporary securities, certainly not of longer duration than is necessary for the protection of the bodies they contain; from the ravages of the reptiles of the earth, if any such ravages are to be apprehended; in later ages and in populous cities other more formidable invasions are to be apprehended; more, I mean, committed by persons employed in furnishing subjects for dissection, an employment which, whatever be its necessity, is certainly conducted not without lamentable violations of natural feelings, and occasionally of public decency itself.

It is particularly, I presume, with a view to prevent such spoliations of the dead, that the use of the coffins in question is pressed in the present application to the court. The purpose of security against such spoliations is, as I understand, proposed to be effected by some ingenious mechanical contrivance, which prevents these iron coffins being opened when once effectually closed. I don't find that any objection is made to the contrivance itself on the ground of inefficacy, or any other. The objection is to the metal of which the coffin is composed, the metal of iron; and I must say, that knowing of no rule of law that prescribes coffins, and certainly none that prescribes coffins of wood exclusively, and knowing that modern and frequent usage admits coffins of lead, a metal of a much more indestructible nature than iron, I find a difficulty in pronouncing that the use of this latter metal is clearly and universally unlawful in the structure of coffins, and that coffins so composed are inadmissible upon any terms whatever. These coffins, being composed of thin lamina, occupy, I presume it is alleged, rather less space than those of wood itself—there is then no objection on that ground; and the objection that they may be magnified to any inconvenient size seems to apply to coffins constructed of this substance no more than to those of any other. But the claim on the part of these coffins is (which is quarrelled with, though not distinctly avowed), that they shall be admitted on the same terms of pecuniary payment as the ordinary wood. This claim cannot, I think, be reasonably maintained, but under the support of one or other of these propositions, either that there is no difference in the duration of the coffins of wood and coffins of iron, or that the difference of duration, be it what it may, ought to make no difference in the terms of admission.

Upon the first of these points, the comparative duration, a wish was expressed by the court, that it might be assisted by opinions obtained from persons more scientifically conversant in such subjects than I can describe myself to be; but being left to my own unassisted apprehensions on such a matter, I must confess that it was not without a violent revolt of every notion that I entertain, that I heard it rather indeed insinuated in argument than directly asserted or maintained, that iron coffins would not keep a longer possession of the ground than those of wood. To me it appears, without any experimental knowledge that I can venture to claim, that upon all common theory, it must be otherwise—rust is the process by which iron travels to its decomposition. If the iron coffin, deposited in the ground, contracts no rust at all from want of air or moisture, then it preserves its integrity unimpaired; but contra, if from the moisture of the soil in which it is deposited, or from the occasional access of a little air, it contracts rust—that rust, until it scales off, forms an external covering, which protects the interior parts, and retards their decomposition; whereas the decay of the external parts of the wood, propagates inwardly its own corruption, and promotes and hastens the dissolution of the whole. It is the fault of the party complainant, if being left by him to judge of this matter without sufficient information, I judge amiss in holding, that coffins of iron are much more, perhaps doubly more, durable than those of wood.

It being assumed that the court is justified in holding this opinion, upon the fact of comparative duration, the pretension of these coffins to be admitted on equal terms must resort to the other proposition, which declares that the difference of duration ought to make no difference in the terms of admission. Accordingly it has been argued, that the ground once given to the interment of a body, is appropriated for ever to that body; that it is not only the *domus ultima*, but the *domus aeterna* of that tenant, who is never to be disturbed be the condition of that tenant himself what it may. It is his for ever, and the insertion of any other body into that space, at any other time, however distant, is an unwarrantable intrusion. If these positions be true, the question of comparative duration sinks into utter insignificance.

In support of them it seems to be assumed, that the tenant himself is imperishable; for surely there cannot be an inextinguishable title, a perpetuity of possession, belonging to a perishable thing; but the fact is, that "man" and "for ever" are terms quite incompatible in any state of his

existence, dead or alive, in this world. The time must come when his posthumous remains must mingle with and compose a part of the soil in which they have been deposited. Precious embalmments and splendid monuments may preserve for centuries the remains of those who have filled the more commanding stations of human life, but the common lot of mankind furnishes them with no such means of conservation. With reference to men, the *domus aeterna* is a mere flourish of rhetoric. The process of nature will resolve them into an intimate mixture with their kindred earth, and will furnish a place of repose for other occupants of the grave in succession. It is objected, that no precise time can be fixed, at which the mortal remains, and even the chest which contains them, shall undergo the complete process of dissolution: and it certainly cannot, being dependent upon circumstances that differ, upon difference of soils and exposure of climate and seasons; but observation can ascertain it sufficiently for practical use. The experience of not many years is required, to furnish a certainty sufficient for such purposes. Founded on these facts and considerations, the legal doctrine certainly is, and remains unaffected, that the common cemetery is not *res unius aetatis*, the exclusive property of one generation, now departed, but is likewise the common property of the living, and of generations yet unborn, and subject only to temporary appropriation. There exists a right of succession in the whole, a right which can only be lawfully obstructed in a portion of it, by public authority, that of the ecclesiastical magistrate, who gives occasionally an exclusive title in a part of the public cemetery, to the succession of a single family, or to an individual who has a claim to such a distinction; but does not do that with just consideration of its expediency, and a due attention to the objections of those who oppose such an alienation from the common use. Even a brick grave without such authority, is an aggression upon the common freehold interest, and carries the pretensions of the dead to an extent that violates the just rights of the living.

If this view of the matter be just, all contrivances that, whether intentionally or not, prolong the time of dissolution beyond the period at which common local usage has fixed it, is an act of injustice, unless compensated in one way or other. In country parishes, where the population is small, and the cemeteries are large, it is a matter less worthy of consideration. More can be spared, and less is wanting. But in populous parishes, in large and crowded cities, the exclusive possession is unavoidably li-

mitted, for unless limited, evils of formidable magnitude would take place. Churchyards cannot be made commensurate to a large and increasing population, the period of decay and dissolution does not arrive fast enough in the accustomed mode of depositing bodies in the earth to evacuate the ground for the use of succeeding claimants. Now cemeteries are to be purchased at an enormous expense to the parish, and to be used at an increased expense to the families, and at the inconvenience of their being compelled to resort to very inconvenient distance for attendance upon the offices of interment: three additional burial grounds in this very parish have been so bought. This is the known progress of things in their ordinary course, and if to this is to be added the general introduction of a new mode of interment, which is to insure to the bodies a much longer possession, the evil will be intolerable. A comparatively small portion of the dead will shoulder out the living and their posterity. The whole environs of this metropolis must be surrounded by a circumvallation of churchyards, perpetually enlarging, by becoming themselves surcharged with bodies; if indeed land owners can be found willing to divert their ground from the beneficial uses of the living to the barren preservation of the dead; contrary to the humane maxim quoted by Tully from Plato's Republic, "*Quæ terra fruges ferre, et, ut mater, cibos suppeditare possit, eam ne quis nolis munus vere vivos nec mortuos.*"

If therefore, these iron coffins are to bring additional charges upon parishes, they ought to bring with them a proportionate compensation; upon all common principles of estimated value, one must pay for the longer lease which you actually take of the ground. And what is the exception to be pleaded for iron? If you wish to protect your deceased relative from the spoliators of the dead, by additional securities which will press upon the convenience of the parish, we do not blame the purpose nor reject the measure; but it is you, and not the parish, who must pay for that purpose. I am aware (as I have already hinted) that very ancient canons forbid the taking of money for interment, upon the notion that consecrated grounds were among the *res sacrae*, and that money payments for them were therefore acts of a demoniacal complexion. But this has not been the way of considering that matter since the Reformation, for the practice certainly goes up at least as far; it appears founded upon reasonable considerations, and is subjected to the proper control of an authority of inspection. To im-  
laud and populous parishes, where funerals

are very frequent, the expense of keeping church-yards in an orderly and seemly condition is not small, and that of purchasing new church-yards, when the old ones are likely to become surcharged, is extremely oppressive. To answer such charges, both certain and contingent, it is surely not unreasonable that the actual use should contribute when it is called for. At the same time parishes are not left to carve for themselves in imposing these rates; they are submitted to the examination of the ecclesiastical magistrate, the ordinary, who exercises his judgment, and expresses the result, by a confirmation of the property, pronounced in terms of very guarded caution. It is difficult to say where that authority could be more properly lodged, or more conveniently exercised.

Having already declared sufficiently my opinion on the question of right, it remains only that I should direct the parish to exhibit a table of burial fees for the consideration of the ordinary. It will be for their own consideration in the first instance, how far these coffins should be placed upon the same footing as those of lead. It is certain that they occupy less room, and that they are less temporary in duration, but it is to be remembered, that being much more accessible in point of original expense, and therefore likely to be much more numerous, they are on that account more likely to convert these cemeteries into mines of iron, than there is any hazard of their being converted into mines of lead. It may be said, that this will operate indirectly as a prohibition in populous parishes and crowded church-yards, and if it should have that effect, it is still better than that the parish should be robbed of the fair and convenient use of their public cemetery. Patent rights (and on which it seems these coffins are constructed) must be held by the same tenure as all other rights, *ita utere jure tuo alieno ne laedas*, they must not infringe upon rights more ancient, more public, and such as this court is peculiarly bound to protect. I would recommend in the mean time, that the body should be committed to the grave without further obstruction, but without prejudice to the present question, or to the rights of the parish. No prohibitory resolutions existed at the time of the death, and I willingly lay hold of that circumstance to recommend a measure of peace and charity to the living and to the dead.

I shall admit affidavits to be brought in on both sides, before confirming the tables of burial fees.

### Keys of the Church.

WILTSHIRE.—A case of great importance.  
REMEMBRANCE, No. 25.

tance to every Clergyman in the kingdom, was brought on Saturday, Dec. 2, before the Spiritual Court at Blandford; and, it is recommended to the notice of all Churchwardens not to infringe the rights of the Clergy.

The rector of Wyke Regis and Weymouth, to his great astonishment was informed one day by his clerk, that Mr. Friend, the Churchwarden, had taken the key of the church from him; declaring at the same time that the rector had no right to the possession of it, that as churchwarden, it ought to be in his custody, and that whenever the rector had any occasion for it, he might have it; but that he should first acquaint him with the particular purpose for which it was wanted, and with the nature of the duty to be performed. In such a case he would grant the key. This churchwarden from the very moment of his first entrance into office had displayed a spirit of determined hostility and rancour towards his rector. The latter therefore clearly saw that as the key of the church was always left with the clerk for the accommodation of all parties, this claim was set up merely to insult him, and he immediately directed his proctor to cite Friend before the Spiritual Court, and to take Dr. Lushington's opinion upon the case, of which the following is an exact copy:—

“ I am of opinion that the rector is entitled to the custody of the key of the church, he allowing the churchwarden the use of it upon proper and necessary occasions. It is the duty of the churchwarden to apply to the rector for the key, when he wants to use it for lawful purposes; and he has no right to retain the general custody, and thereby put the rector to the inconvenience of sending to him for it. If the churchwarden persists in retaining possession of the key, after demand made, I think he may be attached against in the Ecclesiastical Court, having local jurisdiction, and punished by its authority.

S. LUSHINGTON.”

The defendant Friend, when the business came before the Court, prudently followed the advice of his counsel; and quite satisfied with the expences he had already incurred, instructed his proctor to confess the articles, and put an end to the suit by admitting the rector's exclusive right to the custody of the key. This affair it seems has been much canvassed among the advocates at Doctors' Commons. As the case is rather of a novel kind, they were at first somewhat divided in their opinions, but they are now unanimously agreed, that *the key of the church is under the sole authority of the rector or vicar.*

## MISCELLANEOUS INTELLIGENCE.

## ECCLESIASTICAL PREFERMENTS.

The rev. John Smith, to the vicarage of Mellon, Cumberland.

The rev. J. Moore, appointed archdeacon of Exeter.

The rev. Samuel Colby Smith, M.A. instituted to the two rectories, of the rectory of Denver, called West Hall and East Hall, on the presentation of the master and fellows of Caius college, Cambridge.

The rev. J. Jefferson, archdeacon of Colchester, to hold the rectory of Aldham, with that of Weely, Essex.

The rev. J. J. Lates, to the perpetual curacy of Chilton Abbots, Gloucestershire.

The rev. George Williams, to be minor canon of Worcester cathedral.

The rev. John Saville Ogle, prebend of Durham cathedral, in the room of the hon. and rev. Archibald Grey, resigned.

The rev. Peter Gunning, rector of Bathwick, presented to the rectory of Newton St. Loe, by W. G. Langton, esq. void by the demise of the rev. J. Wood.

The dean and chapter of Ely have presented the rev. J. Blicke, B.D. to the rectory of Wentworth, in the Isle of Ely, vacant by the death of Dr. Pearce; and also the vicarage of West Wrathing, in the county of Cambridge, to the rev. J. Dampier, void by the death of the last incumbent.

The rev. Augustus Hemmker is instituted to the valuable rectories of Great and Little Thornham, in Suffolk, on the presentation of his uncle, lord Hemmker.

The rev. J. Brewster, M.A. vicar of Gresham, Dutham, has been presented by the marquess of Hertford, to the vicarage of Loughton, in Lincolnshire, vacant by the death of the rev. S. Smallpage.

The rev. J. F. St. John, of Baliol college, to the rectory of Manston, Dorset.

The hon. and rev. William Leonard Addington, second son of viscount Sidmouth, to the rectory of Poole, Wilts, patron, earl Bathurst.

The rev. W. N. Pannell, to the perpetual curacy of Crossgate, Leeds.

The rev. John Harcourt Skrine, B.A. of St. John's college, Cambridge, to the rectory of Thundersley, in Essex, on the presentation of the rev. Samuel Henning, D.D.

## UNIVERSITY INTELLIGENCE.

OXFORD, Nov. 25.—In a convocation holden yesterday, the names of the fol-

lowing gentlemen who had been respectively nominated to succeed to the office of select preacher, at Michaelmas next, were approved by the house, viz. the rev. Richard Jenkyns, D.D. master of Baliol college; the rev. Peter Helmsley, M.A. Christ church; the rev. Philip Nicholas Shuttleworth, M.A. fellow of New college; the rev. Edward Haykins, M.A. fellow of Oriel college; the rev. Henry Hart Milman, M.A. of Brasenose college.

The same day, in a congregation, the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. Philip Laurent, St. Alban hall; rev. George Evans, Christ church.

**BACHELORS OF ARTS.**—Thomas Stretton Codrington, esq. Brasenose college, grand compounder; Wm. Holled Hughes, Lincoln college; William Sibthorpe Cole, Worcester college; Theodore Bouwens, Meiton college; Robert Anstice, Wadham college; Richard Douglas Gough, Exeter college; Samuel Emery Day, St. Edmund hall; James Hardwicke Dyer, scholar of Trinity college; Gabriel Edward Gillett, Oriel college; Arthur Drummond, Baliol college; William Sherlock Carey, student of Christ church; Robert Spencer Glynn, student of Christ church; John Roger Kynaston, Christ church.

December 2.—On Monday last Mr. Williams was admitted fellow of New college.

On Thursday, Mr. Charles Gray Round, B.A. of Baliol college, was elected a fellow of that society.

December 9.—On Tuesday last the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. William Rees, scholar of Worcester college; rev. Watts Wilkinson, Worcester college; rev. William Thursby, Oriel college.

**BACHELORS OF ARTS.**—George Smalley, esq. Trinity college; George Howard Stapleton, Worcester college; James Isaac Moneypenny, Wadham college; Hender Moleworth, Exeter college; John Parker and John Sneyd, Brasenose college; John Henry Newman, scholar of Trinity college; Francis Neale, Trinity college; hon. Arthur Philip Perceval, Oriel college; Thomas Meyler, and Robert Smith, scholars of Pembroke college; Edmund Robinson, Cosmo Nelson Ignes, Baliol college; Frederic William Hoar, Christ church; Frederic Rouch, St. John's college.

December 10.—In a full convocation, holden on Saturday last, the university seal was affixed to a loyal and dutiful address, which has been presented to his Majesty, by a delegacy, consisting of the right hon. the chancellor of the university, and other distinguished members.

On Saturday last, the rev. William Jackson, M.A. of Queen's college, was elected fellow of that society on the old foundation.

On Tuesday last the following degrees were conferred :

DOCTOR IN CIVIL LAW.—Rev. Henry Parish, St. Edmund Hall.

BACHELOR IN DIVINITY.—Rev. John Warren, Oriel college, grand compounder.

BACHELORS OF ARTS.—Wm. Cookeley Thompson, of Wadham college ; Richard Burdett Worthington, St. Mary hall ; George Sandby, post-master, of Merton college ; John Briggs, Exeter college ; Henry Westcar, Exeter college ; William Henry Pryce, St. Edmund hall ; Jedediah Stevens Fucker, Brasenose college ; Edmund Smith, demy of Magdalen college ; Charles Nutt, demy of Magdalen college ; Daniel Walton, Worcester college ; William Allen, scholar of Jesus college ; James Turner, Christ church ; Samuel Taylor, Oriel college.

CAMBRIDGE, December 1.—At a full congregation, on Friday last, an address to his Majesty, expressive of loyalty and attachment to the king and constitution, was voted by the senate.

The rev. Fenton Holt, of Trinity college, is admitted master of arts, and Mr. Robert Partidge, of St. John's college, bachelor of arts.

The following gentlemen were yesterday admitted to the undermentioned degrees :

DOCTORS IN DIVINITY. — The rev. George D'Oyly, of Corpus Christi college, domestic chaplain to the archbishop of Canterbury, and rector of Lambeth ; and the rev. J. T. Barrett, of St. Peter's college.

MASTERS OF ARTS. — John Frederic Forster, of Queen's college ; and William Hanson, of Queen's college.

BACHELORS IN CIVIL LAW.—George Hole, of Trinity college ; George Walsh Hallam, of Trinity hall ; lord Dudley Coutts Stewart, youngest son to the late marquis of Bute, is admitted of Christ college.

At the second meeting, for the present year, of the Cambridge philosophical society, on Monday evening last, several new members were elected fellows. Afterwards a paper was read by the professor of mineralogy, D. E. D. Clarke, upon a

remarkable formation of *Native Natron*, in Devonshire. The professor also communicated a discovery respecting the supposed alabaster soles, brought by M. Belzoni from Upper Egypt, which he had found to consist of one integral mass of *Arragonite*. The rev. Mr. Cecil, of Magdalen college, also read a very important paper on the application of hydrogen gas to produce moving force in machinery, giving, at the same time, a description of an engine for that purpose, which was exhibited to the society.

December 4.—On Sunday sen'night, in memory of the late lamented dean of Ely, Dr. Pearce, the cathedral-pulpit was hung with black, and the members of the choir attended in deep mourning. In the morning a most impressive sermon was delivered by archdeacon Cambridge, the prebendary in residence, and in the evening service a funeral anthem was performed, having been composed on the occasion by Mr. H. Skeat, organist of the cathedral.

December 8.—The rev. Joseph Cape, B.A. of Clare hall, is elected a fellow of this society.

December 15. — The rev. William French, was on Tuesday last admitted doctor in divinity, by royal mandate.

The rev. Stephen Britton Dowell, of St. Peter's college, was on the same day admitted bachelor of arts.

The members of the observatory syndicate have made a report of their proceedings to the senate, in which they state, that after an attentive examination of every situation in the neighbourhood of Cambridge, they have selected a field belonging to St. John's college, near the gravel pits, on the north of the Madingley road, as furnishing the most eligible site for an observatory ; it unites the advantages of a view all round the horizon, not now obstructed, nor likely to be obstructed hereafter, in any direction, particularly in the essential one of the meridian ; of sufficient elevation, of a clear air, never subject to be disturbed by the smoke of the town ; of a dry soil ; and of such a distance from the university, as, all circumstances considered, they judge the most desirable. The selection of the syndicate was approved by the senate at the congregation on Tuesday last.—The syndics are now engaged in collecting such information concerning the construction of the principal observatories in this kingdom and abroad, as may enable them to point out to architects all necessary precautions in the fabric of the new observatory. The present subscription amounts

to upwards of 6000*l.* exclusive of the 5000*l.* which was voted by the university.

The rev. James Wood, D.D. has been appointed dean of Ely; and the rev. William French, M.A. of Pembroke college, master of Jesus college.

**BERKSHIRE.**—Died, at Windsor, aged 32, the rev. William Clarke, M.A. upwards of fifty-four years one of the minor canons of St. Paul's cathedral; he was also rector of Orpington, in Kent, and vicar of Wilsden, in Middlesex.

**BUCKINGHAMSHIRE.**—Died, the rev. R. W. Williams, curate of Dinton, and Long Crendon, leaving a wife and infant family to lament his loss.

**CAMBRIDGE,** December 13.—Died, in his 46th year, William Beales, esq. M.D. the alderman or chief magistrate of Bury St. Edmunds. Dr. Beales was a Perse fellow of Caius college, Cambridge.

Died, sincerely lamented by his relatives and friends, at his rooms in Magdalen college, the rev. Benjamin Tate, D.D.

**CUMBERLAND.**—Died, the rev. John Bolton, vicar of Millom, in this county.

**DEVONSHIRE.**—Died, the rev. George Hayter Hames, rector of Chagford, in this county, aged 29.

Died, the rev. Henry Badcock, curate of the perpetual curacy of Welcombe, in the north of Devon, in the gift of lord Clinton.

**ESSEX.**—Died, in the 77th year of his age, the rev. Edward Earle, rector of High Ongar, in this county.

Died, in the 64th year of his age, and after a long affliction, the rev. J. H. Wright, upwards of thirty years curate of Tillingham, in this county.

**GLOUCESTERSHIRE.**—Died, aged 58, the rev. John Hunt, A.M. rector of Welford, in this county, and chaplain to the right hon. lord Whitworth.

**HERTFORDSHIRE.**—The various alterations and improvements of the venerable abbey of St. Alban's having been completed, it was re-opened for Divine Worship on Sunday, Nov. 26, when a sermon was preached by the lord bishop of London, after which the collection made in aid of the repairs shewed how much the feelings of the congregation were in unison with those of his lordship. An organ has also been erected in the Church, originally built by that celebrated artist Father Smyth, and previously used in the church of St. Dunstan in the East, London.

**HUNTINGDONSHIRE.**—Died, at Huntingdon, aged 19, Henry Farquhar, esq. of the university of Cambridge; a promising youth and of considerable classical attainments.

**KENT.**—Died, at Addington Parsonage,

the rev. Peter Elers, aged 55, many years rector of that parish, and of Rishargles, Suffolk.

**LANCASHIRE.**—Died, at his father's house in Preston, aged 27 years, the rev. John Westmore, late of Queen's College, Oxford, and late curate of St. Martin's Church, Liverpool.

**MIDDLESEX.**—The repairs of the church of St. Dunstan, in the West, being now finished, the whole of the interior exhibits the appearance of solemn grandeur. The vestiges of its antiquity have been preserved. The pulpit, gallery, organ and roof are embellished with rich painting and gilding. The figure of a pelican feeding its young with its own blood (an emblem of the Church fostering her children) over the altar, has been repainted. The columns of the Ionic order, between which are the Creed and the Lord's Prayer, in gold letters; also a globe between two Bibles, denoting the spread of the Gospel over the world, are restored to their original beauty; and the pictures of Moses and Aaron have been cleaned. The whole with the exterior, may now be considered a public ornament.

Dr. Toulme, now lord bishop of Winchester, who for many years held the valuable deanery of St. Paul's, has presented 2000*l.* to the Chapter for the purchase of a painted window for that cathedral.

**NORFOLK.**—Married, at Felbrigg, the rev. John Campbell to the hon. Beatrice Byn, daughter of the late viscount Torrington.

**SHROPSHIRE.**—The window taken down in the venerable Abbey Church of Shrewsbury, to make room for the elegant new one of stained glass, is now fixed up at the east end of the north aisle. It contains the armorial bearings of all the Vicars from the Reformation, with the dates of their institution and their death, with the arms of lord Berwick, and those of the bishop of the See. Another new window has been placed at the end of the south aisle, containing the genealogy and armorial bearings of the Rock family.

Died, at the Vicarage House, Cheswarsdale, the rev. William Hammersley.

**SOMERSETSHIRE.**—The rev. Dr. Colston, rector of Clapton, near Bristol, has presented his parishioners with an elegant service of Communion plates.

Died, aged 76, after a long illness, the rev. John Wood, M.A. many years rector of Newton St. Loe, near Bath.

Bath, at the rectory house, Manningford Abbots, the lady of the rev. Francis D. Astley, of a daughter.

**WARWICKSHIRE.**—Died, at Newbold

Comyn, in this county, the rev. Edward Willes; he expired most peacefully in the 77th year of his age, sincerely regretted by many friends.

**WORCESTERSHIRE.**—Married, at Hanley Castle, the rev. Thomas Butt, rector of Kynnersley, Shropshire, and domestic chaplain to the marquis of Stafford, to Catherine, eldest daughter of the rev. Edward Bromhead, rector of Reepham, in Lancashire, and widow of the late James Edwards, esq. of Pall-Mall.

**YORKSHIRE.** Died, at Aldingfleet, in this county, the rev. Isaac Tyson, twenty-eight years vicar of that place, and formerly of St. Bees school.

#### DIED, IN AND NEAR LONDON.

At his house, in Great Ormond-street, the rev. Daniel Duff, A.M. late of Salvador House, Tooting.

Died, at his lodgings in Portland Place, the rev. E. B. Johnson, late of Dulwich College.

#### WALES.

**JESUS COLLEGE ASSOCIATION.**—The following are the prizes intended to be given for the ensuing year:—1. For the best essay in the Welsh language, "On the advantages likely to accrue to the principality from a national biography, 20*l.*—2. For the best translation into the Welsh language, on the first of the sermons on the sacrament, by the rev. John Jones, A.M. of Jesus College, archdeacon of Merioneth, and Bampton lecturer for the year 1821, 10*l.*—3. For the best six englymon, on the words of Taliesin "Cymru tu, Cymru fydd," &c. 4. To the best Welsh reader in Jesus College chapel, 6*l.*—5. To the second best Welsh reader, 4*l.* Such members of Jesus College, Oxford, as have taken their B.A. degree, and are not of sufficient standing to proceed to that of B.D., are alone entitled to become candidates for the first prize. The second, fourth, and fifth, are intended for such as have not completed four years from their matriculation. The third, for such as are not of sufficient standing to take their M.A. degree. No person who has obtained a prize, will be allowed to become a candidate for a second prize of the same description. The compositions to which the prizes shall have been adjudged, will be recited at the College Meeting, to be held at Dolgelly, in July, 1821.

The parish of Efenechtyd, Denbighshire,

has presented their rector with a piece of plate, thus inscribed: To the rev. Edward Thielwall, rector of Efenechtyd, this was presented by his parishioners, as a testimony of their esteem for the liberal example he has shown in letting his tithes to them for three years.

The bishop of Bangor lately held an ordination, when the rev. George John Majendic, of Magdalen college, Oxford, rev. Hugh Owen Davies, rev. Hugh Rowlands, rev. John Hughes, of Jesus college, Oxford, rev. John Warren, Jesus college, Cambridge, rev. I. Jones, St. John's college, Cambridge, were admitted to the order of priests.

Rev. John Ellis, vicar of Langwin, has been instituted by the lord bishop of St. Asaph, to the valuable rectory of Cerrig-y-Drindon, in the county of Denbigh, vacant by the death of the rev. William Rowland.

The Church-Union Society's Premium (by benediction) of fifty pounds, is adjudged to the rev. S. C. Wilks, for the best essay on the Necessity of a Church Establishment in a Christian Country, for the preservation of Christianity among the people of all ranks and denominations; and on the means of exciting and maintaining a spirit of devotion, together with zeal, for the honour, stability, and influence, of the established church.

Rev. Ebenezer Morris, perpetual curate of Llanon and Llandarrog, was last week instituted to the vicarage of Llanelly, vacant by the death of the late Jeremiah Davies.

Died, at Cadoston, near Neath, aged 50, rev. William Williams, vicar of that parish, much respected and regretted by all who knew him.

Died, at Bringwyn house, near Abergavenny, the rev. John Davies, vicar of Dingestow and Tregare, and perpetual curate of Chapel Newydd.

#### IRELAND.

The rev. William Lee, is appointed to the parish of Cloukeen, in the diocese of Armagh. The rev. R. S. Jacob, to the parish of Temple Caine, diocese of Clogher. The rev. R. Norman, has succeeded to the parish and union of Ratoath, in the diocese of Meath. The rev. Edward Montgomery, to the chancellorship of Down.

Died, the rev. John Averell, rector of Clashmore.

### MONTHLY LIST OF PUBLICATIONS.

The Church and the Clergy: exhibiting the Obligations of Society, Literature,

and the Arts to the Ecclesiastical Order and the Advantages of an established



**Priesthood.** By George Edmund Shuttleworth. 8vo. 8s.

**Sermons for Domestic use,** intended to inculcate the great practical Truths of Christianity. By William Bishop, M.A. Rector of Upton Nether, Berks, and late Fellow of Oriel College, Oxford. 10s. 6d.

**Meditations on the Scriptures,** chiefly addressed to Young Persons on the Importance of Religious Principles and Conduct. By the Rev. Rd. Walond, A.M. Rector of Weston under Penyard, and Treasurer of the Cathedral Church of Hereford. 2 vols. 8s.

**Thoughts on Separation from the Established Church.** Its alleged Causes and probable Consequences illustrative of its Impropriety and dangerous Tendency, in a Letter to a Dissenting Clergyman. By the Rev. C. H. Hodgson, A.M. Lecturer of St. Thomas, Saum, and Curate of Boscombe Wilts. 2s. 6d.

**Scripture Female Portraits.** 1s. 6d.

**A Letter to the Rev. Henry Budd, M.A. Rector of White Roothing, &c. &c. in Answer to his Sermon, entitled "Salvation by Grace."** By the Rev. W. H. Rowlatt, M.A. Reader at the Temple. 2s.

**Qui Bono? The Address of a Clergyman to his Parishioners, on the late Tumultuary Rejoicings.** By a Clergyman and Magistrate of the County of Northampton. 4d.

**The Cottage's Monthly Visitor,** a periodical Miscellany, for the Use of the Poor. No. 1. 6d. (To be continued Monthly.)

**A Letter to a Member of Parliament,** shewing, (in these Days of Infidelity and Sedition,) the Serious and Dangerous Defects of the British and Foreign School, and of Mr. Brougham's Bill (now pending) for the General Education of the Poor. By Richard Lloyd, A.M. Rector of St. Dunstan in the West.

## LITERARY INTELLIGENCE.

**A Series of Sermons on the Christian Faith.** By the Rev. J. B. Sumner, Prebendary of Durham, &c. In one Octavo Volume.

**Happiness; a Tale for the Grave and the Gay.** In two Volumes, Post Octavo.

**Twenty Discourses** preached before the University of Cambridge, in 1820; being the first Course of Sermons delivered at

the Lecture founded by the Rev. John Hulse. By the Rev. C. Benson.

Mr. Nichols is preparing for publication, *Queen Elizabeth's Entertainment*; by the Countess of Derby, at Harefield Place, in 1602. With an Introduction and Notes. Also, a new Edition of the most interesting Portions of the *Elizabethan Progresses*.

## POLITICAL RETROSPECT.

HAVING been requested by several correspondents to make the Register department of the Remembrancer more complete, and not to confine it to matters of ecclesiastical interest; it is our intention to conclude every future Number by a brief retrospect of the principal political occurrences of the preceding month, and to subjoin such observations as passing events may suggest. But not wishing to revert to the year that has closed, we shall confine ourselves for the present to such general remarks upon the situation of the country, as may serve to explain the principles upon which this portion of the work will be conducted.

The domestic concerns of the country, are those upon which we shall be always most disposed to dwell, and as we are in a state of profound peace with every foreign power, and attention is universally directed to what is passing at home, we anticipate no objection to the preference which we express.

Internal divisions were scarcely heard of

during the war, and therefore it is evident that the present unsettled state of the country is to be considered in the first instance as the effect of peace. War expenditure, monopoly prices, fictitious capital, and unbounded paper credit, supported thousands and tens of thousands in ease or in opulence, who have subsequently been compelled to contract their dealings, to refund their accumulations, and in many instances to beg their bread. This is the principal source from which sedition has recruited her ranks. Some few disciplined troops she may have always possessed in our land, but zeal could not supply what was wanting in number and respectability, and men laughed at the venomous but impotent serpent which it would have been more prudent to stifle. For when one of those accidents befel us to which a trading and manufacturing people must be exposed, the machinery of mischief was ready prepared, and was set to work in an instant. Hence all the excesses of Spa-Fields and Smithfield, hence the more

dangerous proceedings in Lancashire and Yorkshire, hence the present state of unparalleled excitation by which the public mind has been continued for upwards of half a year, by circumstances apparently of the most unimportant nature.\* Having carefully studied the signs of the four last years, and having lent a patient ear to the most contradictory statements, we cannot believe that any large portion of the population of these kingdoms is disaffected to the throne or constitution. But we must believe that there are incessant efforts to bring them to such a state, that the ill-disposed form an active and well disciplined phalanx eager to take advantage of every trifling event, and skilful in availing themselves of every false step on the part of their opponents. We believe also that their efforts have been thus far successful. They have perplexed many an honest half-reasoning man; they have flattered his self-importance until he thinks that nothing is above his capacity, but they have not furnished him with the means of deciding upon one single question. They have made him the dupe of his own violent but honest feelings. They have persuaded him that he has no friends among those whom he used to trust, and that every thing may be gained if he will submit to their controul. One effect equally injurious and alarming, has resulted from these proceedings—the different ranks and conditions of society are estranged from each other—the rich are divided from the poor—the servant is against his master—and the links which have hitherto bound society together are stretched to the very utmost, and may suddenly be dissolved. These are the quarters from which danger may be anticipated: and if there is no necessity for political despondence, yet supineness and indifference were never more criminal; anxiety and exertion never were more urgently demanded. We proceed briefly to enumerate some of the objects to which they should be directed.

The financial, agricultural, mercantile, and manufacturing distress appears to be slowly but decidedly decreasing. The state of the revenue sufficiently demonstrates that home consumption is not materially diminished; and we cannot be very poor while we eat and drink in such abundance. It is neither to be expected nor wished that prices should again be as high, or profits as enormous, or credit as unbounded as it was during the war. All these after an interval will find their natural level: and a rigid adherence to principles of political economy and finance which all parties agree in extolling, will

hasten the arrival of that happy season, in which the hazardous speculations and the lavish expenditure of one year shall no more regularly lead to the insolvency and ruin of the next. The main reservoir of sedition being thus insulated and dried up, it will only be necessary to drain those minor springs whose abundance and fertility must be reckoned among the characteristics of the age. For it may be very fairly said, that according to our statement of the case, there is an evident disproportion between the cause and the effect; and in truth, we have rather described the manner in which certain events have been brought about, than the sources to which they may be ultimately traced. A free constitution is not without its alloy; and commotions always may be excited under a popular government. But here, it may be justly said, we have had nothing to excite them: no notorious grievances, no daring inroads upon established customs, no general or well grounded dissatisfaction, no mighty demagogues of domineering strength, of great talents, reputation, experience, or riches. The inference from all this, that the evils of the present hour must have arisen from a multiplicity of minor and unperceived causes, and only can be permanently cured by their removal.

It is probable that the relative numbers and strength of the rich and of the poor have undergone no material change during the last thirty years. Throughout the whole period both have been rapidly increasing, and the advance of both may have been equal: but in all other respects important changes have taken place. They live much more apart from each other than in former times. How slight is the connection between the great capitalist and the poor! He may subscribe to the relief of their wants, and the education of their children, but he seldom condescends to any real interchange of sentiment except with his regular companions. It is nearly the same with the great merchant; he knows that his porters and labourers work, and are paid; and beyond this his knowledge concerning them does not extend. The manufacturer has a more immediate connection with the poor, and yet, in too many cases, it is a connection of employment alone, and he seems to regard them rather as machines, than as fellow-creatures. In some sequestered and well-regulated spots, the ancient close communication between different classes is kept up; and it is here, if any where, that the influence of the superior is most effectual, and that subordination is not looked upon as an evil, which is only to be en-

dured till it can be thrown off. This circumstance alone is sufficient to authorise our observations; and to make us hope once more to see the day, in which the opinions, the amusements, the principles, and, above all, the religion, of the rich and the poor may not be distinct and separate, but one and the same.

On these accounts we shall always take the liveliest interest in every legislative attempt at improving the condition of society; convinced that something may be accomplished, (although much less than legislators are commonly willing to believe) by alterations in the poor laws, and more especially in the administration of them; and by simplifying several parts of our criminal jurisprudence; those parts especially which leave young offenders without adequate punishment, or punish them by making them the associates of the old and the infamous. It is also to be hoped that the country will take warning by the past; and withdraw that resistance to the execution of the law of libel, which has rendered it of late years no better than a dead letter on the Statute Book. The imposition of fresh restraints is a questionable measure; but the strict enforcement of the existing law can only be objected against by those who are enemies to peace; and the public officer who shall have courage to discharge this branch of his duty, will be entitled to the blessings and thanks of his country, and will ultimately be numbered among the best friends to the liberty of the press.

But this system, and every other system will be incomplete and ineffectual, unless the government are supported by the higher orders of the governed in administering our invaluable laws with discretion and firmness, and in furthering those measures which have at last been adopted for reuniting the people to the Church. It is not enough that magistrates should be as vigilant as they have been hitherto. In the metropolitan county, and in all populous districts, we assert, without hesitation, that enough is never done. The burden is heavy, and it is shifted from one shoulder to another, until, in some unlucky moment it is dashed against the

ground. Unless this is amended, unless the duties of the magistrate are universally discharged with that minuteness, promptitude and disinterestedness, which the constitution requires and expects, unless public-houses cease to be the hot-beds of sedition and infidelity, unless the poor are educated systematically in the principles of the Establishment, are duly provided with Church room at convenient hours, and are retained in the communion of the Church by the zeal and piety of her pastors, we can look forward to nothing better than discontent, threats, and plots, on the one side; or than fear, and suspicion, and military rule upon the other.

On Foreign Politics, with which this country was never less entangled than at present, we shall make but one remark. Those nations who are truly desirous of obtaining a constitution like our own, and who seek it in that quarter from which ours was derived, are entitled to our best wishes for their success. May it be purchased at less expence of blood and treasure, and with less deviation from the ordinary rules of law and religion, than in many instances it has cost! May they know when they have obtained enough; and are bound both in prudence and in conscience to be satisfied! And may this country long continue a mere spectator of the strife; giving assistance at all times by an upright and honourable example; and giving advice when requested, from the vast stores of her experience: but never venturing to interfere in quarrels which are none of hers; unless the independence of Europe is manifestly endangered, and the character of a neutral becomes equally dangerous and disgraceful!

With regard to the parties which divide the senate and the country, we shall not deny, because we see no reason to be ashamed of the partialities which we entertain. But our remarks will be directed invariably to measures, rather than to men; and those persons, and those only are the objects of our admiration, who in whatsoever political party they may happen to be enlisted, appear to be under the influence of correct and Christian principles.

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### NOTICE TO CORRESPONDENTS.

*Observer*; *A Churchman*; *A. O.*; and *J. S.*, shall appear.

*A. S.*; *I. M.*; and *Jhuoa*, have been received, and are under consideration.

*S. J. S. C.* will observe that a part of his recommendation has been attended to; the remainder is under consideration.

THE  
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REMEMBRANCER.

No. 26.]

FEBRUARY, 1821.

[Vol. III.]

ON HOPE.

It is a common remark, that the pleasures of hope belong peculiarly to youth, and the pleasures of memory to old age; and it is usual to found on this remark, the further observation, that the happiness of the former condition is far livelier, more exquisite, and more unfailling, than that of the latter. I do not mean to be so hardy as to deny the truth of either of these observations. At the same time, I cannot contemplate the case of an aged Christian, without seeming to have discovered a striking exception to the general rule, which observations like these serve to establish. The man, who is drawing near the close of a long life spent in the service of God, and in the cultivation of Christian virtue, has indeed the pleasures of *memory* in abundant store. For him, as for ordinary men, recollection has the power of gilding the past, and of investing the indifferent, and even the painful, transactions and events of years that are gone, with an interest which turns them into so many sources of delight: but moreover, for him memory has a peculiar power, which she derives from his religious character. He is able to look back with a calm satisfaction and a sober cheerfulness, because every portion of his life is marked by some aim at improvement, by some resistance of evil, by some struggle (if unhappily the struggle

has not always been entirely successful) against the spiritual enemies, internal and external, that have been joined in a league of opposition to his true welfare. He can look back and behold, with joy and thankfulness, in his temporal circumstances, in his situations wherein he has been placed, in the friends and associates amongst whom he has been thrown, in the course of events that have befallen himself and his connections, numerous tokens of providential guidance, and numerous significations of the kind and gracious superintendence of that Omniscient eye, which has accompanied him through all the wanderings and amidst all the chequered varieties of life. But he has also the pleasures of *hope* in perfection; and this is what I wish chiefly to observe. Christianity has made his, in the season of old age, what belonged naturally to him in the flower of his youth. The advantages, delights, and glories of the world, those objects of hope, which fill the soul and nerve the energies of the youthful adventurer on the ocean of life, have indeed lost their charm for him; they have already begun to fade, and as they now appear, have nothing powerfully fascinating or exciting in them. Even if they retained their splendour, they could hardly any longer be the objects of *his* hope; for he feels every day that he is leaving them behind, and that, without having any power to delay his

course, he is moving gradually towards that region, whither the good things of the present world will not follow him. Undeniably true as all this is, must we therefore conclude that the aged Christian has no enjoyment from *hope*? Are there indeed no objects, on which hope can fix itself, but the unsubstantial and transitory pleasures of the present scene? Every thing truly worthy of the hope of an immortal being still remains. "The things which are seen are temporal; but the things which are not seen are eternal." It is on these unseen and eternal things, that religious hope is firmly fixed. As the Christian approaches nearer to the verge of eternity, he gains a more frequent glimpse of that which still continues unseen: as he presses on the confines of this lower world, the mists of earth recede, and leave his field of vision more unclouded: as he escapes from "the din and smoke of the dim spot called earth," his eye loses the film, which the habit of contemplating terrestrial objects had produced: thus purged, and no longer dazzled by the glare of sublunary glories, it is able to view more clearly and more steadily the shadow of heavenly things disclosed in Holy Scripture. The nearer he believes to be the consummation of his happiness, the more ardent do his desires become; the more wakeful his energies in reaching after the prize of his high calling: in proportion as "the outward man perishes, is the inward man renewed day by day:" and with growing ardour of desire—with improving wakefulness of energy, *hope* is at once increased and elevated. Nor has this glorious hope such characters of imperfection as belong to the best hopes of him whose affections are centered in this world. It is not *liable to fail*—it is not *exposed to disappointment*. The aged Christian's hope is *not liable to fail him*: he has too long and too habitually cherished

it, to admit the probability that it should now forsake him; and although there will occur intervals of comparative gloom, as long as he remains encompassed with the infirmities of flesh, yet these are but the occasional exceptions to the general tenour of his feelings: the sustaining principle ever lives within him: its activity may be for a while suspended, its power may be, by the overwhelming force of untoward circumstances, or by reason of the weakness of human nature, somewhat diminished: but it will ever and anon revive with undecaying vigour, and will diffuse over the whole course of life one general complexion of peace and cheerfulness. Not is the Christian's hope *exposed to disappointment*: he, who during a long life "has walked in all the commandments and ordinances of the Lord blameless,"—who, according to his best ability, and as far as altered circumstances of the church and of the world allow, has imitated the example of that ancient piety, which "departed not from the temple, but served God with fastings and prayers night and day,"—this venerable man, as he sinks under the burden of years, gratefully acknowledges that he is by perceptible and rapid steps advancing towards the objects of his desires, and is inspired by the full assurance that these objects will not elude his grasp—that, when once attained, they cannot fall short of, but must infinitely exceed in value any estimate which he has been led to form of them. He has learned from an infallible Oracle that "eye hath not seen, that ear hath not heard, that it hath not entered into the heart of man to conceive those good things, which God has reserved in heaven for them that love Him,"—he is confident therefore that his largest expectations will be more than answered—that his loftiest hopes will be more than fulfilled. Nor has the certainty he feels that himself shall

attain these objects any affinity with a bold and presumptuous confidence: it is a certainty perfectly compatible with the pious and lowly confession that whatever is good in him—whatever is virtuous in intention or upright in action—has been the fruit of divine grace “preventing him that he might have a good will, and working with him when he had that good will,”—it is a certainty perfectly compatible with continued and uninterrupted dependence on the same grace, “without which the frailty of man’s nature cannot always stand upright:” but still it is a *certainty*, the natural result and the first reward of confirmed habits of virtue, which have by this time rendered indefinitely small the probability of lapse into sin, and which have thus commenced on earth that change which is soon to be perfected in heaven, of the *hope* into the *full fruition* of blessedness.

O.

### SCRIPTURE CRITICISM.

*To the Editor of the Remembrancer.*

Sir,

I WAS much pleased with the essay upon the seventh chapter of St. Paul’s Epistle to the Romans (denominated Scripture Criticism) contained in the Christian Remembrancer for November, 1819, which supports, by the authority of that eminent divine, the late Bishop Bull, the sense most commonly put (previous to the time of St. Augustine) upon the latter end of that chapter, i. e. “that St. Paul is there speaking in the person of an unconverted Jew and not in his own person,” (as contended by Calvinistic commentators.)

The author of the above essay has given a judicious and well arranged abstract of Bishop Bull’s arguments on this point, together with answers to the several objections thereto, methodically dis-

posed; and tells us that the names of J. Taylor, Hammond, Mac-knight, and Doddridge, will serve for a sufficient specimen of the authority by which the same opinion is upheld. Referring your readers to the above-mentioned very excellent essay, I take leave to adduce some of the observations and quotations given by that very learned expositor, Dr. Whitby, on the chapter in question; for I conceive that the old and commonly received opinion cannot be too widely diffused at a time when all sorts of new fangled doctrines are industriously spread by the opponents to our Church Establishment; and especially because it will appear that St. Augustine himself (however afterwards he perverted the plain sense of the Apostle) for a long time entertained the former sentiments; as will appear in its place after quoted.

Dr. Whitby, in a note upon the 25th verse of the chapter, says, “*Αυτος εγω*,” (the same man) “of whom he had before spoken, not I Paul, now writing this Epistle.

“It hath been a controversy since St. Austin’s time, whether St. Paul here speaketh in his own person, or in the person of a regenerate man, or only in the person of a Jew conflicting with the motions of his lusts only by the assistance of the letter of the Law, without the aids and powerful assistance of the Holy Spirit; which is as great an instance of the force of prejudice, and the heat of opposition to pervert the plainest truths, as can haply be produced; for I think, nothing can be more evident and unquestionably true than this,—that the Apostle doth not here speak of himself, or in the state he was then in; but (as the antient commentators do interpret him,) by himself he represents man in common, and saith not, as he might have done, ‘You that are under the law are carnal;’ but representing what belonged to them in his own person,

and so taking off the harshness, and mollifying the invidiousness of the sentence, by speaking of it in his own person, he saith, 'I am carnal, sold under sin.' So Photius and Cæcumenius. Theodoret also doth inform us that the Apostle here introduceth (v. 14.) 'A man before grace, overcome by his passions; for he calls him carnal who had not yet obtained the assistance of the Holy Spirit.' And again, (v. 23.) he adds, 'That the Apostle having discoursed all these things to shew what we were before grace, and what we were made after grace, and as it were taking upon himself the person of those who before grace were vanquished by sin, he groans and laments, as a man set in the midst of his enemies, enslaved and constrained to serve, and seeing no help; and thus he shews the Law [to be] unable to help us.' And so Origen also, frequently in his Commentary on the place. And Saint Austin [this is the remarkable fact above alluded to] saith expressly and frequently, 'Describitur homo sub lege positus ante gratiam.' In another work, 'Quo loco videtur mihi Apostolus transfigurasse in se hominem sub lege positum;' and in another place, 'Loquitur adhuc ex persona hominis sub lege constituti nondum sub gratia.'"

There is upon the note on verse 22. a very enlarged and satisfactory argument on the words, *Kata τὸν ἑαυτοῦ ἀνθρώπου*, shewing that it is plain the inward man, cannot there signify the new man. But as it would be going over the same ground that the author of the essay has done in treating of this matter, to give the passage in Dr. Whitby's words, I shall forbear doing so; but I cannot help observing that the observations and quotations of Dr. Whitby are not exactly the same which that writer has produced from Dr. Bull; but are additional and very convincing passages to the same purport and effect.

Returning back to the commonly received sense of the before mentioned chapter, (viz.) that St. Paul does not there speak of or in his own person, but in the person of an unconverted Jew, Dr. Whitby says that Arminius, Hammond, Bull, and Kettwell have made it manifest;

First, That it is usual with the Apostle to speak of those things that might be (otherwise) offensive or ungrateful, in his own name; when indeed they belong not to him, but to other men: as in these words from Rom. iii. 7. "If the truth of God hath more abounded through my lie, why am I also judged as a sinner," i. e. not I Paul, but I who make this objection. So Gal. ii. 16, 17. 1 Cor. iv. 6. "These things I have in a figure transferred to myself and Apollos for your sakes," 1 Cor. vi. 12, 13; ii. 10, 22, 30.; Eph. ii. 3.; 1 Thess. iv. 17.

And secondly, That such things are in this chapter said of the person spoken of, as can by no means agree to St. Paul or to any regenerate person.

To which may be added,

1. That had St. Paul spoken here of himself, considered in the state in which he was at the inditing of this Epistle, he must have contradicted what he had said of himself in the Epistles to the Thessalonians and Corinthians, which were writ before this Epistle (vide 1 Thess. ii. 10. 2 Cor. i. 12. 1 Cor. iv. 4. 1 Cor. ix. 27. there quoted.) Now, can the man who is carnal, and sold under sin, who hath no power in him to do any good, who finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members, call God and the Church to witness to his holy and unblameable life? Can he boast of keeping under his fleshly body, and bringing that into subjection, which by his own confession, bringeth him into captivity? Can he, who does, not what he would in his mind and conscience do but

what he hates; not the good which he would, but the evil which he would not, do; can he, I say, rejoice in the testimony of his conscience? Can he honestly declare, he knows nothing by himself, for which his conscience can condemn him?

2. How oft doth the Apostle propose himself for a pattern to the churches unto whom he writes, requiring them to be followers of him, as he was also of Christ, 1 Cor. xi. 1.; and after quoting Philip iv. 8. the good commentator says,—this would become the most absurd, if not blasphemous exhortation, if it was suitable to the mind of the Apostle, according to the Calvinistic exposition.

3. With what indignation doth he reject the accusations of them who looked upon him as ‘walking after the flesh,’ and how severely doth he threaten them, how peremptorily doth he reject their scandalous imputation? declaring that ‘though he walked in the flesh, yet did he not walk according to the flesh,’ 2 Cor. x. 2, 3.

4. This exposition of the seventh chapter, makes it entirely to confute the chapter which immediately goes before, and follows after; and it gives an invincible strength to the objections he endeavours to answer in the sixth chapter. The first objection there begins by way of enquiry, What do we say then, shall we continue in sin that grace may abound? His second, Shall we sin because we are not under the law but under grace? (ver. 15.) God forbid! saith he, that it should be thus with any Christian;—and yet, according to this exposition, it was thus with himself, one of the best of Christians.

Dr. Whitby goes on with equal strength and clearness, from other quotations and deductions, to shew the fallacy and absurdity of this exposition, and concludes in the remarkable words of Grotius on verse 19, “Deo laus sit quod

optimi—i. e. trium priorum seculorum Christiani, hunc locum sicut oportet, intellexerint, dictante illo spiritu per quem vita illorum regebatur.”

OBSERVATOR.

East Retford,  
6th Nov. 1820.

*To the Editor of the Remembrancer.*

Sir,

THE name of Mr. Sumner is so well and deservedly known by his several valuable publications, and his last Sermon on the “Encouragements of the Christian Minister,” presents a view of these so interesting and instructive, that I feel very unwilling to find fault, where there is so much that deserves commendation and praise. The higher, however, a writer stands in the public estimation, the more important is it, that his errors, if errors, should be detected. In the Sermon above mentioned, there is the following passage:

“The sinner, acknowledging his guilt, finds the necessity of applying to Him, who underwent the ‘chastisement of our peace,’ and of being clothed in a righteousness which will bear the piercing scrutiny of Omniscience\*, and of seeking that ‘holiness without which no man shall see the Lord.’”

If Mr. S. means by this righteousness, the imputed righteousness of Christ, in which the sinner is hereafter to be clothed, I would beg to submit to his consideration, the following excellent passage from Bishop Bull’s Sermon on the “Different Degrees of Bliss in Heaven.” Vol. i. p. 189. 8vo.

“They thus argue,” says the Bishop (speaking of those who held a contrary opinion from himself on the subject,) “The future glory

\* See Phil. iii. 9.



of the saints is the purchase of Christ's righteousness, which is alike imputed to all true believers, and they have an equal share therein, and consequently they shall share equally in the future glory.

"I answer, the doctrine of the imputed righteousness of Christ, as it hath been too commonly taught and understood, hath been a fruitful mother of many pernicious and dangerous errors in divinity. In the objection, it is supposed, that the righteousness of Christ is so imputed to every believer, that it becomes formally his righteousness, and that upon the sole account thereof he hath a right to the future glory. And if this were true, if Christ's righteousness were thus our's, that righteousness, being the most perfect righteousness, nothing less could answer it than the highest reward in heaven; and so indeed it would necessarily follow, that the future glory of all the saints should be alike and equal. But the supposition hath no foundation in Scripture, yea, it is plainly false. And that it is so, if we had no other argument, the very doctrine we are now upon, were sufficient to evince. We have proved, by very plain texts of Scripture, that there will be a disparity of rewards in the life to come, according to the disparity of men's graces and good works in this life; and from hence we may safely conclude, that the doctrine of those who teach that the perfect righteousness of Christ is formally the righteousness of every believer, and that thereupon he hath a right to the highest reward in heaven, is certainly false. Nay, indeed, if that doctrine of theirs were true, a consequence would follow, which cannot be uttered without trembling, that every saint shall be equal to Christ in glory; Christ's righteousness being his, and so he having a right to whatsoever that righteousness deserved.

"But to answer more directly to

the objection; there is nothing more certain, than that the future glory of the saints is the purchase of Christ's righteousness. But how? By the meritorious obedience of Christ in his life and death, a covenant of grace, mercy, and life eternal was procured, ratified and established between God and the sinful sons of men; the condition of the covenant is 'faith working by love,' or a faith fruitful of good works. And there is also sufficient grace promised to all that shall heartily seek it, for the performance of that condition. It is from the covenant of infinite mercy in Christ Jesus alone, that our imperfect good works have any ordination to so excellent a reward as the future glory; and it is the mercy, the rich mercy, the royal bounty and liberality of God, expressed in the same covenant, that assigns to greater degrees of grace here, greater degrees of glory hereafter. This is the plain truth."

If, on the other hand, Mr. S. intends that Christian righteousness, which all in its several degrees, according to the proportion of their faith, and the use of God's grace, may attain unto; that righteousness springing out of a true and lively faith in the Lord Jesus Christ; which, albeit that it deserveth not heaven, yet through the perfect righteousness, and atoning blood of Christ, that effectual seal of the covenant of grace, shall obtain heaven; or, in the excellent words of St. Paul, "make us meet to be partakers of the inheritance of the saints in light;" I think his words are liable to misconstruction, and I could wish he had expressed himself more fully. I can easily conceive how our righteousness, imperfect as it is, may be freely accepted for Christ's sake by Infinite Mercy; but not how it ever can be so perfect, as to bear "the piercing scrutiny of Omniscience." There is a passage given by Mr. Todd, out of the "Necessary Erudition of a Christian Man," under

the article of good works, which is much in point.

“And these works be of two sorts: for some be such as men, truly justified, and so continuing, do work in charity, of a pure heart, and a good conscience, and an unfeigned faith. Which works, although they be of themselves unworthy, imperfect, and insufficient; yet forasmuch as they be done in the faith of Christ, and by the virtue and merits of his passion, their imperfectness is supplied; the merciful goodness of God accepteth them, as an observation and fulfilling of his law; and they be the very service of God.” Nay, the writer, whoever he was, (and there is good reason for supposing that it was Cranmer himself, the father of the English church), goes on to use this strong expression, “And be meritorious towards attaining of everlasting life.”

We have not one word here about the imputed righteousness of Christ, in which the sinner is to be clothed; but we have of that righteousness of Christ, for the sake of which the imperfect righteousness of man, when done in faith, shall be accepted, and obtain for him everlasting life. Nay, in the very next paragraph, we have the case of the sinner, as supposed by Mr. Sumner, thus stated:

“When a sinner, hearing or remembering the law of God, is moved by grace to be contrite and sorry for his offences; and beginneth to lament his estate, and to fall to prayer and other good deeds, seeking to avoid the indignation of God, and to be reconciled to his favour, these works come of grace; but yet the man is not to be accounted a justified man, but he is yet in seeking remission of his sins and his justification, which the anguish, of his own conscience telleth him that he yet wanteth; but he is in a good way: and by these means doth enter into justification, and if he do proceed, and with hearty devotion seek for further grace, he shall be assured of remission of his sins, and attain his justifi-

cation, and so be made able and meet to walk in the very pure service of God with a clear conscience, and to bring forth the foresaid works of righteousness in Christ, which he cannot do afore he be justified.

I am, &c. W.

Oct. 16, 1820.

P. S. There is a note in the Family Bible, from Archbishop Sharp, on Phil. iii. 9. (referred to by Mr. Sumner), which is well worthy of consideration; though I could have wished to prevent all possibility of mistake, that the last sentence had ran thus. “And as it, (that is, this Christian righteousness), is his gift, so he will own it, and reward it, *for the sake of the meritorious obedience of Christ in his life and death*, at the last day.”

*To the Editor of the Remembrancer.*

Sir,

HAVING accidentally perused the Vindication of Archbishop Wake against Dr. Lant Carpenter, by your Oxford correspondent T. published in page 519 of the Christian Remembrancer, for September last, I cannot, though fully agreeing with the writer in many points, avoid expressing my dissent from some of the assertions he has thought fit to make.

In speaking of prayers addressed to the Son, as the second person in the Trinity, the writer enumerates the *Te Deum* as one of these; which opinion, he further remarks, is confirmed by tradition, and will be evident to any one reading the Greek or Latin. With respect to the particular tradition on this subject, it might be improper for me to offer any observation, as I candidly confess that I do not recollect to have met with it: but having referred to the Greek and Latin versions of the *Te Deum*, I must believe that your correspondent lies under some un-

fortunate misapprehension, or he would not have quoted either of these in support of an assertion which they rather tend to contradict. Our English version, it is sufficiently well known, commences thus; "We praise thee, O God, we acknowledge thee to be the Lord;" which is followed, and as part of the same sentence, by the words, "All the earth doth worship thee, the *Father everlasting*." As these two concluding words point out the Almighty Father to be the object of praise, and can by no stretch of imagination, or zeal of piety, be supposed to be addressed to the Son, we must believe the translation to be paraphrastic, or incorrect. But the Greek stands thus,

Σὺ Θεὸς ὑμνῶμεν, σὺ τὸν Κύριον ὁμολογῶμεν

Σὺ τὸν αἰῶνιον Πατέρα πᾶσα ἡ γῆ σέβεται.

And afterwards,

Πατέρα τῆς ἀπειράτου μεγαλειότητος,

Τοι τε σιβάσμιον σὸν ἀληθῆ καὶ μρον-  
γενῆ υἱον,

Καὶ τὸ ἅγιον πνεῦμα, τοι Παράκλητον.

The Latin is as follows,

Te Deum laudamus, Te Dominum con-  
fitemur;

Te æternum Patrem omnis terra veneratur, &c.

Now, had the word *Κυριον* or *Domini*, in the first verse of the hymn, been written *Κυρι* or *Domine*, in the vocative case, the argument of T. had undoubtedly been a good one. But the context so plainly shews that the writer was speaking, not of the Lord of the elect, but of the great Lord of all, as the first person of that Trinity, whom he afterwards describes the powers of heaven and earth to be employed in celebrating, that I am at a loss to imagine how the tradition before alluded to can have originated, or your learned correspondent been induced to sanction it with his approbation. Independently of this, I strongly object to any arguments drawn from such a source. We have

sufficient reasons to give for the doctrines which our church professes, without recurring to tradition; and at a time when the blasphemies of heretics are probably as many and violent as they could have been in the age of the blessed martyr Polycarp\*, why should we have recourse to this? *Cui bono?* as the Lord Chancellor Bacon was wont to say.

Your insertion of these observations will oblige,

Sir,

Your obedient Servant,

A. M.

*To the Editor of the Remembrancer.*

Sir,

THE theological world is greatly indebted to you for the many ingenious illustrations, afforded by your miscellany of passages in the Sacred Writings.

But I have just observed, to my surprize, in your last Number, an interpretation which appears to me totally foreign to the text it is intended to explain. I say *with surprize*, because the remarks I allude to have proceeded from the pen of a most accomplished and eminent scholar.

In one of your extracts from Mr. Hughes's Travels, there is described a marriage procession in Joanna; and this, it is said by that learned author, may throw some light on the expression of St. Paul, *γυναικα περιάγειν* (1 Cor. ix. 5.) But surely, Sir, it is highly improbable, that the apostle intended any allusion to his entrance upon the marriage state; neither indeed would it have suited his argument; it was not the *marrying*, but the *taking about with him* a wife, and thus bringing a charge upon the brethren, that the apostle was here advocating as his right. Neither do I apprehend, that the simple act of conducting a person

\* See Remembrancer, p. 532.

from one house to another, could be properly described by the verb *περι-  
άγειν*.

And further, the proposed illustration does not seem to agree with the context: St. Paul argues thus, "It is as lawful for me *γυναικα περι-  
άγειν* ως . . . Κῆφας. No there is little doubt that St. Peter was married *before* he became an apostle; and therefore his example would furnish no good reason for St. Paul's being married. It is probable, that the apostle is speaking of St. Peter and the *brethren* of our Lord (as they are called), taking their wives or sisters with them on their apostolical travels, and that St. Paul is thus establishing *his* right to the same privilege.

This exposition agrees with the remark of Clemens on the verse in question, *οὕτως ὡς γυναικας ἀλλ' ὡς ἀδελ-  
φούς περιήγαγον τὰς γυναίκας*. *Ström.* iii.

J. S.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"And Moses made a serpent of brass, and put it on a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Numbers xxi. 9.

"And Hezekiah brake in pieces the brasen serpent that Moses had made; for unto those days the children of Israel did burn incense to it: and he called it Nehushtan," (i. e. a brazen bauble or trifle). 2 Kings xviii. 4.

"Oph signifies a serpent; and was pronounced at times, and expressed Ope, Oupis, Opis, Ops, and by Cicero, Upis. It was an emblem of the sun; and also of time and eternity. It was worshipped as a deity, and esteemed the same as Osiris; by others, the same as Vulcan. A serpent was also in the Egyptian language styled Ob, or Aub; though it may possibly be only a variation of the term above. The deity so denominated was esteemed prophetic, and his temples were ap-

plied to as oracular. The symbolical worship of the serpent, was in the first ages very extensive; and was introduced into all the mysteries, wherever celebrated. It is remarkable, that wherever the Canaanians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi; likewise in other places. The Greeks call'd Apollo himself Python; which is the same as Opis, Oupis, and Aub. The woman at Endor, who had a familiar spirit, is called Σηφ, Oub or Ob; and it is interpreted Pythonissa. The place where he resided seems to have been named from the worship there instituted. Endor is compounded of En-Ador, and signifies Fons Pythonis, the fountain of light, the oracle of the god Ador. "This oracle was probably founded by the Canaanites, and had never been totally suppressed." *Bryant's Mythology*, vol. i. p. 57.

"In the vicinity of Thebes there are also sacred serpents, not at all troublesome to men; they are very small, but have two horns—the top of the head. Upon the sides they are horned as the temple of Jupiter, to whom they are said to belong." *Herodotus*, vol. i. p. 392.

"About seven or eight miles from Cairo, on the east side of the Nile, lies the village of Endy, where a Sheikh of the same name resides. It is famous throughout Egypt on account of a snake, of which they relate numerous stories, and which many people believe to be the devil, banished into the mountains of Upper Egypt, the Kapraci, to prevent his strangling young To-bias, as he had done with the six former husbands which his bride had married. The Sheikh keeps this serpent in his possession, as his predecessors have done before him time immemorial. It is two feet long and about an inch thick, the skin is smooth and reddish; it plays with

those who take it in their hands, without doing them the least harm, and tomes round their arms and legs. It is singular that it likes women more than men, and when it sees a woman will creep up to her neck, get into the bosom, and from thence under the shift. They allow it this liberty, as it is believed to be an angel. In honour of this serpent they hold an annual festival. The people on this occasion meet here from sixty miles round, and they flock in such numbers, and give so many alms, that above sixty oxen and two hundred sheep are killed to give them a meal. They relate many fables of this snake, which is perfectly well taught to do its part. I was told that the Sheik would cut it in pieces at night, and be sure to find it whole and sound the next morning. From curiosity, I asked him whether it was true that he could do so; and on his answering in the affirmative, I offered him ten zuchini to perform this miracle before me, but with this condition, that I should keep the pieces of the snake till they were united again; and that if this did not happen at the proper time, I should not be obliged to pay him. But he would not agree to it, and his excuse was, that the angel (for thus he called the serpent) would be provoked by such a bargain." *Forster's Travels*, p. 287.

"An Indian belonging to the Menomonic, having taken a rattlesnake, found means to tame it; and when he had done this he treated it as a deity; calling it his great father, and carrying it with him in a box wherever he went. This he had done for several summers, when Monsieur Pinnissance accidentally met him at this carrying place, just as he was setting off for a winter's hunt. The French gentleman was surprised one day to see the Indian place the box which contained his god on the ground, and opening the door, give him his liberty; telling him, whilst he did it, to be sure and return by the time he himself should

come back, which was to be in the month of May following. As this was but October, Monsieur told the Indian, whose simplicity astonished him, that he fancied he might wait long enough, when May arrived, for the arrival of his great father. The Indian was so confident of his creature's obedience, that he offered to lay the Frenchman a wager of two gallons of rum, that at the time appointed he would come and crawl into his box. This was agreed on, and the second week in May following fixed for the determination of the wager. At this period they both met there again; when the Indian set down his box, and called for his great father: the snake heard him not; and the time being now expired, he acknowledged that he had lost. However, without seeming to be discouraged, he offered to double the bet, if his father came not within two days more. This was further agreed on; when, behold, on the second day, about one o'clock, the snake arrived, and of his own accord crawled into the box, which was placed ready for him. The French gentleman vouched for the truth of this story, and from the accounts I have often received of the docility of those creatures, I see no reason to doubt his veracity." *Carver's Travels*.

Snake worship was common in America. (Bernal Diaz, p. 3. 7. 126.) The idol the Spaniards found at Campeche, is thus described, by the oldest historian of the discoveries. "Our men were conducted to a broad crosse-way, standing on the side of the towne. Here they shew them a square stage or pulpit, foure steppes high, partly of clammy bitumen, and partly of small stones, whereto the image of a man cut in marble was joyned, two fourefooted unknown beasts fastening upon him, which, like madde dogs, seemed they would tear the marble man's guts out of his belly. And by the image stood a serpent, besmeared all over with gooce blood, devouring

a marble lion\*, which serpent, compacted of bitumen and small stones incorporated together, was seven and fortie leete in length, and as thicke as a great oxe. Next unto it were three rafters or stakes fastened into the ground, which three others crossed, underpropped with stones, in which place they punish malefactors condemned, for proof whereof they saw innumerable broken arrows all bloudie, scattered on the ground, and the bones of the dead cast into an inclosed court nere unto it." *Pietro Martine; from a Note to Southey's Madoc.*

*Letters from Archbishop King, and Bishop Nicolson, to Archbishop Wake. \**

[These Letters are to be found among many others, from the same Persons, in two MS Volumes in the British Museum; and they are not included in the published Correspondence of their Authors.]

*Archb. King to Archb. Wake.*

*Suffolk-street, Jan. 18, 1716.*

May it please your Grace,

I HAVE been confined to my chamber since I last waited upon you, which gives your Grace the trouble of this. I understand that the Bishop of Derry lies very ill in Dublin, and it is expected the next packet will bring an account of his death. If it should please God that should happen, give me leave to remind your Grace of the necessity of removing the Provost of the College of Dublin, both for his Majesty's service and the good of the kingdom. This will give his Majesty a good opportunity

\* This temple affords a striking proof of the origin of the Americans. The Lion is not an animal of the new world, and the Boa Constrictor, which from its size and habits (See Shaw's Zoology), is the only serpent capable of feeding on a lion, is common only to Asia, India, and part of South America. The idol must therefore have been a representation of one of a singular nature in Africa or Asia.

of doing it, if he thinks fit. His Majesty has disposed of six bishopricks in Ireland since his accession to the throne, and only two of them have been given to persons educated in Ireland. The same method was taken in her late Majesty's time, especially towards the later part of her reign, when the Primacy, Kildare, Ossory, Derry and Waterford were given to persons educated in Oxford. I hope if this be represented to his Majesty, it will prevail with him to let an equal share of his favour be extended to his faithful subjects in Ireland, when their merits are equal. I have a particular regard for the Diocese of Derry, having resided in it twelve years, and I left it thirteen years ago in very good order. The Bishop has stayed in it two years of those thirteen, and I am informed it is degenerated greatly from what it was. It needs therefore an experienced bishop, that knows the discipline of the Church, the country, the people, and their humours, to reform it.

If I may take the liberty to propose a scheme for the time, I intreat your Grace to think whether it might not be agreeable to translate Dr. Ashe, the Bishop of Clogher, to Derry; the Bishop of Dromore, Dr. Steam, to Clogher; Dr. Bolton, Dean of Derry, or Dr. Lambert, Dean of Down, to Dromore; the Provost, to the vacant chanery; and then Dr. Baldwin, or Dr. Gilbert, to the provostship. This would gratify six or seven men, and I believe please every body, and be for his Majesty's service, the benefit of the Church, and general good of the kingdom. Your Grace will pardon my freedom in this; and believe that I am, my Lord, your Grace's most humble servant,

WILL. DUBLIN.

*Archb. King to Archb. Wake.*

*Dublin, March 3, 1718.*

May it please your Grace,

It has pleased God to take to himself our brother Dr. Ash,  
1, 2

Bishop of Derry. He but just saw his bishoprick, being called up to the Parliament, and fell into a consumption, about three months ago, of which he died the 28th of February last.

The circumstances of that Bishoprick give us some pain. I left it about fifteen years ago, without vanity, in the best order, of any diocese in Ireland, and entirely in the interest of the government and revolution, and was succeeded by Dr. Hickman, and afterwards by Dr. Hartstoungue, to whose principles your Grace is no stranger. Their influence, together with that of the London Irish Society, to whom, as landlords, most of the county of Londonderry belongs, has somewhat altered the temper of many of the inhabitants; so that they need a diligent active popular bishop that will reside among them; the two former not having been in the diocese two years during the whole time of their being bishops. My fellow justice and I, thought it our duty to lay our sense of that matter before the Lord Lieutenant, and have recommended Dr. Stearn, the present bishop of Clogher, to be translated to Derry. I declare to your Grace that I do not know a fitter man, and I believe all who know him concur with me in that opinion. He is popular, generous, hospitable, and an excellent scholar, a person of great prudence, and most likely to put the Church in order, that has suffered by the former bishops, and bring the people to a full sense of their duty to his Majesty. \* \* \* \* \* Your's, &c. &c.

WILL. DUBLIN.

*Dublin, March 25, 1718.*

May it please your Grace,

I had the honour of your Grace's of the 18th instant; and since the person nominated for the bishoprick of Derry is so very useful to your Grace, I have been thinking of a way by which your Grace may have the benefit of his assistance without hurting his wife and family. I do

consider that a man may govern a country diocese in Ireland, as well if he live in London as in Dublin; and that he may live as cheap there as here, and houses are cheaper; that he will have so many strong precedents to justify him in the practice, that he need not fear any condemnation from the world for his absence, many of his brethren being examples to justify him in it. If an act of parliament be cheaper than a journey into Ireland, he may, I doubt not, procure one for the taking the oaths there as well as so many civil officers, and so without any trouble, or giving himself the pain of visiting a miserable country, he may get above two thousand pounds per annum, instead of eight or nine hundred. This will, in my opinion, be a precedent of very commendable frugality, and very grateful to his family, as well as to your grace, who will thereby have the benefit of his advice and assistance. As for the diocese of Derry, I see no reason why it may not do as well without a resident bishop for fifteen years to come, as it did for the fifteen years last past.

Your Grace sees by this how heartily I come into your measures, and how solicitous I am to gratify you, which your grace may always expect from, May it please your Grace, Your Grace's most obedient Servant,

WILL. DUBLIN.

*Dublin, April 12, 1718.*

May it please your Grace,

I have before me two of your Grace's letters, with which your Grace has honoured me. In the first of the 1st of this month, your Grace doth most justly represent the inconvenience of passing by the persons that are the best judges, and most proper to be consulted in the disposal of the preferments of the Church. I humbly conceive that the mischievous consequences of that practice are no less in Ireland than in England; and that therefore I might have expected that one who saw and felt

the evils both to the Church and his Majesty's interest arising from it, would not have given a precedent to justify those who are too apt of themselves to make many.

In your Grace's letter of April 2d, you seem to be ill-pleased with mine of the 25th March last, and call it an extraordinary one. I say nothing to the contrary, only take leave to put your Grace in mind that it was on an extraordinary occasion. The government here, by the advice of the best friends to his Majesty's interest, both of the clergy and laity, who have the good of the Church and kingdom, most at heart, proposed and recommended a scheme for the filling of the bishoprick of Derry; with which, and the reasons of it, I acquainted your Grace. Your Grace, instead of coming into it, or giving us your interest and assistance to make it effectual, has, as far as you could, effectually broke it, and given a precedent to make all such recommendations, signify nothing for the future, which what influence it may have hereafter on this Church and kingdom, he must have a long head that can foresee.

The only thing your Grace alleges as your reason for making this step, is the extraordinary merit of the person you appeared for. There is none that hath a greater opinion of the worth and merit of the Bishop of Carlisle, than I; and if either that or my personal friendship could sway me in a matter where the interest of the Church is concerned, I should surely have joined with your Grace. But as I take it his merit is nothing in the case, but in my humble opinion, is rather a strong argument against putting him out of the way, wherein he might be most useful to the public. Where he was, he was a sure prop and stay to your Grace and the Church. He was able in parliament to assist your Grace to stop any inconvenient proceedings that might tend to the hurt of the public, and we very well know, of what moment the

weight of one honest prudent man may be in such an assembly. Can he be as useful in Londonderry, or in any post in Ireland. As to that bishoprick, it might have been supplied very well to all intents and purposes by the scheme we proposed to the universal content of the whole kingdom, both the clergy and laity: whereas by this breach upon them they are grievously out of humour; and I have not observed any one thing that has caused more murmur or discontent, though we have had many hard things put upon us.

I know very well that Londonderry is a better provision for the Bishop's wife and family than Carlisle; I heartily wish that it may prove so; but I can't persuade myself that the interest of a private family, though it were my own, ought to be put in the balance with the interest of the Church and the quiet and satisfaction of a whole kingdom, especially in our present circumstances. I do not impute this matter entirely to your Grace. I doubt not there were others concurred in it, or it had not been done. And I pray God some did not purposely project it with a design to remove out of the way one that they foresaw would be an obstacle to some contrivances that they have in their minds, and that your Grace may not be made sensible of it hereafter when you come to want his assistance.

I imagine your Grace is not well pleased with the way I writ my letter: I was well enough aware that it might be so; but that did not hinder me from taking the method I did. When I write to any friend, in which number your Grace allowed me to reckon you, I do it in such a way as I think most like to awaken them. And though I often anger them very heartily at first, yet I have hitherto always found it turn to the best, and that on their cool and second thoughts, it rather confirmed than broke our friendship; and I have had the happiness to bring several to right reason, which I am



satisfied the complaisant genteel way of writing never would have recovered. If I lose your Grace's correspondence on this account, 'tis the first instance of the kind I have met with.

I own to your Grace that I am one of those whimsical men who will not always do, or say, or think what I am bid. I never was so complaisant to my governors, and I hope my friends will not expect it from me. And if it has pleased God to make me an instrument to do any good in my station in the world, 'tis chiefly due to this obstinacy and the neglect of my private interest, which yet after all by God's good providence, has not much suffered by it.

This is but a part of what I have to say upon this subject. Your Grace may command the rest when you are willing to hear it. In the mean time, I assure your Grace there is none that more values or honours your Grace, or can be with truer respect, my Lord, your Grace's most humble and faithful servant,

WILL. DUBLIN.

*Bishop Nicolson to Archb. Wake.*

*May 9th, 1718.*

My very good Lord,

Since I waited upon your Grace, I have not been one whole day free from pains of the gravel. They were increased by my coming from my brother's the other day by water, which deter me from venturing any more on the river in an easterly wind. Yesterday morning the Duke of Bolton shewed me a letter from the Lord's Justices of Ireland, wherein they acquaint his Grace that they had, immediately upon the receipt of the King's letter, issued out a warrant for passing the patent for Derry. Hereupon I went to take leave of his Majesty, who surprised me with his command to reside in my new diocese. I was much stunned at this; but readily professed 'That (I had hitherto) I would personally attend the duties of my charge ever where.' His extraordinary in-

struction will hasten my waiting on your Grace for your blessing sooner than was intended. My Lord, your Grace's most obliged servant,

W. DERRY.

*Bp. Nicolson to Archb. Wake.*

*Dublin, June 17th, 1718.*

My very good Lord,

Fourteen days ago I troubled your Grace with an account of my arrival here, and I must beg leave to acquaint you with my setting out this very day for my northern charge. The roads thither are, somewhat unaccountably much infested at present with several gangs of Rapparees; who have lately committed two or three barbarous murders, and their chiefting-leaders are thereupon outlawed, &c. To secure me and my Dean who accompanies me from the violence of those true Tories, the Lords Justices have given me an order to the commanding officer at Ardee, to furnish me with a guard of ten dragoons, through the dangerous passes in the mountains. In this state I am to travel to-morrow, and some part of the day following.

The worst of my condition is, that I am like to be still in an enemy's country, when I come to the place where I hoped for rest. From all I can learn of the present state of Londonderry, the heats are more intense there in the Whig and Tory dispute, than they are in any other part of this kingdom. I am afraid several of the Clergy are of the same temper with my pert Chaplain at Chester, of whose conduct on the 29th of May, I think I gave your Grace an account in my last. 'This consideration sits the more heavy on me, because as the livings in that diocese are generally rectories of good value, the incumbents have the repute of being the most learned body of their divines, and for that reason their doctrines prevail with greatest authority. I have directed the Chancellor to call them all to my primary visitation upon the first or second Wednesday in July, and I

shall then, God willing, give them a plain and explicit confession of my own faith, and what is like to be my practice thereupon.

In the progress that I made with the Bishop of Meath, I had a discouraging taste, of what I expect to be entertained with more plentifully in this week's journey. The churches are wholly demolished in many of their parishes, which are therefore called Non-Cures; and several clergymen have each of them four or five, some six or seven of these. They commonly live at Dublin; leaving the conduct of their Popish parishioners to priests of their own persuasion, who are said to be now more numerous than ever. About three weeks ago, three or four of these were seized upon their landing, but the magistrates were forced to admit them to bail. The best part of this city are protestants, and the Churches are very full; but the generality of the population, coachmen, chairmen, porters, &c. are said to be papists. I beg the continuance of your Grace's prayers for, my Lord, your Grace's most obliged and ever dutiful servant,

W. DERRY.

*Bishop Nicolson to Archbp. Wake.*

*Londonderry, June 24, 1718.*

My very good Lord,

I had the honour of your Grace's letter of the 10th, just as I was leaving Dublin this day sevendnight, and about an hour after I had sent to the post my last letter for Lambeth. The Archbishop of Dublin did not come home whilst I stayed in town, which bereft me of the opportunity of getting his particular informations concerning the state of his quondam diocese of Derry, which his singular courtesy would not have suffered him to withhold. I was also forced to come away without his personal assent to my license of return to my family, and of continuing in England until May next, which favour I readily obtained of

the other two Lord's Justices. They were also pleased to grant me a guard of dragoons, with whom I travelled in great security through a country said to be much infested with a set of barbarous and pilfering Tories. I saw no danger of losing the little money I had, but was under some apprehensions of being starved; having never beheld, even in Picardy, Westphalia, or Scotland, such dismal marks of hunger and want as appeared in the countenances of most of the poor creatures that I met with on the road. The wretches lie in recky sod hovels, and have generally no more than a rag of coarse blanket, to cover a part of their nakedness. Upon the strictest inquiry I could not find that they are better clad or lodged in the winter season. These sorry slaves plough the ground to the very top of their mountains for the service of their lords, who spend their truly rack-rents, as somebody supposed the rents of this diocese would be spent in London. A ridge or two of potatoes is all the poor tenant has for the support of himself, a wife, and commonly ten or twelve bare-legged children. To complete their misery these animals are bigoted Papists, and we frequently met them trudging to some ruined church or chapel, either to hear mass, a funeral, or a wedding, with a priest in the same habit with themselves. I was pretty curious, my Lord, in inquiring after the temporal state of my metropolitan our primate; but had not the satisfaction of finding that his revenue was as great as it had been represented to your Grace. I went through all the apartments of his chief palace at Drogheda; which is so far from meriting a comparison with Lambeth, that I can modestly aver my successor will find a better house in Rose Castle. His Grace comes so seldom there, and so little fuel has been spent in it of late, that I should be as much afraid of living

there as I am of bringing my family into one somewhat better in this town.

Hither I came in much more pomp than I wish for last Saturday in the evening. The chancellor of the diocese, Dr. Jenkins, contemporary with my Lord of York, at St. John's, in Oxford, brought me to his house on the road at ten miles distance, where I was met by the neighbouring clergy, the two citizens in parliament, the mayor, aldermen, and sheriffs, &c who all accompanied me to my lodgings. The next day I was enthroned by the dean, and have every day since been regaled and feasted by some great man or other. Yesterday the Bishop of Raphoe and I were complimented with the dignity of freemen; and after he left us the corporation gave a splendid entertainment in their Guildhall to me and all the clergy in town.

These joys are exceeding damped by the account your grace gives of your continuing indisposed. I daily beseech God to preserve your health, and have the general concurrence in this prayer. Your own chaplains cannot be more hearty in it, than all of them appear to be. I have not been unmindful of your commands about the young lady's pad; my registrar has procured one, which promises to do well, and will try to do better. I am ever your Grace's most obliged dutiful servant,

W. DERRY.

*Bishop Nicholson to Archbp. Wake.*

*Londonderry, July 8, 1718.*

My very good Lord,

I presumed to acquaint your Grace in my last with the singular respects shewed me at my coming into this diocese, and that I had appointed a primary visitation antecedent to my metropolitan's triennial. Accordingly, the clergy met me on Tuesday last, and continued most of them in town the two following days. A great comfort it was to me to see a set of

divines, of about fifty in number, in as good and graceful a dress as I had hitherto beheld, not one countenance or garb of a poor curate among them all. They have indeed generally very valuable preferments, partly here, and partly in other dioceses. There is but one vicarage within my jurisdiction, and that is annexed to a plump rectory. Your Grace will hardly believe me when I report that there are no fewer than nine doctors in divinity beneficed in the diocese of Derry, and that there is neither incumbent or curate under the degree of master of arts, whereof not above four or five Scotch laureats.

The visitation sermon was preached by one of Bishop Hartstong's chaplains, who was of the same endowments with his younger brother whom I met with at Chester. The man's name is Ereviter. He took for his text Hebrew v. 4, and the aim of his discourse was to prove the necessity of a divine mission, which he proved well enough. But gave himself much liberty in inveighing against the late Bishop of Sarum's exposition of the 23d Article, and the present Bishop of Bangor's Court Sermon and Preservative. He concluded with an exhortation to myself and his other brethren of this diocese to stand manfully in the gap; to support with all our strength the tottering Church of Ireland, and to sound an alarm betimes in all the streets of our Jerusalem. In short, a stranger, as I was, could hardly avoid fancying there was another Popish army at the gates of Derry, and that we were all to prepare for a new siege.

As soon as he had done, I presumed to address myself to the auditory in a different strain. I assured them that I was newly come from Westminster, and that we had there no apprehension of invasion from abroad, or apostacies at home: that the King and Prince were both conformists; that her Royal High-

ness communicated with us monthly; and that her children could say the catechism in our way. Several of the good men were overjoyed at these tidings; for though they generally had good thoughts of the present Lord Primate of England, they as generally believed the whole royal family to be warping towards Presbytery; and I cannot but agree with them, that there is too much of that leaven already in this part of his Majesty's dominions.

I went yesterday to repay a visit to my very good neighbour the Bishop of Raphoe: who, among other discourses, told me, that the Bishop of Clogher, in his approaching metropolitan visitation of the diocese of Meath for our primate, was like to have the rehearing of a late dialogue between the Bishop of M. and Dean Swift; whereof your Grace has already had an account. Though my informer knows not whither his lordship or the dean is the complainant. The Bishop of Down, the 4th of next month, visits here the diocese of your Grace's most dutiful and obliged servant,

W. DERRY.

*Londonderry; July 11, 1718.*

My very good Lord,

By the last post I could but just acknowledge the receipt of your Grace's letter of the 2d of June, which came to hand as mine went out. Give me leave now to return thanks for it; and to make answer to some parts of its contents.

I am much obliged to my new metropolitan for his taking notice of me in his late visit to your Grace.

By a good piece of management in our dean I escaped the misfortune of being in a dispute with his grace on my first entrance into his province. My registrar had acquainted me at Dublin, that this was his triennial. But assured me in that, that the inhibition should not come to Derry till my primary visitation was over. I told him this would be in the beginning of July. Whe-

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ther the apparitor was not duly instructed, or, what I rather suspect, was inclined to squeeze a few pence extraordinary out of me by way of composition, I cannot tell. But he would needs serve the instrument on me in the open street two days before the visitation: after my fatlings were killed for the entertainment of the clergy.

I was not a little provoked at this usage on my first appearance in a strange land. And had the fellow persisted in his arrest as he seemed to threaten, I should have been in great hazard of falling into the sin of rebellion. I was resolved to have gone on with my own work, and should scarce have avoided the temptation of disregarding a mandate, which bore date when, I am very sure his grace was not within the limits of this kingdom the 26th of May last. But the dean was a lucky mediator, and mistakes on both sides were corrected. The metropolitan visitation is to be held here on the 4th of next month: very soon after which, within two or three days, I hope to be moving towards Carlisle. The Bishop of Down is chief in the primate's commission for visiting this diocese, but a lameness is like to prevent his coming.

The Archbishop of Dublin was not in town whilst I was there; but since his return thither he has *a mero motu* most graciously favoured me with a letter of good instructions for the management of his old cure here. He has very justly remarked on the sufferings of the see by his two immediate successors; and has furnished me with kind rules for avoiding the rocks whereon they split. He invites me to the settling some glebes on the new parishes which he thinks I ought immediately to endeavour to have settled by the division of several old ones, according to a plan which he presented to Bishop Hickman, and wherewith he supposes him to have lighted his pipe. The projected

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scheme has been more carefully preserved than he imagined. I have it at my elbow, but as it appears to have been drawn up almost ten years before he left the see, I hope he will indulge me with the liberty of considering it some months before I lay out a sum, which he thought fit to bestow in another way. The good man certainly meant very well: though it is yet a secret to me that the rights of the see were preserved by his leaving the settlement of all differences with the Londoners, to the wisdom and moderation of the Earl of Rochester and his chaplain.

My plain dealing with the clergy here, upon my first coming among them, seems thus far to have had as good an effect as I could wish. To-morrow the dean accompanies me in the payment of our duty to Lord Justice Conolly, who is now in the neighbourhood, and is expected as knight of the shire, and alderman of the city, to repay our visit before he returns to Dublin.

After this waits upon your Grace I beg you will not trouble yourself by directing any answer this way. Till I write from Rose Castle, let me have no other return than your prayers for your Grace's most obedient servant,

W. DERRY.

*(To be continued.)*

The following verses are extracted from a black letter Tract printed at London for John Harrison 1581, entitled, *A Booke of Christian Questions and Answers; a worke right necessarie and profitable for all such as shall have to deale with the captious quarrellings of the wrangling adversaries of God's truth.*

THE LADDER TO THRIFTE.

- 1 To take thy calling thankfully,  
And shun the path to beggery.
- 2 To grudge in youth no drudgerie,  
To come by knowledge perfectly.

- 3 To count no travell slaverie,  
That brings in penny savorie.
- 4 To follow profite earnestly,  
But meddle with no pelfery.
- 5 To get by honest practisay,  
And keepe thy gettings covertly.
- 6 To lash not out too lashingly,  
For fear of pinching penurie.
- 7 To get good plotte to occupie,  
And store to use it husbandly.
- 8 To shew thy landlord courtesy,  
And keepe thy covenantes orderly.
- 9 To hold that thine is lawfully,  
For stoutnesse or for flatterie.
- 10 To wed good wife for companie,  
And live in wedlocke honestly.
- 11 To furnish house with houshouldie,  
And make provision skilfully.
- 12 To joyne to wife good familie,  
And none to keepe for braverie.
- 13 To suffer none live idely,  
For feare of idle knaverie.
- 14 To courage wife in houswiferie,  
And use well doers gently.
- 15 To keepe no more but needefully,  
And count excesse unsaverie.
- 16 To raise beetimeq np readily,  
Both snorting Hob and Margerie.
- 17 To walk thy pastime usually,  
To spie ill neighbours subtilly.
- 18 To hate revengement hartily,  
For losing love and amitte.
- 19 To live by neighbour neighbourly,  
And shew him no discourtesse.
- 20 To answere strangers civilly,  
But shew him not thy secresy.
- 21 To use no frend deceitfully,  
And offer no man vilanie.
- 22 To learne howe foe to pacifie,  
But trust him not too trustily.
- 23 To keepe thy touch substantially,  
And in thy worde use constancie.
- 24 To make thy bondes advisedly,  
And come not bounde through surety.
- 25 To hate to live in infamie,  
Through craft and living naughtilie.
- 26 To banish home of blasphemie,  
Least crosses crosse unluckely.
- 27 To stop mishance through policie,  
For chancing too unhappilie.
- 28 To beare thy crosses patiently,  
For worldly things are slippery.
- 29 To traine thy childe up virtuously,  
That vertue vice may qualifie.
- 30 To bridle wilde oates fantasy,  
To spend thee nought unthriftily.
- 31 To pray to God continually,  
To aide thee against thine enemy.
- 32 To spend the Sabbath holily,  
And helpe the poore in miserie.
- 33 To live in conscience quietly,  
And keepe thy selfe from malady.

84 To ease thy sickness speedily,  
 Ere helpe bepast recoverie.  
 • These be the steppes unfieignedly,  
 To climbe to thrift by husbandrie.  
 These steppes both reach,  
 And teache thee shall :  
 To come by thrift,  
 To shift withall.

#### JEREMY TAYLOR ON OBEDIENCE.

THE following extract forms the conclusion of a Sermon, which was preached by Bishop Taylor at the opening of the Irish Parliament, May 8, 1661. The Discourse abounds with his usual beauties; and is particularly remarkable, because it contradicts many of the positions which the Bishop had laid down in the “Liberty of Prophecy-  
 cing.”

“God hath put a royal mantle, and fastened it with a golden clasp, upon the shoulder of the KING, and he hath given you the judges robe; the King holds the sceptre, and he hath now permitted you to touch the golden ball, and to take it a while into your handling, and make obedience to your laws to be duty and religion: but then remember that the first in every kind is to be the measure of the rest; you cannot reasonably expect that the subjects should obey you, unless you obey God. I do not speak this only in relation to your personal duty; though in that also it would be considered, that all the bishops and ministers of religion are bound to teach the same doctrines by their lives as they do by their sermons; and what we are to do in the matters of doctrine, you are also to do in matter of laws; what is reasonable for the advantages of religion, is also the best method for the advantages of government; we must preach by our good example, and you must govern by it; and your good example in observing the laws of religion will strangely endear them to the affec-

tions of the people. But I shall rather speak to you as you are in a capacity of union and of government; for as now you have a new power, so there is incumbent upon you a special duty.

“1. Take care that all your power and your counsels be employed in doing honour and advantages to piety and holiness. Then you obey God in your public capacity, when by holy laws and wise administrations you take care that all the land be an obedient and a religious people. For then you are princely rulers indeed when you take care of the salvation of a whole nation. *Nihil aliud est imperium nisi cura salutis alienæ*, said *Ammianus*; government is nothing but a care that all men be saved. And therefore take care that men do not destroy their souls by the abominations of an evil life: see that God be obeyed, take care that the breach of the laws of God may not be unpunished. The best way to make men to be good subjects to the king is to make them good servants of God. Suffer not drunkenness to pass with impunity; let lust find a public shame; let the sons of the nobility and gentry no more dare to dishonour God than the meanest of the people shall; let baseness be basely esteemed; that is, put such characters of shame upon dishonourable crimes, that it be esteemed more against the honour of a gentleman to be drunk than to be kicked, more shame to fornicate than to be caned; and for honour's sake and the reputation of Christianity, take some course that the most unworthy sins of the world have not reputation added to them by being the practice of gentlemen and persons of good birth and fortunes. Let not them who should be examples of holiness have an impunity and a licence to provoke God to anger; lest it be said that in *Ireland* it is not lawful for any man to sin, unless he be a person of quality. *Optimus est reipublicæ status, ubi nihil deest nisi*

*licentia pereundi*\*; In a commonwealth, that is the best state of things, where every thing can be had but a leave to sin, a licence to be undone.

" 2. As God is thus to be obeyed, and you are to take care that he be, so God also must be honoured, by paying that reverence and religious obedience which is due to those persons whom he hath been pleased to honour, by admitting them to the dispensation of *his blessings*, and the ministries of *your religion*. For certain it is, this is a right way of giving honour and obedience to God. The church is in some very peculiar manner the *portion* and the *care* of God; and it will concern you in pursuance of your obedience to God, to take care that they in whose hands religion is to be ministered and conducted, be not discouraged. For what your judges are to the ministry of laws, that your bishops are in the ministries of religion; and it concerns you that the hands of neither of them be made weak; and so long as you make religion your care, and holiness your measure, you will not think that authority is the more to be despised because it is in the hands of the church, or that it is a sin to *speakevil of dignities*, unless they be ecclesiastical, but that they may be reviled; and that though nothing is baser than for a man to be a thief, yet sacrilege is no dishonour; and indeed to be an oppressor is a great and crying sin, yet to oppress the church, to diminish her rents, to make her beggarly and contemptible, that is no offence; and that though it is not lawful to *despise government*, yet if it be church-government, that then the case is altered. Take heed of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No religion ever did despise

their chiefest ministers; and the Christian religion gives them the greatest honour. For honourable priesthood is like a shower from heaven, it causes blessings every where: but a pitiful, a disheartened, a discouraged clergy, waters the ground with a water-pot, here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man, than to be an enemy to God's church. All histories of christendom and the whole Book of God have sad records, and sad threatenings, and sad stories of *Corah*, and *Doeg*, and *Balaam*, and *Jeroboam*, and *Uzzah*, and *Ananias*, and *Sapphira*, and *Julian*, and of heretics and schismatics, and sacrilegious; and after all, these men could not prevail finally, but paid for the mischief they did, and ended their days in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.

" 3. In the same proportion you are to take care of all inferior relatives of God and of religion. Find out methods to relieve the poor, to accommodate and well dispose of the cures of souls; let not the churches lie waste and in ruinous heaps, to the diminution of religion, and the reproach of the nation, lest the nations abroad say, that the *Britons* are a kind of Christians that have no churches: for churches, and courts of judicature, and the public defences of an imperial city, are *res sacræ*; they are venerable in law, and honourable in religion.

" But that which concerns us most is, that we all keep close to our religion. *Ad magnas reipublicæ utilitates retinetur religio in civitatibus*, said *Cicero*; by religion and the strict preserving of it, ye shall best preserve the interests of the nation: and according to the precept of the Apostle, *Mark them which cause divisions amongst us, contrary to the*

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\* Seneca.

doctrine that ye have received, and avoid them\*. For I beseech you to consider, all you that are true protestants; do you not think that your religion is holy, and apostolical, and taught by Christ, and pleasing unto God? If you do not think so, why do you not leave it? But if you do think so, why are ye not zealous for it? Is not the government a part of it? it is that which immures, and adorns, and conducts all the rest, and is established in the thirty-sixth article of the church, in the public service book, and in the book of consecration: it is therefore a part of our religion, and is not all of it worth preserving? If it be, then they which make schisms against this doctrine, by the rule of the apostle, are to be avoided. *Beatus qui prædicat verbum inauditum*, blessed is he that preaches a word that was never heard before; so said the Spanish Jesuit: but Christ said otherwise; *No man having drunk old wine straight desires new, for he saith the old is better*. And so it is in religion, *Quod primum verum*, truth is always first: and since episcopacy hath been of so lasting an abode, of so long a blessing, since it hath ever combined with government, and hath been taught by that Spirit that hath so long dwelt in God's church, and hath now according to the promise of Jesus, that says, *the gates of hell shall not prevail against the church*, been restored amongst us by a heap of miracles, and as it went away, so it returned again in the hand of monarchy, and in the bosom of our fundamental laws; suffer no evil tongue to speak against this truth, which hath had so long a testimony from God, and from experience, and from the wisdom of so many ages, of all your ancestors and all your laws, lest ye be found to speak against God, and neglect the things that belong unto your peace, and get nothing by it but news and danger,

and what other effects ye know not. But *Leontinus* bishop of *Antioch* stroaked his old white beard and said, *When this snow is dissolved, a great deal of dirty weather will follow*; meaning, that when the old religion should be questioned and discountenanced, the new religion would bring nothing but trouble and unquietness: and we have found it so by a sad experience.

" 4. Ye cannot obey God unless ye do justice: for this also is better than sacrifice, said *Solomon*, *Prov.* xxi. 3. for Christ, who is *the Sun of righteousness*, is a sun and a shield to them that do righteously. The *Indian* was not immured sufficiently by the *Atlantic* sea, nor the *Bosphoran* by the walls of ice, nor the *Arabian* by his meridian sun; the Christian justice of the *Roman* princes brake through all inclosures, and by justice set up Christ's standard, and gave to all the world a testimony how much could be done by prudence and valour, when they were conducted by the hands of justice. And now you will have a great trial of this part of your obedience to God.

" For you are to give sentence in the causes of half a nation: and he had need be a wise and a good man that divides the inheritance amongst brethren; that he may not be abused by contrary pretences, nor biassed by the interest of friends, nor transported with the unjust thoughts even of a just revenge, nor allured by the opportunities of spoil, nor turned aside by partiality in his own concerns, nor blinded by gold which puts out the eyes of wise men, nor cozened by pretended zeal, nor wearied with the difficulty of questions, nor directed by a general measure in cases not measurable by it, nor borne down by prejudice, nor abused by resolutions taken before the cause he heard, nor overruled by national interests. For justice ought to be the simplest thing in the world, and is to be measured by nothing but by truth and by laws, and by the

\* *Rom.* xvi. 17.



established laws. This being the case, Mr. Brougham is entitled to expect the same treatment as the author of any other great legislative measure. He must naturally be prejudiced in favour of his own plan ; and he is guilty of that species of *trimming* which endeavours to render a system palatable to two opposite parties, by making civil speeches, and submitting in trifles, to both ; but we are bound to give him credit for an intention to do good, and to assume that all the pains which he has bestowed upon the subject of education, are not merely to be set down to the cravings of ambition, or to the dictates of a *liberal*, that is, an anti-christian philosophy. Believing therefore, that he is anxious to improve the lower orders of his fellow-subjects, without transgressing against the general spirit of the institutions of his country, we proceed to offer our remarks upon the system which he advocates.

In the first place, we are perfectly ready to admit that the non-existence of parochial schools, is a defect in the existing laws of our country. At the time of the Reformation, it was certainly intended to establish such schools ; but the lawgivers seem to have thought that it was sufficient to point out the authority under which schoolmasters should act, and the lessons which they should be bound to teach ; and without making any specific provision for their maintenance, they left their remuneration to the persons who should be instructed (see the 77th, 78th, and 79th canons.) It is uncertain how soon the insufficiency of this system was discovered, but it appears to have been generally perceived and acknowledged, about the time of the Revolution, and to have paved the way for the foundation of the Charity Schools which were set up in London at the beginning of the last century. The origin of these schools we have in a good measure traced up to the celebrated Robert Boyle, and his rela-

tions and friends. His sister, Viscountess Ranelagh, in the letter printed in the first volume of this Journal, p. 231, informs her correspondent, that they were consulting respecting the education of children, and says, " that, if at the beginning of the late profession of reformation, viz. in 1640, they had fallen to that practice, and paid as many schoolmasters as they had done military officers, listing regiments of children to be trained up in the nurture and admonition of the Lord, instead of so many thousands of poor men to be sacrificed to the passions and lusts of their rulers, they had by that time reaped better fruits of their labours than disappointment, division, poverty, shame, and confusion." It is probable that charity schools had their origin from this source, and they were conducted, for many years, with great liberality and success. Documents which we have already quoted, (Christian Remembrancer, vol. ii. p. 591.) shew that in 1709, the number of children under education in London and its immediate vicinity, amounted to 3412, and that the sum of money collected in that year for their support, exceeded £6000. There were also, at the same time, 227 places in England, comprehending all the principal provincial towns, in which schools had been established upon a similar principle. And it is certain that, at this period, the system was still in its infancy, and that the numbers continued to increase during many successive years. We ascertain this fact, as well from the early reports of the Society for promoting Christian Knowledge, as from a circumstance which has been alluded to in the Edinburgh Review, and which applies, in a very remarkable manner, to existing circumstances. The famous, or rather infamous, author of the Fable of the Bees, published a gross libel against the Charity Schools and their supporters ; and the attack was renewed by an anonymous writer in the Brit-

ish Journal, No. 39. which was published on the 15th June, 1723. The Middlesex Grand Jury presented this work in the following month, stating, that, besides blasphemously reflecting on God and religion in general, it particularly vilified and traduced the members of the Church of England for their piety in contributing to erect and maintain Charity Schools, and it also represented these schools as impious seminaries, set up to deceive the public, introduce popery, and carry on the Pretender's interest. They further "think themselves bound to observe *the insolent and reproachful manner in which the two Universities are treated,*" and they quote the following passages from the libel which they present. "The Universities have debauched the principles of our nobility and gentry;" "lands and revenues are given to saucy, aspiring, and lazy Ecclesiastics;" "the founding and endowing Universities, Colleges, and *Free-schools,* carries the appearance of promoting sciences, learning, and true religion, and yet they have been made use of to promote the kingdom of anti-Christ, to debauch the principles of the nobility and gentry, deprave their understandings, advance learned ignorance, load their heads with airy chimeras, and fairy distinctions, fill states with desperate beggars, and divines of fortune, who must force a trade for subsistence, and become the cudgel or tools of power and faction." These extracts are made from a copy of the original presentment, which is given as an Appendix to "A Defence of the Charity Schools, by W. Hendley, Lecturer of St. Mary, Islington," published in 1725. The controversy clearly establishes the importance which was then attached to the subject, and that the schools were in an advancing, not in a declining state. It also enables us to ascertain why they were not ultimately successful. It was not the *education of the poor*, as the Edinburgh reviewer would make us believe, that

Dr. Mandeville and his colleagues disliked; they stated (*Defence*, p. 40.) that "they would not condemn every thing of that nature, for under a proper regulation, something like it may be commendable."—"That is, I suppose," says Mr. Hendley, "if the children were under such masters and mistresses as should be obliged to teach them no other formulary of faith than the Independent Whig or Freethinker, and no other system of morality than the Fable of the Bees, then it might be commendable enough; then many good things should be spoken of it, and many assisting hands lent to the support of it! For this would soon effect their hellish design, viz. the destruction of the Christian religion, and promotion of the kingdom of Satan."

This remarkable passage, or we might almost say, prediction, acquaints us with the real reason of the failure of the Charity Schools: their success would have given too much power to the Clergy, and too much strength to the Church; and therefore they were virulently slandered by the infidel; and were neglected by a government which was not unreasonably jealous of the Clergy of that day, and which preferred the security of the House of Hanover to the general education of the people. The Charity Schools were thus suffered to continue under private regulation and support, and they so far diminished the crying wants of the uneducated poor, as to make people contented with what had been done, and to silence every demand for a legislative provision. Moreover, the conductors of the schools, were unintentionally guilty of some capital errors. They clothed, and in many instances, boarded and apprenticed, a favoured few, instead of teaching all. They patronized, perhaps even invented, workhouses, which are now universally acknowledged to be productive of far more evil than good. And thus they gradually lost sight of

their original object, and adopted another in its place. While we maintain, therefore, with the most sovereign contempt for sectarian sneers, that the earliest and most persevering friends to general education, always have been, and are to be found in the bosom of the Church, we admit that their first great effort failed; and now that the public mind is again alive to the subject, when the French revolution has produced a similar effect to our own civil wars, by opening the eyes of a nation and a government which had been asleep for a century, now that no jealousy can exist between the Crown and the Clergy, and their merits are admitted, and their exertions eulogized, even by Mr. Brougham, we shall sincerely grieve, if advantage be not taken of these circumstances, to pass a Bill of the same character and title as that which is now brought forward.

In delivering this opinion, we are compelled reluctantly to differ from many of the warmest friends to education and to the Church. Persons, whose sentiments are entitled to the most respectful consideration, have maintained, that it is best to let matters take their course. Charity has been represented as a sort of sensitive plant, which will curl up its leaves and wither at the approach of a government debenture, or a parochial assessment. And upon the strength of this single argument, and of a few hacknied quotations from writers upon political economy, which have been stripped of their borrowed plumes by the *Edinburgh Review*, the whole question of the Education Bill is set at rest in a moment. No attention is paid to the very obvious fact, that after Parliament has made the most liberal provision, there will still be ample room for the exertions of the benevolent. They forget, that if Charity be coy and retiring, she is also as capricious as others of her sex, and may either bestow her smiles upon some new favourite, or withhold them altogether. They

forget, what, to our minds is decisive of the question, that experience is directly opposed to such as would entrust public education to voluntary contributions. Happily, our Governors and our Clergy are not left to such an uncertain support. Our schools for the poor have been hitherto confided to it, and it has not sufficed. It has accomplished, and it can accomplish much for a season; but when the first ardour is relaxed, and the first judicious conductors have quitted the scene, minor points will always be pursued with an undue degree of interest; and a part, and only a small part of the whole, will be carried into effect. This is the very result which reason would lead us to anticipate; which we all expect upon other subjects; and which history actually describes as having formerly occurred. Theory and practice are both on one side; and we are not bold enough to appeal from their joint decision.

We agree, therefore, with Mr. Brougham as to the expediency of a legislative enactment; and shall be very glad to find that the *Edinburgh reviewer* was authorized to declare that Parliament is ready to pass a Bill upon the subject. But should this assertion prove incorrect, should the reviewer turn out as ignorant of the inclinations of Parliament, as he is of the sentiments of the Clergy, there will still be no necessity to despair of future success. And while we agree with Mr. Brougham upon the justice and wisdom of parliamentary interference, we are so satisfied that he is mistaken in his estimate of its urgency, that it is a matter of perfect indifference to us whether a Bill be carried now or five years hence; indeed, except upon the principle of striking while the iron is hot, we believe that the more distant day would be the safer and most effectual. Mr. Brougham contends that there are only 7,500,000 people in England, who enjoy the benefits of education; and that as the population amounts to 9,500,000, the dif-

ference between these two sums will represent the present number of uneducated persons. The following extract from the Edinburgh Review gives the result of Mr. Brougham's calculations, in a more concise, and, we presume, a more authentic form, than any of the reports of his speech in the House of Commons.

"The result of the tables may now be shortly referred to, as establishing beyond all controversy, the want of education which now exists. The endowed schools in England teach about 165,000 children; the unendowed day schools 478,000. But this includes 53,000 taught at the dame schools, where infants are generally sent before they are of an age to go to school, or to learn almost any thing. It includes also the lace and straw schools of the midland counties, where we much fear little that is useful is in general learnt. If, then, we deduct for these schools, we shall have about 590,000 children taught at day schools; and we must add about 10,000 for deficient returns, several parishes having made none. To this number of 600,000 are to be added the children belonging to persons in the upper and middle classes of society who educate their children, particularly daughters, at home or at boarding schools, not noticed in the Tables, though frequently in the Digest. Mr. Brougham, from the population returns, considered 50,000 as a proper allowance for this class, but if any thing, too small; and the next addition made was incontestably much too large, except that he was desirous of rather understating than overstating the deficiency. He allowed, of the 452,000 taught at Sunday schools, 100,000 as attending those institutions beyond the numbers included in the column of day schools; the known fact being, that a greater proportion than seven-ninths of the Sunday scholars attend week-day schools. The grand total of children educated in any way, even in the scanty measure dealt out by Sunday schools, is thus only 750,000. Now the lowest estimate of the means of education for any country, requires that there should be schools for one-tenth of the population; but from the Digest it clearly appears that a larger proportion is requisite, especially if we include the means for all classes, high as well as low. Mr. Brougham reckons rather more than one-ninth; but taking one-tenth as the scale, it thus appears that there are only the means of educating seven millions and a half of the people of England, leaving no less than two millions

without any education, and three millions without the only effectual education, namely, that obtained at day schools. Let us shortly compare this with the state of other countries, where popular education is supposed to be well attended to." *Edinb. Rev. No. 67, p. 227.*

We consent to take the figures as they are given in this extract, but we cannot admit that they prove Mr. Brougham's case. He takes the number of children in day-schools at 600,000, and adds 50,000 for the children of the upper and middling classes who are taught at home or at boarding schools. It seems to be admitted that this last number is too small; but still it is used in the subsequent calculation. That it is too small by at least one half we have no manner of doubt; and our opinion is confirmed by a subsequent observation in the Review, respecting the comparative state of education in Middlesex and in the northern counties. It is in the former and other populous districts that the deficiency appears; and it is in them precisely that we find that prodigious number of boarding schools and day schools, which it is almost out of the power of a Clergyman to investigate. The charity schools, the free-school, if there happen to be one, and perhaps one or two conspicuous boarding schools may be accurately registered; but if Mr. Brougham really believes that he has procured a return of all the boarding schools which surround the metropolis, and of all the day schools, and evening schools, and night schools, which swarm in its allies, he is a more credulous man than we could have imagined. We shall take the liberty, therefore, of assuming the number of children educated in boarding schools, or at home, to be at least 100,000, and will proceed to point out a more important error. The Sunday schools contain 452,000, of whom Mr. Brougham asserts that seven-ninths attend week-day schools also: and, therefore, ought not to be reckoned. We are not furnished with the data

upon which this calculation is founded, and we have no hesitation in pronouncing it manifestly and grossly erroneous. What week-day schools does Mr. B. suppose that these seventh-ninths, or 350,000, frequent? Not National schools or Church schools of any description; for it is a rule in nearly all of them, that the children should attend Church in the character of day scholars, and it would require very strong evidence to convince us that one-ninth instead of seven-ninths of the children who are educated in communion with the Church, are enrolled at the same time on a Sunday and a week-day list. If we suppose that their number may amount to 50,000, we admit what we have no reason to believe. And yet even this admission leaves 300,000 unaccounted for, or to be found, if they are found any where, in the schools of Dissenters. But the whole number of day-scholars, according to Mr. B., is 590,000; and we presume he will not contend that 300,000 of these are the children of Dissenters. For if he does, he must also contend that the schools of the Dissenters contain more than three-fifths of all the educated children of the country; for their old schools, like our Church schools, are not left to themselves on the Sabbath, and the children of persons in easy circumstances are not in the habit of attending Sunday-schools; adding 60,000 for these, we shall have 360,000 children of Dissenters, and only 230,000 children of Churchmen!! The proportion is greater than that of three to two; and it shews that there must be an error in Mr. Brougham's calculation.

The same thing may be proved in a different way. Sunday-schools are most numerous in manufacturing counties, where the labour of children is too valuable to be sacrificed to their education. Can it be believed that these children frequent day-schools in the proportion of seven-ninths? In fact there are, not

at present day-schools to hold them. Sunday-schools are also very principally composed of children who have learned to read and write at the day-schools, and are taken away by their parents at an early age. This is the legitimate use and application of the system; and it is fatal to Mr. B.'s theory of seven-ninths. Instead of calculating, therefore, that there are 100,000 only to be reckoned for the Sunday-schools, let us assume what is below the truth, that 200,000, or nearly four-ninths of the whole may be fairly counted. This number added to the 700,000 who receive daily education, will leave only half a million of uneducated people. Nor will it follow that the 50,000 children whom this half million ought to furnish to our schools, are destitute of the means of education. Very few of our large schools are as full as they might be. Ten per cent might on an average be added without inconvenience to the day schools, and a still larger proportion to the Sunday schools; and while we admit that the latter do not furnish as much as is required, except under very peculiar and favourable circumstances, still we cannot consent to set them wholly aside, or to speak of children who might attend them, as unprovided with the means of education. Another, and we fear a very formidable deduction must be made before we can ascertain the real want of school room, viz. the amount of those who would neglect, if they possessed it. It is usually said that children ought to continue at school from seven to fourteen years of age; and no doubt it is desirable that they should. But if Mr. B.'s calculation of one-tenth as the proportion of the population that ought to be under education, rests upon this principle, we are quite convinced that it never can apply to a populous town, or a manufacturing county. In such places you may offer education gratis, and give clothes into the bargain, and half your children will be taken from

your day schools at twelve years of age. And what is worse, many children will never be brought to you at all; but will be suffered by their parents to wallow in filth and vice while they are little, and will be required to labour, perhaps, beyond their strength, as soon as they are old enough to work. In large towns, more especially in the worst educated of all towns, which according to Mr. B. is this metropolis, these habits have gained such a hold of the lowest description of people, and the size of our parishes has so much diminished the influence of the Clergy, that a rapid alteration cannot reasonably be expected. The theorist may calculate how many children out of every hundred ought to attend his schools; and may fancy that all who can will avail themselves of the privilege, and even contribute moderately towards the remuneration of the teacher. But we never yet met with any practical man who affirmed that this was really the case in the neighbourhood of great towns. And we are confident that many years must pass away before all who are of an age to be educated will accept the offer, much more pay the price, the lowest price of education. On the whole, we conclude, from Mr. Brougham's own figures, that the number of children who are anxious but unable to gain admission even to a day school, is very small, and that almost every child may attend a Sunday school if his parents please. We believe also that the deficiency which does exist is diminishing, and, therefore, that the real ground upon which Mr. Brougham's proposition must be defended, is that of the permanence and security which it promises to afford to the sacred cause of a national and Christian education.

We proceed to consider the details of the plan. But as abstracts of both the bills have been already presented to our readers; as Mr. B.'s explanation of them, in his speech, has been widely circulated

and generally read, and as the Edinburgh Review has also given a succinct account of the entire scheme, we shall not attempt at present to go over this ground, but content ourselves with expressing a favourable opinion of all those parts of the first bill which relate to the institution of the schools, and the choice, and appointment, and removal of the master, &c. &c. Here Mr. Brougham appears to have put forth his greatest strength. The enactment strikes us as being at once simple and complete; and if he can prevail upon the House of Commons to assent to this portion of his scheme, he will neither do justice to himself, nor to the cause which is at stake, if he refuses to modify some subsequent provisions which in their present shape must ensure the ultimate failure of the whole. On one point, however, he has been guilty of an omission, or we would rather hope an oversight. There is no mention whatsoever of separate schools for girls, or of the election, appointment, or remuneration of school-mistresses. We presume that this defect cannot have been designed, at least if it be, it renders the whole measure incomplete, and we should prefer the present system with all its insecurity, to one that would virtually abandon the female poor to ignorance, and, perhaps, expose them to other evils, compared with which ignorance itself would be a blessing.

The clauses which relate to the teaching and instruction of the children are drawn up with less precision than the preceding parts of the bill; and like other half measures, they are calculated to give universal dissatisfaction. Mr. Brougham has been defended in the Edinburgh Review, by some one who is intimately acquainted with his views and wishes, against those objections to his scheme which the Dissenters were so eager to express. If the character of that journal for consistency, and honesty, had not long since breathed its last, the article

upon the New Plan of Education for England, would certainly give it a death-blow. The writer argues half in jest and half in earnest, for a Church-establishment, and a regularly ordained ministry. As to his ancient allies, the conductors of the British and Foreign School Society, he laughs at them almost as openly as a friend of his once laughed at Dr. Wood. Mr. Fox, and Mr. Allen are treated by the Review in the same way that the Universities and the Clergy were treated by the Education Committees. And the Quakers must now perceive that they owed the triumph of that day to the wit and sarcasm of an individual who spares neither friend nor foe. It must be owned, however, that in their case the pill is cunningly gilt. But unless their minds are as simple as their raiment, they must feel insulted by the ironical compliments which are lavished on them; and unless they have thrown away that shrewdness which is generally concealed beneath the broad-brimmed beaver, they must laugh at the sophistry by which they are assailed. They are honest open Quakers: they do not love the Church, and cannot conscientiously promote its enlargement or security. They see that it has derived strength from the National Schools; and they think that the establishment, connected with parochial schools in any manner, must contribute more or less to produce the same effect. We cannot deny that they are in the right, and we cannot think that even Mr. Brougham will ever persuade them that they are in the wrong. And if he attempts to get over their scruples by half measures and palliating clauses, he will in fact only rivet their scruples and confirm their suspicions, while at the same time he may very possibly alienate and offend the only body who really desire to see his plan carried into effect; the only persons who must always be friendly to parochial schools; viz. the parochial Clergy, and their supporters. But what are these

half measures which are to reconcile vinegar and oil? The Clergyman has his *veto* upon the master elected by the parishioners; he has a right to enter the school, and examine the master and the scholars, to point out what portions of Scripture shall be read, and what parts of the Liturgy shall be learned: the Catechism is to be taught for three or four hours in the course of the week, and for three hours on the Sunday afternoon, and the children are to attend divine service in the Church once on every Sabbath. But then *per contra*, Mr. Allen and Mr. William Smith, and any other Quakers or Unitarians who take an interest in the bills, will find that they secure to him the following advantages. "No form of prayer or worship is to be used in the school except the Lord's Prayer, or other select passages of Holy Scripture in the authorized version." And "if any parent or guardian shall notify to the master that he desires that his children may not attend on the days and at the hours when such Catechism or portions of the Liturgy are taught as aforesaid, such scholar shall not in any manner of way be obliged to attend." And under the same circumstances no scholar shall be obliged to attend the worship of the Church of England, provided such scholar attends at some other place of public worship. These are the *sops* which Mr. Brougham throws out to the Dissenters; and we imagine they will be rejected on the following grounds.

In the first place, the school-master having been approved by the Clergyman, affords a strong presumption, as Mr. Allen said in his evidence before the Education Committee, that he will not be the best man that might have been selected. And it is a serious grievance to send children to the school of an inferior master, when a first-rate master might have been obtained by applying to the said Mr. Allen, *British and Foreign School Society*. In the second place, the Clergyman may

at all times enter the said school and "examine the scholars touching their proficiency:" and it is not said that any other person shall enjoy the same privilege. Now it is notorious that on the National System the principles of the Church are always inculcated by way of examination; so that the Clergyman, seriously speaking, may convert all the little heretics in his parish. To remedy which inconvenience another clause must be added, providing that whenever the Clergyman enters the school, the young Quakers and Socinians shall be at liberty to decamp, and "shall not be punished, rebuked, or otherwise chastised for so doing."

In the third place, though the prohibition of all forms of prayer, except the Lord's Prayer, or other select passages of the Holy Scripture, appears to be a master stroke of latitudinarian legislation; yet it does not by any means meet the wishes of the whole body of Dissenters. A British and Foreign Schoolmistress at Swansea, is known (vide *Christian Remembrancer*, vol. i. p. 224.) to have declared that she would not read *any* prayers: she belonged to the *New Jerusalem*, and had long ago rejected prayer as one of the beggarly elements of the law. The Quakers, according to their writings at least, for with their practice we are not acquainted, reject all set times and all set forms of prayer; and the great body of the orthodox Dissenters are so far from feeling that exclusive attachment to the Lord's Prayer, which Mr. Brougham and his Reviewer imagine, that in the Directory for Public Worship, which was agreed upon by the Assembly of Divines at Westminster, in the year 1645, which is still the only acknowledged rule of the genuine English Presbyterians, and is actually the order for the Established Church of Scotland, only mentions the Lord's Prayer once, and speaks of it on that occasion in the following words, "And because the prayer which Christ

taught his disciples, is not only a pattern of prayer, but itself a most comprehensive prayer, we *recommend* it also to be used in the prayers of the Church." Now the genuine non-conformist looks back upon the authors of this Directory as unequaled in piety, learning, and grace; and what right has Mr. Brougham and the Parliament to command what these sainted fathers merely ventured to recommend. But select passages of Scripture may also be used at the direction of the Clergyman. The Dissenter may fairly say that this is worse and worse. For the passages of Scripture which are most calculated for Christian worship, are the benedictions, or as they are commonly called, graces, which conclude the Apostolical Epistles. These the Clergyman will certainly select; for they assume, if they do not establish the doctrines of the Trinity, and the Atonement, and the influence of the Holy Spirit upon the hearts of believers, and will thus entangle the scions of Socinianism in all the labyrinths of a corrupted Christianity. Nay, more, the zealous puritan may probably remember how often he has accused the Church of England of Popery, and be apprehensive, lest in these degenerate days, some high-church incumbent should select the *Ave Maria* for the public worship of his children.

Lastly, the great body of the Dissenters would undoubtedly declare that Mr. Brougham had defended them when they were in no danger of an attack; and left them exposed to the assaults of the only enemy whom they fear. The Presbyterians, the Baptists, the Independents, the Methodists, do not, and cannot consider it an important advantage, to escape from the Liturgy, the Creeds, and the Catechism—*For they all contend that their fundamental doctrines are to be found in the formularies of the Church*; and they complain of the Church, and leave the Church because, as they say, it has renounced



the real sense of its own formularies. Mr. Jeremy Bentham has undoubtedly declared that the Catechism consists of nothing but lies. But the Nonconformist objection to the Catechism is, *that it does not go far enough*: that the peculiar doctrines of Christianity, justification, sanctification, &c. are not explained and insisted upon; that it might be improved, not as Bentham and other unbelievers assert, by curtailment, but by amplification. (History of Nonconformity, p. 174, and 307.)

These were the opinions of Baxter and his pious associates; these were the opinions of Watts, and of Doddridge, and of Wesley; and their successors and disciples occupy the most respected place among modern dissenters, though they are treated by Mr. Brougham with the least respect. And what would these good men particularly desire, if they might introduce a clause into the bill for parochial schools? The rejection of creeds? The denial of the Trinity, and all its kindred mysteries? The debasement of Christianity to the level of natural religion? Or its elevation to the heights of their own enthusiasm, with a liberty to be themselves the instruments of the blessed work? Ascertain the real sentiments of the real dissenters, and it will be found that what they dread is the influence of the clergy; and that what they covet is the advancement of their own. And they will give us up our Liturgy, our Creeds, and our Catechism, and we almost think that they would allow their children to attend Church once on every Sunday, if in return they might be permitted to have an equal right with the clergyman to enter the schools and *examine* the children. It is plain that Mr. Brougham considers their wish as unattainable; and therefore it is also plain, that his enactment in its present form, can never give satisfaction to the majority of the dissenters. It is merely calculated to silence his friends at the "British and Foreign," who would give up education alto-

gether, if they could get rid of the Trinity at the same time; who make up for the paucity of their numbers by the vivacity of their vociferations; and whose faith, or whose no faith, is not professed by one thousandth part of those persons for whose benefit parochial schools are intended.

These are the grounds upon which the dissenters object to Mr. Brougham's middle way; and if they are satisfied with his sneering answers and unintelligible explanations, they are the most simple, credulous, good natured men alive. But he has given *no* answer to a set of men whose sentiments we will not advocate, even in jest; and who are neither simple, nor credulous, nor good natured. He has not told, and he cannot tell, the Carliles, the Hunts, the Woolers, and the Hones, why *their children* should be present at *any worship* whatsoever. They have as good a claim to consideration as any other separatists; they will be rated to the school rate, they will have a vote in the appointment of a schoolmaster; and yet their children will not be able to attend the school, without running a risque of being taught to believe in the existence of G<sup>d</sup>. Let Mr. Brougham, or the Edinburgh Review, answer this specious reasoning; and after that it will be time enough to turn to the following paragraph, in which we shall endeavour to enumerate a few of the objections which churchmen entertain to the part of his bill under consideration.

The Edinburgh Reviewer assures us, that "the plan in question confessedly and openly connects itself with the Church Establishment; it avows and claims this alliance;" and it is on this ground alone that the plan can be entertained by churchmen for one moment. For from the moment that the Bishop of Peterborough's celebrated sermon was published, they have declared, one and all, that they never will consent to separate the national education from

the national church. And the reviewer furnishes an additional motive for adhering to this determination; for he tells us, p. 252, that,

"The Digest shows that permanent endowments exist in England, with a revenue at this moment of above 300,000*l.* a year; but which is worth, if duly improved and all property included, nearly half a million; which already affords education to 165,000 children, and might, with ease, instruct 200,000; and it is certain that this magnificent work is all raised by the hand of churchmen, who have thus for ever provided the means of educating two millions of the people.

To these two millions, we must add at least as many more, who are at this moment in church schools, supported by voluntary contributions; and it will follow, that at least one half of those who have to depend upon charity for their education, might be taught, according to Mr. Brougham's reviewer, from church funds alone, without having recourse to any assessment. Suppose that of the four millions that remain unprovided for, five hundred thousand have their children educated in the foundation schools of dissenters, and the same number in schools supported by annual subscription, three millions will then remain to be provided for by assessment; and much more than two-thirds of that assessment, will be levied upon the property of those persons who are in communion with the church. The church, therefore, will educate six millions, and the dissenters two millions; and the remaining million and a half will be able to educate themselves. Now under these circumstances, can it for one moment be maintained, that equal sacrifices in point of doctrine should be demanded of both parties; or that a system which admits the advantages of an establishment, and "avows and claims an alliance with the church," should require the dissenter and the churchman to meet half way. According to the Edinburgh Reviewer, Mr. Brougham's system does this. "It is plain,

that as much is required from the one as from the other, in the way of mutual sacrifice, for the sake of the common benefit of all," p. 250. 'Mutual' and 'common' are fair words. But is it justice, or equity, or common sense, that we who are established, and whose alliance is courted *because* we pay in the proportion of three to one; should sacrifice equally with the dissenters. If there be any meaning or advantages in establishments, and for the first, and probably the last time, the reviewer has admitted the fact; are half of those advantages to be sacrificed for the common benefit, as often as one fourth, or one sixth part of the people are ready (or rather are not ready, but ought to be ready), to sacrifice the half of their scruples? Can Mr. Brougham deny, without leaving his reviewer in the lurch, that he appears from his own figures to demand a prodigious boon from the church, without offering any thing more than a miserable pittance in return?

Nor is it easy to ascertain the precise amount. The whole scheme of education is indefinite and obscure: the master must use no other book of religion but the Bible and the Liturgy, without the consent of the clergyman. Is it meant, that with such consent other books may be introduced? If so, what becomes of the dissenters' security; if not, what is the meaning of the clause? The clergyman may examine the master "touching his instruction of the children;" but when the answers are unsatisfactory, may he prescribe a better method? On this subject the bill is silent. Again, the clergyman may select passages from Scripture, for worship and instruction: but may he accommodate the passages to the purposes of worship, by substituting one pronoun, &c. for another? If not, the permission is altogether unimportant; for no passages can be found, which are exactly suited to the worship of a Christian congregation. There are

three points, however, of more importance than the rest; and we shall make a few remarks upon each.

Parents are permitted to withdraw their children from school, whenever the Liturgy and Catechism are taught. It is not said that dissenting parents may do this, but any parents; and it is not said that such an intention must be notified when the child is presented for admission, but any notice, at any time will suffice. If therefore a parent wish to procure a child a holyday, and the master should be unwilling to grant the request, the disputes which are continually arising in our present schools upon this subject, may be obviated at the pleasure of the parent; who will merely have to desire that the child may not learn the Catechism, and the holyday is gained at once. The same evil recurs respecting non-attendance upon the service of the church. Where sectaries are active, it happens every day that persons who are churchmen, and go themselves to Church, are persuaded, and perhaps bribed, to send their children to the conventicle. And there is enough folly and wickedness in many a village, to make men withdraw their children from the church, if they have a quarrel with the parson. If, therefore, these customs are ever to be tolerated, and we think that the former at all events ought not, they must be restricted, in express terms, to the children of dissenters, regular attendants at a dissenting place of worship, and registered, as such, at their admission into the school.

The second rule, to which we strongly object, is that which forbids that *even the church children* should be taught their catechisms, or parts of the liturgy, on more than one week-day in each week, or for more than half the hours of that day. This is the most direct and monstrous infringement of the existing rights, and privileges, and duties of the clergy, which has yet been conceived by modern innovation and

liberality. At present, the minister may teach the catechism every day in the week; and in all the National Schools it is taught accordingly. But Mr. Brougham takes upon himself to say, that this custom shall cease: he not only prohibits the introduction of those explanatory books, and abridgments, and other elementary works, without which the schools will make but very little progress; he not only opens the door to every idle child in the parish, and allows him to play truant, under the pretence of being a Socinian; but he ties down the clergyman to one day of the week, on which it may often be inconvenient, or impossible for him to attend, and prohibits him from teaching the doctrines of the church to his own children, at any other time. Clergymen are no longer to enter their schools, when their other engagements may permit, but if they do not knock at the door on a particular morning, and at a particular hour, it will be high treason against the dissenters to teach and examine on any subject, on which a Mahometan might not examine just as well. The proposition is so absurd, that Mr. Brougham must have adopted it from inadvertency, and cannot possibly object to withdraw it altogether. In courting the alliance of the church and the clergy, he cannot have intended to reduce them both to a cypher.

The last objection, and that upon which we are inclined to lay the greatest stress, is the exclusion of the church collects from the public worship of the school. The Edinburgh Reviewer gave us to understand, that the church was to sacrifice one half; and this we certainly considered as a most unreasonable demand. But Mr. Brougham surpasses his critic, and requires us to sacrifice the whole. The Lord's Prayer is both more used, and more respected by churchmen than by dissenters; but it is only to be considered as a part of their worship; and there are other parts which are indispensable, and which cannot be

surrendered. Our Saviour has commanded us to pray to the Father in his name; his apostles evidently complied with this injunction upon all occasions; and we must follow their example, or cease to call ourselves Christians. The Socinian may be unwilling to join in prayers which imply the atonement and the mediation, and, consequently, the divinity of our Redeemer; and he may sacrifice to his scruples, by withdrawing his children from the schools; but if these schools are in alliance with the present establishment, if they are not open enemies to all that can be properly denominated Christian, they must not require us to disobey the express commands of our Saviour, or to renounce, either openly or tacitly, the main foundation of his revelation. If the clergy ever consent to such a system, they will merit the contempt which they must assuredly incur, and hasten the destruction, which will be a signal blessing to their country.

To sum up, and conclude this part of the question. The Edinburgh Reviewer repeatedly urges the dissenters with the liberal concessions, and increasing toleration of the Church. "The National Society has been tending more and more towards opening their school doors wide to all." P. 230. "The National Society have wisely and liberally been rendering their schools more and more accessible to conscientious dissenters from the establishment." P. 230. These admissions are important. They do not convey a correct idea of the conduct of the Society; for they imply that its regulations have been altered from time to time; while the reverse is notoriously true. But still they contain a very material acknowledgment, which must not be lost sight of on the present occasion. Mr. Brougham's reviewer tells the dissenters, that the National Society is praiseworthy, and wise, and liberal; and we tell Mr. Brougham, that this opinion is just; let him remodel his

bill upon this plan, and it shall have our humble approbation. But this will require a *sacrifice* on his part, of almost all the clauses which have been brought under review. The National Society is really allied to the church; it prays in her words, it teaches in her words, it believes in her words, and, as far as possible, it worships in her temples. On the latter point, however, a relaxation is allowed, which we deem it inexpedient to retract. The *bond fide* dissenter is not required to send his children to church; but the Society is satisfied if they attend the place of worship of their parents. We consider this concession as an act of genuine liberality; because it leaves the great principles of Christian education uncompromised. The children are taught, while at school, as Christian children should be taught; and, at the same time, the parent is permitted to exercise the privilege of withdrawing his children on the sabbath, and instructing them as he pleases. Much good is thus done to the children; and the prejudices of the parents are at the same time conciliated. But if the Society, as is most unfairly insinuated, had gone further than this; if half the children were permitted to leave the room, as soon as the master takes up the catechism; if the catechism was taught upon one week day only, and the name of our Saviour excluded from the daily prayers of his disciples; a gross and most unpardonable imposture would have been practised upon the public. The title and rules of the Society, and the names of its conductors, are before the world; and immense sums have been contributed for the furtherance of its designs; should it ever consent to the changes which Mr. Brougham recommends, it will not merely forfeit all claim to future confidence, but it will have violated the contract under which its funds and its charter were bestowed; and the whole corporation, consisting of archbishops and bishops, judges,

peers, and privy counsellors, will deserve to be tried at the Old Bailey for obtaining money under false pretences.

Let Mr. Brougham read the following nervous and Christian passages in the Letter that has been published by Mr. Lloyd, and rest assured that they contain the unalterable sentiments of the clergy upon the subject of national education.

"That the children should, indeed, attend the service of the Church, or of some conventicle, on the Sunday, is thought expedient and decorous; but whether they attend Arian, Socinian, or Christian teachers, is of no consequence. It appears, that *sincerity*, under the guidance of reason, should be regarded, not only as a *sine qua non* of religion, but as *religion itself*, rendering nugatory all differences of creeds and opinions. It is no wonder that the Infidels and Universalists of the day hail a system of education which thus secretly undermines the Christian religion, divests it of its divinity and transcendent excellence, and liberally opens the door of everlasting life to all principles, however wide and discordant. They are aware that they surrender nothing: they stand upon their own latitudinarian ground, while the children of the Established Church are placed under an obligation to abandon, or to neglect, in a most criminal degree, during the time of their public education, all those sublime and evangelical doctrines of their holy religion, into which they have been baptized, and from which alone, as the instrumental cause, they can derive moral strength for the performance of their various duties. In short, they are kept, upon the broad and magnificent basis of these Institutions, altogether, or nearly, ignorant of the living and true God, and of the various relations in which he is revealed to us in the Scriptures, and, consequently, of those *primary* obligations which arise out of them. Such a *suspension*, or such a *scanty* measure, of instruction, upon subjects, not of a minor or secondary nature, but of vital and eternal importance, manifest either a profound ignorance of the nature of Christianity, or a sinful desire to honour men more than God, to court popular favour, to conciliate and compliment sects and parties at the expence of 'the truth,' of that 'great mystery of godliness, God manifest in the flesh,' and all the inestimable blessings comprehended in it. The question

is, Shall we withdraw those heavenly beams emitted by the Sun of Righteousness, or cause them to shine with only a dim and partial light upon a public System of Education, proposed to be established under the auspices of a *Christian* government? Ought *such* a government to countenance a general plan of instruction which contracts the wide and extensive range of the morality of the Gospel, whilst it debases its pure and heavenly nature, by withholding, in so alarming a measure, all those transforming and evangelical motives which are the springs of Christian obedience, and without which obedience degenerates into a jejune, mundane sort of religion, a religion which derives its motives from the earth, terminates only in self, and is, consequently, unfit for fallen man, who is born to live for ever in happiness or in misery. Such a religion, so devoid of celestial fire, of all spiritual life and animation, merits not so high and sacred a name. This is, indeed, (to use the words of the British and Foreign School Society) a 'concise knowledge' of the Christian religion. It is no matter of surprise that its advocates talk largely, like the Theophilanthropists of the day, of love to God, of love to your neighbour, and obedience to parents, as the final result of this System, and have the effrontery to assert, in the same public report, that *this System grounds children better in all the principles of virtuous action than any other method; calming the fury of their passions, making them mild, submissive, &c. &c.* Is not this an insidious attempt to wound the Christian religion and our ecclesiastical establishment, the grand depository and sacred guardian of his faith? Is it not to retrograde towards Paganism? To prefer natural to revealed religion? This report attempts, it seems, to do something more than to defend itself and all its alarming defects. Whilst it treats with a figural indifference and contemptuous neglect the great Saviour of the world, in his essential divinity, in his atoning sacrifice and righteousness, and our consequent justification by faith in his exclusive merits, and unceasingly endeavours, through the medium of detached parts of Scripture, so to generalize and dilute his holy religion, that it may embrace all sects and parties, whether orthodox or heretical, it professes, at the same time, to triumph in its splendid success, and proudly arrogates to itself a sublimity of virtue far pre-eminent to what other systems of education ever produced. Such bold pretensions the *pious Dissenter*, no less than the Churchman, is equally bound to repel with a holy zeal and indignation. The former, though he may at

once perceive how such a plan of education favours dissent and schism, should not allow, for a moment, such a *minor* consideration to controul his judgment, or to allure him to the adoption of it, as it tends to dishonour his heavenly Master, to betray him, like another Judas, under the semblance of Christian charity, and to conduct us back from the realms of day to the obscure regions of human wisdom and philosophy." Lloyd, p. 15.

"I readily grant, that the end of doctrinal knowledge is *practice*, and that the end is always more excellent than the means, and far more ornamental in the life of man. Unless we discharge the duties enjoined in the precepts, our theological tenets become a barren speculation, nothing better than 'sounding brass and a tinkling cymbal.' But we still repeat, that the powerful and evangelical motives by which these precepts are enforced, and which lead, in harmony with the Divine attributes and the laws of our nature,—to that supreme love of God, and benevolence towards man, which are the ultimate end and perfection of all religion,—constitute that *peculiar* feature in Christianity, by which it is pre-eminently distinguished. To exclude these from our holy religion, you exclude the light, the life, and the glory of it. To give them only a *SECONDARY* and *SUBORDINATE* place in your Creed, you invert its order, you cloud and deform its gracious complexion; you virtually and circuitously subvert its constitution.

"It becomes us also to bear in mind, that *EVERY* article in the Christian Creed involves many appropriate correspondent duties. The mediatorial offices which Christ sustains, and the consequent relations in which He stands towards us, imply correlative obligations, and the performance of them is as much a *moral* duty, as any duty required in the Decalogue in reference to our neighbour. Indeed there can be no *Christian* morality without Christian belief, for how can its genuine fruits of righteousness be produced, when the radical principle, from which they can only proceed, has never been implanted in the mind? It is as contrary to sound philosophy, as to sound piety, to expect an effect without an adequate cause." Lloyd, p. 37.

"Under the influence of this statement, what shall we say to the sad and deplorable defects of the British and Foreign School education,—or of that proposed by Mr. Brougham's Bill now pending in Parliament? I confidently affirm of both, (on the *IMPROBABLE* assumption that a Christian Legislature should sanction the latter,) that their defective characters will

soon appear in the deformity of the life,—in an infidel Creed, and a licentious practice; as no streams can rise above the fountain from which they issue, as no fruit can be superior in quality to the tree which produces it." Lloyd, p. 42.

While the first of Mr. Brougham's bills is exposed to objections such as these, it is of no immediate importance to discuss those secondary measures which profess to "improve the administration of endowments connected with education, and better fulfil the intentions of the founders thereof." But Dr. Butler has placed the principal parts of the bill in so clear a light, that we should be guilty of equal injustice to the reader and to him, if we did not say a few words upon the subject of his Letter. The question was referred to in two of our earlier numbers; (Christian Rem. Vol. I. p. 479, and 547.) in which it was shewn that a grammar foundation never is abused, as long as a good school for the middling classes is the result of the founder's bounty. Mr. Brougham is unfortunately of a different opinion, and he proposes better to fulfil the intention of such founders, by turning their grammar schools into schools for all. Dr. Butler makes the following comment upon this proposition.

"One important fact, however, is acknowledged by this clause, which, if I mistake not, you were not at all times so ready to admit, I mean the clear and undoubted distinction between GRAMMAR Schools, that is, schools in which Grammar and the learned languages are taught, and schools for teaching English reading and writing. It is a great thing to have this clearly, plainly, and distinctly recognised, though I am afraid it will lead to a conclusion fatal to the title of your Bill. Now if Grammar schools are schools *DISTINCT* from English schools, and yet if the bill requires that English reading and writing shall be taught in the former, *BESIDES GRAMMAR ACCORDING TO THE INSTRUCTIONS AND DIRECTIONS OF THE FOUNDER*, I do not see how such bill can be very well entitled a Bill for the *BETTER FULFILLING THE INTENTIONS OF THE FOUNDER*. For if there be any meaning in words, and any force in logic, the clause which pro-

vides that the master shall teach English reading, writing, and accounts, **BESIDES GRAMMAR ACCORDING TO THE INTENTION OF THE FOUNDER**, acknowledges that the founder did **NOT INTEND** that English reading, writing, and accounts, should be taught in his school, but that he intended to found a school for distinct and different purposes.

"Surely, Sir, the founder intended to found a Grammar School, or he did not. If he did not, why has it a name which does not belong to it? He might as well have called it a stable, an hospital, or an apothecary's shop. But if he did intend to found a GRAMMAR school, then to engraft an English reading and writing school on it, is no **BETTER fulfilment of his intentions**, than to add to it a dancing school or a music school. The master of a GRAMMAR school holds his appointment for a specific object, the **TEACHING OF GRAMMAR AND THE LEARNED LANGUAGES**; and whether he holds it under deed of gift, will, settlement, act of parliament, or in whatever manner, if he comes there legally appointed, and conforms to the statutes which are to govern him, he fulfils the specific purpose which the Founder of that endowment intended should be fulfilled, in other words, he '*fulfils the intention of the founder thereof*;' and he will no **BETTER** fulfil it, by teaching English reading, writing, and accounts, than by teaching shoe making or house-painting, or any other extraneous business.

"Should any one attempt to argue that the engrafting an English reading, writing, and account school on a Grammar school is only an *enlargement* of the founder's intention, I must beg leave to remind him, that after the recognition of Grammar schools, as **DISTINCT** from English schools, such an argument would be wholly inconclusive. I have used the terms *him* and *any one*, because I wish clearly to mark that I cannot for a moment suspect a man of your acknowledged talents and acuteness, of having recourse to an argument so utterly illogical and absurd. By parity of reasoning, such an arguer might 'order and require' all future masters of GRAMMAR schools to teach French, Spanish, RUSSIAN, Sanscrit, Armenian, Coptic, &c. &c. &c. for this would only be an **ENLARGEMENT** of the founder's intention, though you and I should certainly not call it a *fulfilment* thereof.

"Suppose, Sir, you were by will, (far distant be the day when it should be carried into effect) to found a school for a specific purpose, for instance, teaching

English reading, writing, and accounts, and were to entitle your school a School for teaching English, and should give directions as to the conduct of the masters, the boys to be admitted, and books to be taught; and suppose two hundred years after, some candidate for popular favour should get up in the House of Commons, and say, that although you expressed nothing about teaching Latin and Greek, you certainly must have intended that these should be taught, and should enact accordingly; would you, if you could have any sense of what was then doing, think yourself fairly dealt by; would you not, if you could speak from your grave, say, My purposes were to have English taught, and not Latin and Greek; what business has posterity, at the distance of two hundred years, to pretend to understand my meaning better than I understood it myself, and to construe it in direct opposition to all that I have myself declared? How dare a man overturn the sanctity of a will because it is two hundred years old, which he would not presume to violate if it were of yesterday, and what succession or what property, is secure for a moment if this principle be once admitted?

"It appears, therefore, Sir, either that the title of the Bill is a misnomer, or that clauses which are designed to promote the objects specified in the title, have a directly opposite tendency. If the title stands, you must leave out these clauses. But if the clauses stand, and you wish for consistency, you will only have to alter two words in the title, and instead of '*better fulfilling*,' read '*utterly defeating*,' for at present the one is utterly irreconcilable with the other." Butler, p. 7.

The founders having been treated thus cavalierly, we come next to the school-masters.

"It will, I think, be conceded by all those who are capable of forming a correct judgment on the matter, that few bodies of men are more usefully or more laboriously employed, or more moderately paid for their continued exertions and heavy responsibility, than the masters of our endowed Grammar schools. Having themselves received a liberal education, and being, as a collective body, certainly among the most learned of this country, the stipends they receive from their endowments are seldom more than sufficient to provide them with the necessities of life. Much the greater number of these endowments do not exceed £100 a year—and few indeed are above £200. Can it

be expected, Sir, that a man of education, competent to educate boys for the liberal professions and for academic pursuits, to form their morals and direct their taste, should starve upon this pittance without any other resources? Do not, Sir, suppose that I am an advocate for lavish and excessive salaries to be given to masters—far from it:—I conceive that the present moderate stipends are better calculated to produce the proposed object, than sums of much greater amount, because as they are at present, for the most part, absolutely inadequate to the proper maintenance of the master and his family, they compel him to exertion, and prevent his making his office a sinecure.—But I contend that nothing can be more oppressive and unjust, than to give him a salary on which he can barely exist, and prohibit his *improvement* of his income by that fair and honest exercise of his talents which has hitherto been the customary and established practice of the country. Most school-houses are built expressly for the accommodation of boarders, and when you cut off this resource of a master's income, by 'limiting or altogether forbidding' his reception of them, you paralyze his exertions, you cramp the sphere of his utility, and reward his meritoriousness and activity with indigence and privation.

In many cases, Sir, it is provided that the Masters of endowed Grammar schools shall be graduates of one of our English Universities, in some, I may instance this school for one, that the appointment shall vacate a fellowship, (as I vacated mine accordingly.) Do you think, Sir, that a succession of academic men will be found to undertake the direction of these schools, when they are degraded, fettered, and reduced to the miserable pittance and the laborious drudgeries to which your bill would bring them? And if such a succession of men as have been indicated by the founders cannot be met with, do you think you shall BETTER fulfil the intentions of these founders by substituting WORSE? Why did they provide that the masters should be academic graduates, but for the sake of taking all possible care that they should be competently learned men?—Why did they want *learned* men but to teach *learning*; such learning as may prepare the mind of the scholar for his academic course?—A Master of Arts is not wanted to teach A, B, C, nor is it in human belief that they ever could have thought of subjecting their Masters to such a degradation.

"If you say, that the master of an endowed school is not to take boarders to

the prejudice and exclusion of foundation boys, I quite agree with you; but this is a very distinct case, and apparently not contemplated by the clause in question, in which the power is given of limiting or prohibiting the reception of boarders, in broad and unqualified terms, and may be exercised without appeal, as the caprice or pique of the patron may suggest. But I must go one step farther, and assert, that it by no means appears to have been the intention of the founders of endowed Grammar schools that they should be wholly confined to boys on the foundation. That it was not so at the school over which I myself preside, I can prove by the most satisfactory evidence: I can prove that the very person who drew up our statutes to be approved by our principal founder, and which were approved accordingly, admitted foundation boys and strangers indiscriminately and without limitation; for we still have the lists in his own hand-writing. What may be the case at other endowed schools I know not; but I know what answer analogy and common sense dictate, and I have little doubt but that in almost all schools which have preserved their earliest records, a similar practice will be found, ab initio, to have prevailed. I consider, therefore, this clause, giving arbitrary power to patrons to be exercised at their caprice without controul, as the most monstrous and oppressive species of tyranny." Butler, p. 11.

The last object of Dr. Butler's anxiety is the public at large, for whom he pleads in the following eloquent and unanswerable passage.

"The intentions of the founders of Grammar Schools appears to have been to diffuse as widely as possible the attainment of learning, by affording in most cases gratuitous, or at least cheap means of instruction in those languages, a knowledge of which is indispensable for academic education and the liberal professions. While the probability was, that what are generally called the middle classes of society would chiefly take advantage of these institutions, there was no exclusion either of the highest or lowest. But common sense evidently points out, that the lowest classes would not *wish* in many cases to bring up their children to liberal professions; and if they had this laudable ambition, would not be able, in many instances, even when their children had completed their school education, to support them at the universities, or place them out in liberal professions in life. It is equally



obvious that the very highest classes would, from motives of pride, or even of conscience, generally decline to take advantage of eleemosynary foundations.—The probability therefore was, and has been confirmed by the experience of all ages since these institutions have been established, that the middle classes of society would *principally* be benefited by them. From hence we are supplied with our clergy, our lawyers, our physicians; and here by far the greatest part of the ordinary, and some of the highest order of the gentry of the realm receive their own education, and, as they advance in life, send their children to receive the same benefits.

(I am not now speaking of boys who are educated at these schools without participating in the benefits of the foundation, but of those who claim and receive the provision made for them by the founder.) Now, Sir, as long as the decencies of life are kept up (which I suppose they will be, till they are levelled by the radical besom of destruction, which would sweep away both them and every thing that inculcates them, comprising of course, in the very focus of the desolation, all learning and institutions connected therewith); as long, Sir, I say, as these decencies are kept up, parents will have some feelings about the associates of their children. They will not care if the son of a person greatly their inferior receives the *same* benefits of a learned education with their own children,—if they have common liberality, they will foster and encourage such a boy, if he is modest and deserving, well knowing that from such education, in such institutions, have arisen many of the brightest ornaments of their country both in church and state. But they will feel and apprehend a great deal, and justly too, if Grammar schools are to be made schools for teaching English reading, writing, and accounts,—in other words, Parish schools. They will know and feel, without the least ill-will or disrespect to the lowest order of society, that their children can learn no improvements in manners and morals by associating with all the lowest boys of the parish, and they will feel it necessary and inevitable, to forego one of these two advantages, either the preservation of their children's minds from the contagion of vulgar example, or the benefits of an institution which they cannot enjoy without exposing them to so great a risk. Now, Sir, do you think that any sensible and affectionate parent will hesitate a moment, which of these two he should chuse? Do you think that any pecuniary considerations would be sufficient to tempt him to sacrifice the morals

and future respectability of his child? Would he not, if obliged to chuse one of these alternatives, as undoubtedly he must, rather forego the benefits of the foundation, than receive them at the risk of his child's moral habits becoming corrupted? If so, Sir, I beseech you to consider how great and valuable a portion of society you deprive of benefits, of which they have themselves participated, and which they have a right to expect for their children, for the sake of one class only, who can be better and more essentially benefited by instruction given them in schools appropriated for that purpose. Consider, Sir, what a numerous body of gentry, lawyers, medical men, merchants, naval and military officers, respectable tradesmen, and innumerable other descriptions of persons there are, in the middle classes of life, to whom these institutions, at present, afford the *only* means of giving their children educations suitable to their situation in life: all, or at least by far the greater part of whom, will be compelled to forego these benefits, if Grammar schools are converted into schools for parish paupers. Above all, consider that large class of men of whom you have been pleased yourself to speak in high terms of approbation in the House of Commons—I mean the Clergy of the Established Church. What a great proportion of this body have been educated at these schools, and look to these schools for the education of their children! And thus far I have spoken only of those who have a *right* to the benefits of these foundations; but if we add those, who by usage and general consent have been in the habit of sending their children to such schools, paying a moderate sum for their education, and who, if these clauses pass, must place them elsewhere, probably at a greater expense and with less advantages of competent instruction—the injury which must result from the measure will appear indeed enormous.

Let me, therefore, beseech you, Sir, in the name of all that is venerable in the institutions of past ages; by the gratitude due to the founders; by the sacred reverence due to testamentary dispositions; by the justice due to the present and future generations both of the instructors and instructed; by any respect that you may entertain for learning; by all the regard that you have for equity; by all the solicitude that you feel for the faithful discharge of your duty;—to abandon these dangerous innovations. If the wills of founders of schools may be altered or set aside, any other wills may; and if this principle be once admitted, no man's estate or property

is secure to him for an hour." Butler, p. 18.

That he may not be accused of finding fault with a scheme which he is unable to amend, the Doctor concludes his valuable Letter by sketching out a plan which is the result of experience, not of theory; and which we understand has been received by Mr. Brougham with that attention which it well deserves.

"Let a bill be passed, enabling trustees to obtain a short and easy mode of terminating litigated cases. I could mention an instance of a school, Sir, where a ruinous and expensive lawsuit has been carried on from generation to generation, where the trustees have in vain proposed to come to an accommodation, and have in vain tried to obtain a hearing in court, and where the lawyers assert that the trustees cannot drop the suit, even if they were willing to sacrifice their claim to avoid the ruinous expenses of the law's DELAY. Let, I say, such a bill be passed; and let another clause give the master a right of access to the accounts of the trustees, in order to see that justice is done to the estates and to himself, and summary means of redress on an appeal, by fine and removal of the trustee abusing his trust. Let another clause give the trustees a power of compelling the master to do *his* duty, by enabling them to suspend his salary, or withhold it, in case of negligence, which shall be proved to the satisfaction of the bench of magistrates at the Quarter Sessions. And farther, to remove him altogether, in case of a second offence, by application to the Lord Chancellor for an order to that effect. Lastly, let the trustees be empowered, or even required, to be present at a public examination of the boys once a year, and to distribute prizes in books, or otherwise as they shall think fit, to the boys who appear best to deserve it. Such a bill would put the revenues of endowed schools, wherever they were decayed, in an immediate state of renovation: would secure the BETTER fulfilling the intentions of the founder, by compelling the master to do his duty or resign: would secure the rights of the master, by preventing corrupt or negligent administration of the funds on the part of the trustees: and would encourage diligence and emulation among the scholars. The consequence would be, that those schools would flourish which are now decayed, because under such encouragement able

masters would be found to undertake them, and negligent or incompetent masters could not continue in them; and even in those few places where there are at present no inhabitants who may wish their children to have the benefits of the foundations, boys would come from the neighbouring district, to be under the care of a good master; and thus considerable benefit would accrue to the place. For it seems to me hardly fair, even in those few places which have a Grammar school, but which can supply no scholars, to pervert the intention of the founder to other purposes. If causes have led to their decay, other causes may lead to their restoration, and few are more likely than the establishment of a Grammar school in them, which may induce persons of respectability in life to resort there. Both Harrow and Rugby afford illustrations of this case, the prosperity of which places is intimately connected with the flourishing state of their respective schools." Butler, p. 21.

It is understood, as we have already said, that the importance of these suggestions is candidly admitted by Mr. Brougham; and we trust that they will induce him to reconsider the whole of his second bill. Parts of it, unquestionably, may be of very great service; but other parts are on the face of them utterly inadmissible, and will be strenuously opposed both in and out of parliament. Grammar schools, according to the existing laws, form a part of the church establishment; they provide at a moderate expence for the education of the clergy. It is doubtful whether in *any* instance such funds should be devoted to a purpose which the founders never contemplated; it is certain that a sweeping enactment under which all such funds may be perverted, cannot be passed without gross injustice.

Mr. Brougham, throughout his whole enquiry, has formed a very inadequate estimate of the value of the Grammar schools. Eton, Winchester, Westminster, Harrow, and Rugby, are excepted from the operation of the Charity Endowment Bill. But we suspect that Mr. Brougham had never heard of Shrewsbury School until the publi-

cation of Dr. Butler's Letter. And if so, he must naturally be still more ignorant of the state of many valuable institutions, which are doing good in their respective neighbourhoods, though they have not a tenth part of the reputation, which the learning and industry of Dr. Butler has procured for the school over which he presides. Now the master of every one of these smaller schools may have as strong a case to urge in his own defence, as Dr. Butler, though he may not be able to plead his cause with as much temper, force, and perspicuity; and any one of these schools may become as eminent as that at Shrewsbury, and send an equal number of good scholars to the Universities, if masters equally well qualified should be hereafter appointed to them. For instance, Tonbridge School was never heard of, unless by accident, at a greater distance than its own contiguous Wells. But of the funds which Mr. Brougham has been the means of restoring to it, a large part will probably be laid out in providing exhibitions to the Universities: and unless the ordinary connection between cause and effect, shall be suspended, good exhibitions will make a good school; and the children of the clergymen in that neighbourhood may hereafter be educated better and cheaper than they have hitherto been. But suppose Mr. Brougham's bill to be passed into a law before the Skinner's Company, and the good people of Tonbridge have settled their differences, and a scheme for the future disposal of the funds has been approved of by the Chancellor, the company, &c. may choose to take advantage of that bill, and leaving the Grammar school to rot, and the exhibitioners to starve, may divert the whole of their 4000*l.* a year to the establishment of parochial schools. This case alone will prove that private interests are affected by Mr. Brougham's second bill, And we cannot conceive a

surer method of impeding the progress of the first bill, than to tack the second to its tail. Divines, as we have ourselves shewn, have many objections to the first; and if lawyers are roused, and set in array against the second, the joint phalanx will be more formidable than a friend to parochial schools would desire. As the measures are distinct, let them be distinctly considered; the real object of their opponents, and the weight of the arguments by which they are opposed will then be easily discovered: the reasonable will be convinced by argument, or satisfied by alterations: the unreasonable will be exposed, and may be neglected without danger.

This point once gained, we should argue favourably of the success of the Bill for parochial schools. For we cannot believe that Mr. Brougham will persist in pressing the objectionable clauses, when by so doing, he is quite unable to satisfy the dissenters; and must reckon upon the opposition of all ranks of the clergy. Their opinion was unequivocally declared when they instituted the National Society, and the manner in which that society has proceeded, calls down the repeated praises of the *Edinburgh Review*. Let Mr. Brougham embody the spirit of the society's regulations in his Bill, let him commit the superintendence of the school to the legal pastor of the parish, making him responsible to the ordinary for the use of his power, and then there can be no doubt that the great object will be obtained, and that the dissenter will experience *more and more* of that liberality which has been so handsomely commended in an unexpected quarter. The bill, with these improvements, will be productive of unmixed good. And the author of it will rank high among the benefactors of his country, and be remembered and blessed for his benevolence and discretion, after the triumphs of the bar and of the senate are forgotten.

*Review of Pamphlets on the Bishop of Peterborough's Questions.*

(Continued from page 47.)

The former part of our review of the Bishop of Peterborough's Questions, and of the comments of his adversaries, concluded with a cursory notice of the distinction which had been made between justification and everlasting salvation, the admission of the justice of that distinction by Mr. Wilson, and the illiberal argument which is used by the author of *Episcopal Innovation* to disprove it. The whole chapter upon justification now demands an exact and attentive consideration. In the first section it is considered 'in reference to everlasting salvation,' and it is the argument of the Bishop, that if, according to the twelfth and thirteenth articles of our church, justification both precedes and is followed by the performance of good works, it must of necessity take place in the present life, and be distinct from that everlasting salvation which involves the future state, and must be preceded, and cannot be followed by good works. It has often occurred to us, in considering the alleged permanence of the justification of the Calvinists, to examine it with reference to the final judgment, contemplated as a separation of the righteous from the wicked, and not only as an inquisition into the various degrees of faith and other spiritual excellencies of the elect. In this view it has exceeded our power to comprehend the uses of the final judgment, if present justification be complete and indefeasible, or the fulness of present justification, if it be liable to the contingencies of a discriminative judgment. We have thus been led by the Scriptures to the same conclusion which the Bishop has drawn from the articles, that the present state of justification is distinct from everlasting salvation. In those who persevere in faith and righteousness to their lives' end, and attain to everlasting

salvation, the state is indeed continuous, and our justification is in the words of the Bishop, "the commencement of that of which in the general scheme of redemption everlasting salvation is the end:" but the connection and continuity between the state of the justified and the state of the glorified may be interrupted, and may be ultimately destroyed by the sin of the parties, without any imputation upon the reality of their primary admission into the state of salvation. It is common with the Bishop's adversaries to object to this phraseology of admission to a state of salvation, as a modern and unsuitable paraphrase for the word justification: but the language and the doctrine which it expresses are highly recommended by the authority of Dean Stanhope, who in his comment on the Epistle for the fourth Sunday in Lent, (Gal. iv. 21—31.) makes a distinction between the works of the law and good works in general, and proceeds to say:

"That we are not justified by the works of either sort, but by faith only, implies that God forgives men's past sins, and admits them into covenant without any such previous considerations. But to say that men may be saved without good works, infers that they are not bound to do any such after their admission into that covenant. And this contradicts the whole strain, and evacuates all the precepts of the Gospel. So wide a distance is there between justification in St. Paul's sense and salvation, or that final justification which is peculiar to the day of judgment."

The author of *Episcopal Innovation*, in contending against "the Bishop's doctrine of separating justification from salvation" argues in a manner peculiar to himself:

"The truth in that case would be this—if we were to lose '*salvation*,' viz. the earnest of it, and title to it, we should at the same time lose our '*justification*' also. That which would deprive us of the one would rob us of the other. And if *justification* was restored, *salvation* would be restored with it. So that under that notion they would not be properly separated, be

cause they would be lost or found together." P. 35.

Is it the meaning of this writer that "salvation, viz. the earnest of it and title to it," are one and the same thing? Is it possible that he has confounded the title to an estate with the estate itself? Or is it his intention that if we lose "salvation, viz. the earnest to it," which in ordinary apprehensions is present justification, we lose our justification also, and is it such tautology, which he imposes as an argument upon the attentive reader? Or is it his purpose to distinguish between final salvation and present justification? He should remember, that if his own doctrine, in which they are said to be inseparable, and which is liable to the objection that they are "lost or found together."

In the second section, the Bishop considers justification with "reference to its cause," *faith only*: and the following questions are constructed with cautious and circum-spect allusion to the articles:

"1. Does not the eleventh article declare, that we are 'justified by faith only?'"

"2. Does not the expression 'faith only' derive additional strength from the negative expression in the same article, 'and not for our own works?'"

"3. Does not therefore the eleventh article *exclude* good works from all share in the office of justification? or can we so construe the term '*faith*' in that article as to make it *include* good works?"

"4. Do not the twelfth and thirteenth articles further *exclude* them, the one by asserting that good works *follow after* justification, the other by maintaining that they *cannot* precede it?"

The care with which these questions are constructed is unavailing, and the author of Episcopal Innovation remarks in direct opposition to the measured language of the Bishop, and to the acknowledged drift of his argument, in the sense in which he uses the word justification.

"His *Lordship* is by this article evidently reduced to very great distress. How

would he welcome any unexpected stroke of ingenuity that would transmute '*faith ONLY*' into *faith and works COMBINED*! This is strongly marked in the anxiety with which he closes the question in these words: 'Or can we so construe the term '*faith*' in that article as to make it *include* good works.'" P. 36.

...."And is not his Lordship aware, that it has been *usual* for writers of the same Popish leanings with himself, to make '*good works a condition*' of our justification? The Bishop appears to have shifted the '*condition*' from *justification* to *salvation*, because in so placing it, it is *one step* further from *directly contradicting* the article, which declares that we are '*justified by faith only*.'" P. 37.

There is another remark of this writer so disingenuous and unjust, as to render it necessary that it should be placed in opposition with the question to which it refers; the Bishop's question is chap. i. qu. 2.

"If Christ died for all men, and the free gift of God therefore came upon *all* men to justification" may we thence conclude, that all men will be *actually* saved?"

Compare the commentary:

"The Bishop admits here, that we are '*justified by faith only*.' Then '*faith*' in Christ is *necessary* to our '*justification*. And where '*faith*' is not, '*justification*' is not. But this contradicts and overthrows another essential article in his Lordship's creed, which is, that '*ALL men*' are justified by Christ's *death*. In chap. i. qu. 2. he contends, that '*Christ died for all men*, and the FREE GIFT of God THEREFORE came upon ALL MEN TO JUSTIFICATION.' There his Lordship holds that '*justification* came upon *all men*:' now he admits that those *only* who have '*faith*' are justified.' All then cannot be justified, for it is an evident fact, as well as a position of divine record that '*all men have not faith*.' So inconsistent and self-destructive is error!" P. 34.

It is happy that error is self-destructive, and it is another character of error that it is precipitate. It might have occurred to this writer, that no profession of faith is demanded in the name of children, who are privately baptized: and it

is presumed, that it is not less certain of these, than of other children who are baptized, that if they die before they commit actual sin, they are undoubtedly saved. There is, therefore, in the case of these children, a justification where there is not faith, or there is salvation where there is no justification, and where faith cannot be had, the death of Christ is sufficient for justification. The Bishop does not, however, contend for the doctrine imputed to him: but puts the words recited as an hypothesis, or foundation upon which he puts the question; to which, unhappily, when it is put, but one fearful answer can be returned. It is further remarkable, that these hypothetical sentences are words of holy Scripture, (2 Cor. v. 14. Rom. v. 18.) and that the sentence to which the writer, as appears from the mode of printing the quotation, principally objects, is marked by the Bishop himself as a sacred text, in which the Apostle argues: "Even so by the righteousness of one *the free gift came upon ALL men to justification of life*, for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This is an authority which few prudent writers will venture to dispute: but the author of Episcopal Innovation is more capable of inventing objections to the Bishop's questions, than of elucidating his own doctrine, and he pursues his charge.

"His Lordship must then be wholly mistaken, in supposing that eternal life can be awarded on the 'condition of good works.' For if we ARE 'accounted righteous before God, we are justified and entitled to his favour, by the very circumstance and fact of being esteemed righteous. If we are NOT righteous before God, this article fully assures us that we can only become so through the merits of Christ, and only by faith in those merits.'" P. 34.

In the latter clause of this passage, the word '*only*' is so ambi-

guously used, as to leave it doubtful whether the author means, that a person may be justified "only by the merits of Christ," i. e. whether, in opposition to his own objection, there may be justification when there is not faith, or whether the word *only* is restricted to faith in the merits of Christ. If there be any meaning in the words of the intermediate clause, it would seem, that if we are accounted righteous or justified, we are justified; and we are justified by being esteemed righteous or being justified. Such tautology will neither contribute to the instruction of the reader, nor facilitate the progress of the controversy.

The conclusion to which the Bishop comes in the third section, in which he treats "of justification in reference to the time when it takes place," is, that our justification is our admission to the Christian covenant. This his adversaries, with one accord, pronounce to be baptism, and in this instance we will not dispute their judgment, although we think that Mr. Wilson might have been more temperate in the designation of this doctrine, as "the very essence of popery;" p. 45. And again:

"Since baptism, according to this system of divinity is justification, and since a person cannot fall from baptism, then must every baptized person be accounted righteous before God, and be always so accounted. This indeed must be a happy doctrine to the tens of thousands and millions of baptized liars, thieves, drunkards, &c. &c. who are in the world: this is indeed pure and unmixed Antinomianism; this is indeed to open the floodgates of vice and immorality." P. 49.

The Bishop proceeds in the fifth chapter, to discourse of "everlasting salvation," and Mr. Wilson repeats the objection, that upon this doctrine the Church has no Article. In this, as in the preceding chapter, the perverseness and pertinacity with which the Bishop's language is misrepresented and misunderstood, with which justification is alternately

made to bear the sense of primary justification, when it occurs in connection with works, and of final justification, when applied to faith only, afford a convenient pretext for imputing to the Bishop two distinct and not very consistent offences. In treating of faith only as the ground and cause of justification, it is insinuated that the Bishop includes works in faith only: and in treating of works as a condition of everlasting salvation, he is accused of preaching a barren and dead faith.

Is it from the following questions, that this objection is collected? Let the reader consider the questions themselves, with the accompanying comment of Mr. Wilson.

"3. Does not then experience shew, that the faith which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to remain there?"

"4. Though the twelfth Article declares that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith in general?"

"5. Is there not a *dead* faith as well as a *lively* faith? and does not St. James give the former appellation to the faith which remains unproductive of good works?"

"6. Though good works are the *natural* fruits of faith, are they the *necessary* fruits of faith, or *fruits* which follow of necessity?"

"The Peterborough divinity makes admission into the Christian covenant and justification the same thing: and it then maintains that we may be admitted into the Christian covenant, i. e. justified by a faith which is not always productive of good works: and what is this, but to maintain that we may be justified by the faith of wicked men and devils? Such a faith as justifying our Church most distinctly disowns, as being the very marrow of Popery and Antinomianism. She admits of no faith to be justifying which is not productive of the fruits of righteousness." Wilson, p. 53.

It may be doubted whether "the Peterborough divinity" is sufficient to sustain this imputation, which is introduced by and argued upon a sentence in a note annexed to the Bishop's Primary Charge to the

Diocese of Llandaff, in which the Bishop says:

"I will request, however, in this note, the clergy of my diocese to distinguish between *justification*, that is *admission* to the Christian covenant, and *salvation*, which is the completion of it. We are *justified* by faith only, as declared in the eleventh Article; but if we hope to obtain *salvation* or *happiness in the life to come*, our faith must become a *lively faith* and produce its natural, but not *necessary* fruits, good works. Faith is only the blossom of which works are the fruit. But if a blast destroys the blossom the fruit will fail, and when it does fail, the tree has blossomed in vain."

In the final enumeration of his charges against the Bishop, (p. 67.) Mr. Wilson asks:

"Has he not asserted, in opposition to the twelfth Article, that faith when lively does not necessarily produce good works? And, in opposition to the same Article, compared faith to the blossom, when it compares faith to the tree?.....And does he not hold that we may be justified by an unproductive, dead faith?" P. 67.

It does not follow that the Bishop has written in "opposition to the Article," because he has adopted an illustration, different from that which is contained in the Article, and which, in our judgment, is the preferable illustration. If, however, the passage recited from the Charge, be the ground of the principal part of the former question, we are prepared to answer it in the negative: the Bishop does *not* say, that "faith when lively does not necessarily produce good works:" but that our faith, i. e. either "the faith which was sufficient for our admission to the Christian covenant," or "faith in general," as it is described in the third and fourth of the questions, "must become lively, and produce good works?" In reference to Mr. Wilson's final question, we must advert to the circumstances under which the members of the Church of England are usually baptized, namely, at a tender age, by reason of which they cannot perform the

promised conditions of repentance and faith, and during the continuance of which, in some instances, it is co-extensive with their sins, the faith, which was sufficient for their admission into the Church is necessarily, at least in all human apprehension, unproductive. But the Bishop's ends are not irreconcilable with the more popular sense and interpretation of the faith by which we are accounted righteous. It is generally admitted, that good works cannot be performed before justification, and that the faith which justifies does not include good works but produce them: and if thus good works before justification are excluded, and at the time of justification are not included, the faith which justifies being at the time unproductive, must, in the Bishop's words, "become a lively faith." But Mr. Wilson expatiates and insists upon his objection.

"According to the third question of Chapter V. a *dead faith, an unproductive faith* is sufficient for our *admission to the Christian covenant*; i. e. according to the system sufficient for our *justification*, for his Lordship says, 'Does not then experience shew, that the faith, which had been sufficient for our *admission to the Christian covenant*, is not always productive of that fruit which is wanted in order to remain there?' But how is it possible for a person to be justified, i. e. '*accounted righteous before God*,' (Art. XI.) by a *dead faith*? If this were possible, then sinners of every kind, liars, thieves, &c. &c. are accounted righteous before God; nay the *devils* themselves may be so accounted. Millions of the most wicked and abandoned men have a *dead faith*, and so have the devils, for they believe Christ to be the Messiah. Admission into the Christian covenant and justification are the same thing, according to this system of divinity: and if so, then we may be justified by the faith of wicked men and devils, by an unproductive and *dead faith*." P. 50.

There might have been reason for introducing this exaggerated statement, which is a favourite topic of declamation with Mr. Wilson, if there had been any tendency in the Bishop's Questions to extend the

benefits of baptismal justification to "sinners of every kind, liars, thieves, &c. &c." or to accept their profession of faith, without first insisting upon their repentance: and the whole statement is feeble, and without point, unless it be addressed to a congregation in which the practice of infant baptism is exploded; to a congregation in which the children are not taught to say, that in their baptism they were made members of Christ, children of God, and inheritors of the kingdom of heaven; that God hath called them to this state of salvation; and that being by nature born in sin, and the children of wrath, they are hereby (namely, by baptism, for the word admits no other consistent interpretation) made the children of grace; to a congregation in which they are not solemnly and with thanksgiving pronounced by the minister to be regenerated and grafted into the body of Christ's church. These are the expressions of our Liturgy, which are used concerning children that are baptized, and which they are taught to use concerning themselves, without any qualification or reserve. Where is the propriety of these expressions, if there be not a previous justification? Will it be said that these expressions have no definitive reference to a past act of grace, and that they are altogether contingent upon the future behaviour of the parties? There is nothing in the language appropriated to the minister in the Office of Baptism, or taught to children in the Catechism, which can authorize the doctrine of contingencies, the supposed charitable construction of the Church; but in the unhappy experience of every day, there is too much reason to pronounce of many, that the faith which was sufficient for their admission to the Christian covenant, is not always productive of good fruit. Children of the most faithful and righteous parents, children whose sponsors made their vows in



all holy sincerity and truth, have fallen from the engagements which were made in their name: does their misconduct revoke or contradict the engagements which their godfathers made? Does it annul their declared regeneracy? Does it evacuate baptism of all its inward grace, and abolish its federal nature? And does it reduce this sacrament to a mere outward sign, a mere "sprinkling of water in the name of the Divinity," as it was designated in the time of the controversy upon regeneration? And it is thus that baptism, a means and assuring pledge of grace, a sign of regeneration, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church, is degraded and dishonoured for the support of the precarious and problematical doctrines of Calvinism, the indefectibility of faith and grace in the elect; and the assumed abiding permanence of justification.

The Bishop's eighth, ninth, and tenth questions, naturally lead to some discussion of the doctrine of final perseverance. It appears from the inferences which he draws, that the Bishop understands the sixteenth Article rather in its plain than in its full sense, and that he is satisfied with a cursory apprehension of its import, without inquiring into its more recondite meaning and design. His adversaries, in opposing his inferences, insist upon the original purpose for which, according to Burnet, it was constructed, and which was to declare, that they who had sinned might be re-admitted to the communion of the Church, from which it would be unlawful to exclude them for ever. It is, however, an important circumstance in the history, as it contributes to the interpretation of this Article, that the Puritans at the Hampton Court Conference, admitted that it teaches the defectibility of grace, and proposed the insertion of certain words, as a saving clause in favour of the doctrine of final perseverance. Their

proposition was rejected, and the opinion, which they endeavoured to establish as an Article of the Church, is variously held by modern Calvinists. In the present controversy, Mr. Wilson, though he opposes the Bishop's conclusions, does not argue whether the doctrine itself be "true or false," and the author of *Episcopal Innovation*, though he himself maintains it, has no dispute with "pious divines who hold the spirituality of our Articles, but who still admit the possibility of falling finally from grace."

The Bishop's sixth chapter is upon predestination, another doctrine upon which it is generally believed, that the modern Calvinists are not agreed, that many hold what are called liberal notions, and that the few who maintain the doctrine to its full extent, and in all its consequences, are far from requiring the acquiescence of others in their positions. It is not our intention to offer any particular remarks upon the questions proposed by the Bishop. The doctrine has been but recently before us in the review of Mr. Young's *Sermons* (see *Christian Remembrancer*, for August, 1820, p. 474—486.) a work which ought to be in the hands of every student in divinity, and of every person who is perplexed with doubts, or desirous of information, upon a doctrine, unquestionably abstruse, but with a scriptural guide, not incapable of a satisfactory exposition, and we are persuaded that no reader will weigh the argument of Mr. Young's *Discourse upon Predestination*, together with the prefixed *Synopsis of the Epistle to the Romans*, in conformity with which it is constructed, without deriving whatever benefit proceeds from clear and dispassionate reasoning, and an accurate collation and investigation of scriptural truths.

There are, however, some positions, advanced in the present controversy with the bishop, which it would be unjust to overlook. Mr.

Wilson, and the author of the Legality of the Questions considered, object to the precision and *particularity* which the bishop, in their judgment, has introduced into the interpretation of the seventeenth article: while Mr. Budd, and the author of Episcopal Innovation, expatiate upon it at such length, as hardly leaves them exempt from a similar imputation: There is one point, upon which all these writers appear to be agreed, namely, that election does not depend upon foreseen works:

"So long as the seventeenth article remains as it is, it never can be made to mean that our election depends upon our *foreseen* good works. We are indeed elected '*according to the everlasting purpose of God*'—UNTO good works but not *BECAUSE* of them. Here then his lordship affixes a new sense to the article," Wilson, p. 57.

Mr. Wilson *affixes a new sense* to the bishop's words, but it is not the sense or signification of the words themselves, as they are recited and commented upon by Mr. Wilson in the opposite page:

"Hence he says, questions fifth and sixth, 'Does not St. Peter declare that we are elect according to the foreknowledge of God unto obedience? Is it not therefore a contradiction both to Scripture and the seventeenth article, to assert that the decrees of God are *absolute* or that election on the part of God has no reference to foreseen good works on the part of man?' Now this is to assert that our election depends upon *FORESEEN* good works: i. e. *BECAUSE* of our *foreseen* good works, an assertion which gives to the seventeenth article a meaning, which no ingenuity of man can prove it has." P. 56.

We will not pretend to this impracticable and unavailing ingenuity; we are content with the less arduous office of exposing Mr. Wilson's perversions, which are indeed of no ordinary kind. The bishop asks, whether it is not a contradiction to Scripture and the article to assert, that election "*has no reference* to foreseen good works:" Mr. Wilson observes, "this is to assert that our election *depends* upon fore-

seen good works." There is surely some difference between *having reference* to a thing, and *depending* upon a thing. But Mr. Wilson must give another version of his own translation; he adds, "i. e. *because* of our foreseen good works:" and it is thus by changing "*having reference* to," into "*depending upon*," and "*depending upon*," into "*because*," that he has the complacency to say, the bishop "*affixes a new sense* to the article." He takes the same liberty with the scriptural part of the bishop's question; imputing to the bishop a word which he does not use, and then exclaiming with an air of triumph:

"But how strangely illogical is his reasoning upon 1 Peter i. 2. He argues, that since God elects us UNTO obedience, he elects us *BECAUSE* of obedience. But most certainly before any person can perceive the truth of this reasoning, he must in a very great degree give up his reason." P. 58.

Mr. Wilson proceeds with another objection.

"Nor is this the only instance in this chapter of what is strangely illogical, for in the eleventh question he speaks of an '*indiscriminate election*,' which is a contradiction in terms. Election of necessity supposes choice and discrimination, nor is it possible in the nature of things for election to be indiscriminate. An indiscriminate election is as contradictory as a round square." P. 58.

Agreed: but by whom is this anomaly, of an indiscriminate election, maintained? If from a mass all corrupt, are taken some particles not less corrupt than those which are left, what is this but an indiscriminate election; an election on the part of the elector, without discrimination of the parties elected. The Calvinist will no doubt appreciate Mr. Wilson's invention of a round square. If Mr. Wilson should, at any future time, be disposed to resume the investigation of the seventeenth article, we would recommend to his especial attention Mr. Young's synopsis prefixed to his sermons,

where especially in p. 83. (Christian Remembrancer, vol. ii. p. 479.), he will find a masterly and incontrovertible argument, throwing no inconsiderable light on the expression of our article, the "vessels made to honour," a scriptural expression, both worthy and capable of a scriptural interpretation.

The following extracts from Episcopal Innovation, sufficiently shew the real nature and tendency of the Calvinistic election, and the high importance which the writer attaches to it; at the same time that they disqualify him from preferring against others a charge of Antinomianism.

"The end of the decree is 'to DELIVER from curse and damnation and to bring them by Christ to everlasting life.' There is no condition or qualification required: all is *gratis*." P. 72.

"Take away election, and the only hope of morality, the genuine source of holiness, and the only foundation of salvation to fallen man are gone." Ibid.

"A man's want of religion and good works, though it proves him to be *unregenerate*, proves nothing against 'predestination,' unless he die in that state; because all the elect were naturally under the same depravity, and subject to the same 'curse and damnation.'" P. 73.

"Holiness is a thing, which is made visible in 'good works;' but 'election' is 'secret to us,' except indeed so far as we infer our election from the possession of holiness which results from it. But we cannot infer *non election* from the want of holiness, because election is *prior* to its existence." Ibid.

This would be no unsuitable place to retort Mr. Wilson's declamation upon multitudes of elected "sinners, thieves, liars, &c. &c." But the doctrine thus expounded is too unscriptural, too unreasonable, to be consistently maintained; common sense and good feeling will interfere in defiance of the restraint which is put upon them, and even this writer, in contradiction of his previous positions, does not hesitate to assert:

"We have seen at large, already, that no man can have a scriptural 'hope' of 'heaven,' or any encouragement to take comfort from his 'election,' or even pos-

sess any knowledge that he is elected, who is not a 'godly person, &c.; the whole process from 'eternal election' to everlasting salvation, is described in this article. The first link in the chain is *election*, the second *grace*, the third *holiness*, and the fourth *salvation*." P. 78.

The view which Mr. Budd presents of the order and structure of the seventeenth article, does not materially differ from this statement. He supposes it to include,

"First, THE CAUSE. The free mercy of God, electing the soul to salvation in Christ . . . .

"Secondly, THE EFFECT. Which regards men in consequence of their previous election . . . What is the benefit? Predestination to life, 'as vessels made to honour.'

"First, their EFFECTUAL CALLING or their CALLING not merely by the word in its letter or ministration, but by the operation of the spirit on the word influencing the soul, whether at baptism or any other season . . .

"Secondly, their CONVERSION or obedience to the calling through the effectual operation of grace on their souls. . . . .

"Thirdly, their JUSTIFICATION not upon account of any goodness, or fitness, or power of their own, but of mere mercy. . . . .

"Fourthly, their ADOPTION; 'for being by nature children of wrath, they are hereby made the children of grace.' . . . .

"Fifthly, their SANCTIFICATION; the divine image is again restored to their souls, they are holy in the same kind as God is holy, and pure as Christ is pure: 'they be made like the image of his only begotten son Jesus Christ.'

"Sixthly, their RELIGIOUS WALK. . . .

"Lastly, their GLORIFICATION." Budd's Sermon, p. 25, note.

The reader will not fail to observe, that in this interpretation Mr. Budd admits that the effectual calling of the elect, is "by the operation of the spirit in the word, influencing the soul, whether at baptism or any other season;" and that their adoption takes place in baptism, for this is the only meaning of the words of the catechism, on which Mr. Budd grounds his argument: "for being by nature children of wrath, we are hereby made the children of grace." Does Mr. Budd then main-

tain the doctrine of baptismal election, and thus offer an exposition of the words, in which the child says that the Holy Ghost "sanctifieth me and all the elect people of God;" words on which the adversaries of the bishop are pleased to remark, that on this supposition BAPTIZED should have been substituted for ELECT. The golden chain of the seventeenth\* article, will receive its best proof and assay from that originally constructed by the apostle: Romans viii. 29, 30.; and the reader will excuse another reference to Mr. Young's work, p. 73, and note B. p. 286—297.

The bishop in his seventh chapter treats of Regeneration. Some good men have thought, that the controversy upon this doctrine has at length been brought to a final and happy issue, and that the accumulation of various arguments, the historical and critical inquiry into the language of our several articles and offices, including the collect for the nativity, into the traditional phraseology of the Church in the east and the west, from the age of the apostles to the time of the Reformation, and into the sense which the Jews are known to have attached to the word, and the investigation and collation of scriptural authorities with the catholic exposition of those authorities, have achieved for the one party in the contest an imperishable triumph, and inflicted upon the other an irretrievable defeat. It is certain, that some of the professors of Calvinistic regeneration, have become extremely cautious of the effects and powers of the controversy; and when the excellent sermons of Bishop Sandford were recommended by a friend to a gentleman of the popular persuasion, he answered; "I will not read them; I will have nothing to do with them; I hear he holds bad opinions on Regeneration." *This is a fact*, and it is probably not an isolated fact. On the present occasion, there is such an insolent vehemence of invective, as

leaves no room for calm and deliberate discussion; and while the following specimens betray the temper in which the controversy is now conducted, they suggest a useful caution, not to mistake confidence of assertion for the strength of reasonable conviction, rather than the inveterate vigour of habitual and insuperable prejudice.

"Numbers of children are baptized, whose parents and sponsors at the time of such baptism are notoriously wicked, and which children when they come to age follow the wicked example of their parents, and give no proof of repentance or faith: and such as these can in no proper sense be said to be regenerated. They have indeed been *admitted into the visible Christian Church*, but they are not the true members of that Church; they are the tares, and unless they be born again, unless they be regenerated in a true spiritual sense, by the agency of the Holy Ghost, they will perish everlastingly. So far from our Church maintaining, that all who are baptized are regenerated in a true spiritual sense, she abhors, abhors, and detests the doctrine; and resolutely declares, that they who receive baptism unworthily '*purchase to themselves damnation*.' And I use this, what some may call strong language, advisedly and wittingly; I use it in the most cool and solemn manner; for, if any one thing more than another leads men to everlasting perdition, it is the doctrine that baptism INDEPENDENT OF FAITH AND REPENTANCE, either conveys, or is regeneration, in any proper sense of the word. It is the essence of Popery and Antinomianism! What! has the blood of our holy martyrs been shed in vain? Did they freely give themselves to the stake to be burnt, to resist and oppose the soul destroying errors of Popery? and are those errors to be now revived: and not only revived, but maintained; and not only maintained, but imposed upon others by an actual demand of subscription to them? Forbid it, thou merciful God, who didst in the days of the Reformation give strength to thy servants to resist these errors even unto death; but if, in thy inscrutable providence, thou art again pleased to call thy servants to suffer for thy truth's sake, O give them courage and strength to endure the fiery trial, and to suffer death rather than betray their church, their souls, and the souls of their fellowmen." Wilson, p. 63—65.

There are many errors and falla-

cies comprized in this passionate declamation, which we forbear to expose: it is not the least, that the writer mistakes the improper for the proper sense of the word Regeneration. The conclusion of the author of Episcopal Innovation, is yet more acrimonious and morose.

"Dr. Mant, indeed, at the first started upon this *Popish ground*, and the 'Christian Knowledge Society' supported him in the maintenance of a doctrine similar to the '*opus operatum*:' but in subsequent editions, having been shewn that this ground was untenable by Protestants, '*faith*' was made, in some at least, necessary to '*Regeneration*' in Baptism. Dean Bethel, Dr. Lawrence, Archdeacon Daubeney, &c. &c. most, or all, boldly and openly declared, that *Regeneration in Baptism*, without '*ANY EXCEPTION OR RESERVATION*,' had NEVER been maintained by any one!!! But these warriors *retreated*, it seems, only to let some bolder champions advance. The allowance of '*regeneration after baptism*' is now stigmatized as the '*Regeneration Heresy*,' and in these questions the denial of its possibility is made a *sine qua non* to '*admission*' to the honour of standing as *Candidate for Holy Orders*!

"N.B. We may be '*admitted into covenant*' with GOD, it appears, by a *false faith*, or even WITHOUT *faith*, and without ANY real CONFORMITY of heart to HIM; but we must believe and '*subscribe*' in a '*full, clear, and unequivocal*' manner these eighty seven questions of his Lordship's own devising, before we can be '*admitted*' into the presence of the BISHOP OF PETERBOROUGH, as '*Candidates*' for the Ministry! '*Conformity*' with his LORDSHIP (though not with the *Almighty*) is essential to '*ADMISSION* into covenant' upon ecclesiastical matters!!! We read (in 2 Thess. ii. 4.) of one '*Who opposeth and exalteth himself above all that is called God or that is worshipped*.'" P. 91.

Are modesty and candour in controversy proofs of a renewed mind?

On the two concluding chapters of Renovation and the Holy Trinity, Mr. Wilson has but little to remark. Of the former he says nothing; but the author of Episcopal Innovation observes:

"The title of this chapter, '*OF RENOVATION*,' is a *modern invention*, unknown

to our Church and to the Reformers. It is devised and used as distinguished from REGENERATION, and in order to get rid of it: Regeneration being the most obnoxious term of the two." P. 93.

It is not true that this *modern invention* was unknown to the Reformers: the collect for the Nativity was constructed in 1549, in the reign of Edward the Sixth; it may be traced in the authorized version of James the First, and in the preceding translations, and is altogether of apostolical authority. On the Holy Trinity the author departs from his usual practice of furnishing a specific answer to the several questions proposed by the Bishop; and Mr. Wilson only objects, that the doctrine occupies an improper place in the series of questions, and is not in "the order which any *great author* would adopt in a system of divinity."

Such is the spirit, and such are the principal points of the controversy, which has been excited by the questions proposed by the Bishop of Peterborough. The controversy appears to have originated in an apprehension, that it was the Bishop's intention in these questions to draw aside the articles from their full and plain, their literal and grammatical meaning, and to introduce a new system of divinity. This is an intention which it is not liberal to impute to any Bishop, which should not have been imputed but on the strongest and most satisfactory proof; but which, when imputed, it was not an unworthy effort of zeal to counteract. The effort was nevertheless voluntary; it does not appear to have been called for by any private injuries or private provocations. The questions are drawn up generally, and without any personal reflections: and neither Mr. Wilson, nor the author of Episcopal Innovation, nor the author of The Legality of the Questions, appears to have any personal interest in the controversy, or any motive for drawing into public notice the pa-

pers which the Bishop had privately circulated for a particular use in the administration of his diocese. There is therefore no necessity to palliate the criminatory language, in which these writers have severally indulged: there was no occasion for introducing into the present controversy, a controversy in itself but too large and copious, various uncandid and illiberal allusions to a controversy in which the Bishop had been formerly engaged, but which has not the most distant reference to the present discussion. Was it impossible to argue this question upon the grounds of reason, of ecclesiastical law, and scriptural authority, without imputing to the Bishop the assumption of an "arbitrary and unconstitutional" power, and of "more than papal infallibility," without describing his doctrine as "antibiblical" and "hyperpapistical," and without insinuations against the clergy, at all times unmerited and unjust, and most unseasonable and inexpedient in the present state of public feeling on religion in general, and the Christian hierarchy in particular. If there had been no difference of opinion, the present controversy would not have been agitated: but such difference of opinion is no excuse for the violation of charity, and the mutual respect which Christians owe to each other. The Calvinists themselves are not agreed in the interpretation of the articles: they have no scruple in making liberal concessions to each other: and is it consistent, or is it candid, to restrict these concessions, and refuse the benefit of them to those who dissent from the tenets of their peculiar creed. That there are differences among the Calvinists, and that these differences do not preclude liberality of sentiment, is shewn by the author of Episcopal Innovation.

"We think it necessary further to add in this place, that though we receive the seventeenth Article *literally*, we feel towards those who may be of a different

opinion, *liberally*. If any hold but human depravity, native inability, regeneration by the Holy Spirit, *faith as the gift of God, and justification by faith alone*, if he hold these with a *firm hand*, and dare to preach strenuously, even to those who have been baptized, that '*except a man be born again, he cannot see the kingdom of God*,'—if he demand from all '*repentance towards God, and faith in our Lord Jesus Christ*,' with *works of holiness*, as '*signs following*,'—he has our friendship, our approbation, and our prayers, whatever may be his views relative to '*predestination and our election in Christ*,' as an article of faith." P. xv.

"Should any pious divines, who hold the *spirituality* of our Articles, but who still *admit* the possibility of '*falling finally from grace*,' seem to think that his Lordship may be *right* in *separating* '*justification from everlasting salvation*,' we have two observations to lay before them. First, though all our arguments bear in a contrary direction, yet we have not any *direct* or *designed* dispute, with such friends of *truth and holiness*. Secondly, &c." P. 35.

Mr. Budd also contends against Bishop Burnet, that "the sentence of God's predestination" is a hint of reprobation, and that "there is no security for attaining 'the plain and full meaning' of the Article, but by considering the 'literal and grammatical' sense of its words," p. 18.; but that this sentence "seems to be left to the decision of every man's private judgment;" that the Article "expresses no opinion," on the doctrine; that it neither "explicitly approves nor condemns it, I conceive, therefore, as to my private sentiments on the doctrine of reprobation, the Article leaves me at large," p. 17. It is thus that among themselves the Calvinists receive the Articles *literally*, and feel towards those who may be of a different opinion, *liberally*.

Mr. Budd takes unnecessary pains in producing contemporary testimonies to the merits of Calvin, as a burning and shining light of the Reformation. In this respect, his praise is in the Church; he needs no panegyrist; he fears no detractor: but are these testimonies to prove that he has any authority

in the Church, any infallible judgment to which men should defer? The Church of England builds her faith on the Scriptures: and because we are persuaded, that the peculiarities of Calvin are incompatible with Scriptural truth, we reject them, and it confirms our objection to find their advocates in the present controversy, remiss and negligent in appealing to the sacred Standard. The author of Episcopal Innovation, who treats every part of the doctrine with an intricacy and perplexity, which some may mistake for subtlety of argument, supports his opinions almost exclusively by citations from the Homilies. He seldom enters upon scriptural discussion; he takes no notice of the Bishop's misapprehension of 2 Cor. iii. 17. although he dwells upon the question, and the meaning of the word liberty: he refers to the difference of St. Paul and St. James, p. 60, of which he gives a most confused and indistinct view: he comments upon 1 Peter i. 2. with the intention of correcting the Bishop, but needs himself to be corrected; and upon one occasion, he trifles with the Scripture in a manner which no deluded enthusiast, and no designing parodist will surpass. (See p. 63.) And yet this writer will condemn the system which he opposes as *anti-biblical*, and say of those who uphold it, that they will believe "any thing but the word of God." But we have done.

It may be supposed that the perverseness which is betrayed in answering these questions, constitutes a sufficient ground for establishing the *expedience and necessity* of the questions themselves. We venture to dissent from this conclusion, and at the same time to assign the reasons for which we judge these questions to be *inexpedient*. As a test of Calvinism they have their force: an honest Calvinist cannot answer them to the satisfaction of the Bishop. And they exhibit the anti-calvinistic interpretation of our Ar-

ticles in a popular and convincing shape. But is it expedient that the practice of examining for a curacy, or for institution to a benefice, should not only be revived, but revived in this particular manner? Is it expedient that the revival should take place in one diocese alone? Ought it not rather to have been the result of a combined and well-considered plan; in which shape it would have silenced the opposition of some, and increased the approbation of others? The Bishop of Peterborough has an undoubted right to enforce ecclesiastical discipline with greater strictness than the Church has recently experienced: that strictness must necessarily be felt somewhere; and an appeal to the public, and a clamour about rights, and privileges, and tyranny, would, in the temper of the present times, be the necessary consequence. The existence, therefore, of such an outcry, is no argument against his Lordship's discretion; unless we are prepared to contend that the actual discipline of the Church is incapable of improvement. But the consistent advocates for increased vigilance and strictness, will desire that they should be exerted universally and impartially. And on this ground, we must lament that a Prelate who has taken such decided measures against doctrinal error, should not have encountered sloth and ignorance with equal resolution. We contend that the articles are not Calvinistic; but we cannot think that the maintenance of an opposite opinion is the only fault which requires to be discountenanced. If persons who have received priest's orders are again to be examined when they are nominated to a curacy, or presented to a living, the examination ought not to be confined to the mistaken, the fanatical, and the enthusiastic; but should reach the indifferent, the incompetent, and the latitudinarian. It would be most unjust, however, to insinuate that the Bishop of Peterborough's vigilance is confined to

the suppression of one species of mischief. For his Charge distinctly tells us, that he shall insist upon a strict interpretation and application of the laws which relate to residence; that he shall require his Clergy gradually to return to the much-neglected custom of having two services on every Sunday; and that in naming two curacies as the *maximum* which one clergyman may now hold, he hopes shortly to be able to reduce the number in most cases to one. Our remarks, therefore, must be understood to apply to the examinations alone; of them we certainly think that they are either unnecessary or incomplete.

In the case of candidates for orders, a similar objection recurs.

If these questions are intended to embrace the whole examination, they are objectionable not from their extent, but their deficiency. Anticalvinism is not the whole body of divinity with which the theologian should be acquainted, nor is it by any means the first point to which his attention should be directed. The evidences of Christianity, the authenticity and inspiration of the Scriptures, the curious modes and helps of scriptural interpretation, the grounds and authority of our faith, the principles of ecclesiastical polity, the records of ecclesiastical history, the peculiar constitution of our own Church and ministry and offices, all claim a prior attention from the ecclesiastical student. A summary of these elements of Christian theology has been provided by the Bishop of Winchester, whose private examination was detailed in our last number, p. 51. and deserves attention. The Bishop of Winchester has himself written upon the Calvinistic controversy, in which he does not judge it expedient particularly to examine the candidate. We are far from contending with Bishop Horsley, that voluminous treatises must be studied, before a judgment can be

formed on the merit of Calvinism; but we are certain that a foundation must be laid, in the acquirement of scriptural knowledge for the counteraction of any unscriptural error. But we fear that these questions have a tendency to contract the range of a young man's professional studies, to give him a wrong bias at his very outset, and to make him a polemic in his pupilage. Instead of leading him to the fountain of living waters; instead of making him acquainted with Hooker, Pearson, Bull, Barrow, Wheatley, and the other worthies of the English Church, they invite him to a superficial investigation, and precipitate apprehension of things hard to be understood, and which the candidate for orders is seldom prepared to discuss.

There is another objection which ought not to be entirely overlooked. The Bishop of Peterborough's example may be followed in other quarters; and a Calvinistic exposition of the articles in the shape of question and answer, may perplex and mislead those by whom his lordship's queries will not be seen. The sectaries will thus be furnished with a new weapon of offence, which they will not be able to wield with the Bishop's dexterity and strength, but which still may encourage them to persevere in their protracted struggle. Every circumstance which checks the systematic study of theology, prolongs the existence and triumph of Calvinism: and the young student will be delayed, and often ultimately misled, if he wastes his strength in detecting the inconsistencies of error rather than in building up and establishing his own knowledge of the truth. The ardour of the controversialist requires to be moderated, not inflamed: and it is to be regretted that any deviation from the ordinary course of episcopal proceedings should not be calculated to produce that effect.



## MONTHLY REGISTER.

*Society for Promoting Christian Knowledge.*

THE Special Committee for counteracting blasphemous and infidel Publications, having reported that the funds intrusted to them were still considerable, it has been determined that the Special Committee shall be continued for another year, and shall be authorized to sell all the books and tracts on the Society's Catalogues to the public at reduced prices. These prices are now fixed on a scale which promises to promote an increased circulation, being on the average a middle price between the booksellers' charge to the public and the reduced charge of the Society to its own members. Catalogues, with the prices marked, are now ready for delivery, at the Society's Office in Fleet-street, and a liberal allowance will be made to booksellers and other wholesale purchasers.

*Chichester Diocesan and District Committee.*

THE committee held their eighth annual meeting in the library of the cathedral, on the 28th ult.

The Very Rev. the Dean of Chichester, the president of the committee, was in the chair; and the Venerable the Archdeacon of Chichester, the Rev. Dr. Holland, Sir James Brisbane, and several other respectable members of the Society, were present at the meeting.

It appeared from the statement, submitted by the secretary, that in the course of the last year seventeen new subscribers had been added to the district fund, among whom are the Countess of Surrey, and Lord George Lennox, and that during that interval 222 Bibles, 330 Testaments, 730 Common Prayers, 544 bound books, 552 half-bound books, and 3,457 stitched tracts, exclusive of sheet tracts, spelling cards, &c. had been distributed, at an expence of 177*l.* 3*s.* 1*d.* to the committee, and 277*l.* 2*s.* 7*d.* to the

Society. The donation from the district fund to the parent Society, consisting of one-third of all subscriptions and returns of books sold within the last year is 87*l.* 10*s.* 2*d.*

*Society for the Propagation of the Gospel in Foreign Parts.*

THE plan of the College to be erected at Calcutta has been forwarded to the Society by the Lord Bishop of the diocese. The building will consist of a centre, one hundred and fifty-six feet in length, and of two wings of one hundred and fifty feet each. It will contain a chapel, a hall, and a library of the length of sixty feet each, with ample accommodations for a principal and two professors, one missionary, and twenty students. The Bishop estimates the expence at about 10,000*l.* which is considerably more than the first valuation; but it appears that a smaller expenditure would be insufficient to secure the durability of the edifice.

The Anniversary Sermon will be preached before the Society at Bow Church, on Friday, the 11th of February, by the Lord Bishop of Peterborough.

*National Society.**Extract from the Report of the Bombay Managing Committee, February, 1820.*

"Five years have now elapsed since the foundation of the Bombay Education Society, and the committee trust the annual detail of their proceedings has satisfactorily exhibited to the subscribers the great utility of the institution; at the time when the committee first entered on their duty, there existed in Bombay little or no means whereby the numerous offspring of Europeans in this country could be instructed in the religion of their fathers, and secured from the vice and idolatry with which they are surrounded, or be trained to sober and virtuous habits.

"To afford to poor European children under such circumstances the benefits of a religious education, is the primary object of the society; it was soon, however, found that, in order to give due effect to the education contemplated, it became

necessary in this country to admit such children into a boarding house, and to provide them with moderate food and clothing; for many of them were entire orphans, and had no homes, and others were sent from distant military stations, without any means of being provided for at the presidency.

"In establishing therefore a school for European children, many additional expenses were necessarily incurred, and the committee proceeded with a due regard to the probable resources of the society, in the number which they from time to time admitted. Through the very handsome means which the subscribers placed in their hands, the committee have been enabled not only to educate, but support, in their central schools, since the commencement of the society, upwards of 350 poor children, besides affording religious instruction to many others, and lending valuable assistance to some military schools.

"The liberal support they have received from the benevolence of individuals claims their warmest acknowledgements, and they feel peculiarly grateful to the government for the assistance they have at all times afforded to the institution, and for the manner in which they recommended it to the patronage of the honourable court of directors.

"The present establishment in the two central schools at the presidency consists of 172 children, of whom 115 are either wholly or partially maintained by the society; the very gratifying progress and improvement of these children during the last year, have just been exhibited to the subscribers, in the public examination of this day, and they will readily acknowledge the value of the services which the boys' school has derived from the constant attention and superior abilities of Mr. Cooper. To Mrs. Cooper the society are much indebted, not only for her matronly and assiduous care of the boys, but also for much valuable assistance kindly afforded, by desire of the ladies' committee, towards the good management of the girls' school, in which the general appearance of the girls does great credit to the exertions of Mrs. Wilson, during the short period she has had charge of them. The proficiency made by the girls in plain needle work has enabled them to earn the sum of 262 rupees in the year, in addition to making the whole of their own clothes, and part of the boys'.

"The committee have already detailed, in some of their former reports, their desire of providing for the welfare of the boys as they come of an age to leave the school, and the means which have been

offered for this purpose. During the year they have received several applications for employing the boys advantageously, both in the service of the public and individuals, which they have availed themselves of, as the ages and qualifications of the boys permitted. A communication has also been made to the committee from government, as to engaging some of the boys in a medical capacity, and, under the authority of the governor in council, the committee entered into a correspondence with the medical board with this object in view, who assured the committee that it would afford them much satisfaction to be in any degree instrumental in forwarding the benevolent views of the society, by providing for some of the boys in a manner so advantageous to themselves and so useful to the public.

"The number of boys who have left the school during the year is thirty-nine; of whom some have been taken into public offices or admitted into the service of individuals, two have been apprenticed to captains of merchant vessels, three have been expelled for misbehaviour, and the rest have been taken out by their friends, having acquired a sufficient degree of instruction to render them useful. Of the fourteen girls who have left the school, no less than eight have been taken into private families as servants, where they give great satisfaction; and the ladies' committee have received several applications for girls to be employed in a similar manner, which the age and qualifications of the children did not enable them to comply with, one girl has been sent to Scotland by desire of her relations, one has been expelled, and five have been removed by their friends, having gone through the instruction of the school." P. 7.

"On the subject of native schools, though the report which the committee have to make, may be less encouraging than the sanguine hopes of many have anticipated, yet they trust much has been effected by their exertions, and that the system of native education is gradually improving: one school has been added to the three stated in the last report to have been established by the committee on this island, and the total number of boys in them is about 200. For each child one rupee is received per month, and where this sum has not been sufficient to defray the necessary expenses, the remainder has been borne by the society.

"Hitherto the children in these schools have been taught the English language, but means are taking for introducing the native languages. The committee have already adverted in their last report to the

almost total want of any thing like good and useful books in the languages of the country; it is to be remarked, that more difficulties arise in promoting native education from this circumstance than any other; for neither are the natives themselves for the most part unwilling to learn, nor are there wanting a sufficient number of schools well attended, there are probably as great a proportion of persons in India who can read, and write, and keep simple accounts, as are to be found in European countries; but their acquirements extend no further, they are never taught to pursue a connected reading, nor is any thing like moral instruction ever afforded them. In order to remedy the deficiency of school books in these languages, the committee formerly stated, that they had made application to the school-book society at Calcutta, in the hope that some of the books published by that society might be used in the schools here, or be translated into the languages most prevalent on this side of India. The books received are found to be in the Persian, Arabic, and a dialect of the Hindoo-stanee, not much understood by natives of Bombay; it becomes therefore necessary to translate such of them as are required into the Guzerattee and Marhatta languages, as those in most common use among the boys; a selection of good fables has been translated into the former language, through the kind assistance of Mulla Firooz, and the work has just been printed at the expence of the Society.

"The measure of education which it will be right should be afforded to such of these native children, as are desirous of learning, should be, the committee suggest, of a higher kind than is usually given, or is attainable, in their own schools. A few tracts should be framed in a popular way, on General History, Natural History,

Geography, and Astronomy; and considering the great commercial pursuits of many native inhabitants of this presidency, an elementary treatise on navigation, and a description of the countries connected with this port would be highly useful, and could not fail of much interesting them.

"The Society has hitherto obtained, through the "Bombay District Committee of the Society for promoting Christian Knowledge," all such English books as are used in the national schools, at *reduced prices*. Early in the year the district committee expressed their desire of co-operating still further in promoting the views of the Education Society, and it was subsequently determined that the district committee should supply *gratuitously* to all the schools in connection with this institution, such English books as may be required, being on the printed list of the London Society.

"The total receipts for the year, from different sources, have amounted to rupees 32,303. 2. 87. of which the benefactions and subscriptions from individuals have been 17,668 rupees, including rupees 3236, arrears of former years. It is most gratifying to remark, and it must redound greatly to the liberality of the British public under this presidency, that the whole amount of voluntary contributions received from the commencement to the present time, towards the purposes of the institution, is rupees 78,972; and if to this sum be added the several church collections, amounting to 6,573 rupees, and the collection of 10,107 rupees made by Lady Nightingall for the ladies' fund; now united to the general stock, it will give a total of rupees 95,652, (11,906*l.* 10*s.*) afforded by the benevolence of individuals alone, to the promotion of that excellent design in which the society has now been engaged for five years." P. 10.

*State of the Schools in Connection with the Society.*

CENTRAL SCHOOLS BOMBAY.					in the Year.			
					Remaining Jan. 1819.	Admitted.	Left.	Total January, 1820.
<i>Instituted 1813.</i>								
Whole boarders	{ Boys	.....	.....	.....	84	21	24	83
	{ Girls	.....	.....	.....	55	12	14	53
Half boarders...	{ Boys	.....	.....	.....	9	1	1	9
	{ Girls	.....	.....	.....	..	..	..	..
Dayscholars....	{ Boys	.....	.....	.....	23	4	..	27
	{ Girls	.....	.....	.....	2	..	2	..
Total Boys and Girls.....					73	38	39	172

<i>Surat School, Instituted 1817.</i>				
Dayscholars....	Christians .....	18	..	10
	Natives .....	9	..	24
<i>Tannah School, Instituted 1817.</i>				
Day scholars....	Christians .....	15	..	17
	Natives .....	17	..	9
<i>Native Schools on the Island of Bombay.</i>				
Fort (Central School) opened 1818 .....	82	37	71	48
Egarie, 1818.....	30	126	70	56
Mauagon, 1818 .....	41	..	..	22
Jambelwarrie, 1819 .....	..	..	..	115
<i>Regimental Schools.</i>				
	Men.	Boys.	Girls.	
Honourable Company's Artillery .....	40	38	10	88
His Majesty's 47th Regiment.....	..	13	11	24
His Majesty's 65th Regiment.....	116	25	11	153
His Majesty's 67th Regiment..	33	39	22	94
Honourable Company's European regiment..	40	16	..	56
Total.....				687

\* The total number of children admitted into, and discharged from the Central Schools, from 1815 to 1819, inclusive, is,

	Boys.	Girls.	Total.
Admitted .....	215	123	338
Left .....	99	67	166
Remaining in the School.....			172

### TITHE QUESTION.

To the Editor of the Remembrancer.

Sir,

THE late reverend rector of our parish entered into an agreement with his parishioners for the payment of a specific sum of money *annually* by each, in lieu of tithes; viz. at Christmas. He died about Midsummer. Now, as his successor is bound by the said agreement, until the *completion* of the year at Christmas, at which period, alone, the tithe became due; the question upon which we intreat the favour of your grave opinion, is, Whether the parishioners are legally authorised to retain an adequate portion of the said yearly tithe composition, for the assignees of the *late* incumbent, or to pay the *whole* of the year's tithe to the existing rector of the parish church, as his entire and rightful dues?

If you will answer this question in your next Number, it will be esteemed a great kindness, by

A NORFOLK FARMER, AND  
CHURCHWARDEN.

January 10, 1821.

Our correspondent is mistaken in supposing that the new incumbent is bound by the agreement of his predecessor. A case, directly in point, has been shewn to us by a legal friend; viz. Ainslie v. Wordsworth, 2 Veesey and Bean, 331, before Sir T. Plumer. The court decided, that the successor was not bound by the contract, but that if he adopts it, he must divide the amount of the year's composition between himself and the executor, &c.; and that the share of each must be proportionable to the number of months during which each party had held the living.

### MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS. The rev. Charles Goddard, M.A. archdeacon of Lincoln, has been instituted to

the rectory of St. James, Garlickhithe, London; patron, the bishop of London.

The rev. C. Benson, M.A. fellow of  
R 2

Magdalen College, Cambridge, and Hulsean lecturer in that University, has been appointed a Preacher at Whitehall, by the bishop of London.

The rev. R. Roberts, D.D. of St John's College, Cambridge, to hold by dispensation the rectory of Barnwell All Saints with the rectory of Barnwell St. Andrew, Northamptonshire: patroness, the duchess of Buccleuch.

The rev. C. Champnes, to the living of Ogbourne St. George, near Marlboro': being the fifth person of that name and family that has successively held that preferment.

The rev. George Buckeridge of Worcester College, Oxford, to be domestic chaplain to viscount Anson.

The rev. William Stocking to the rectory and parish church of Tuddenham St. Mary, Suffolk; patron, the earl of Bristol.

The hon. Charles George Perceval instituted to the rectory of Calverton, Bucks, on the presentation of his father lord Arden.

The rev. J. T. Goodenough, D.D. has been preferred to the rectory of Row-buckhall, Bucks, patron, J. Ward, esq., of Marlborough.

The rev. James Coles, chaplain to the earl of Tankerville, presented to the rectory of Michaelstone Veddy, in Monmouthshire.

The rev. Mr. Pack to be the junior minor canon of Windsor; and the rev. Mr. Pope to be the Dean's curate.

The rev. William Buckland, B.D. to the rectory of Trusham.

The rev. Thomas Hobbs, M.A. late of Oriel college, Oxford, to the rectory of Templeton.

The rev. George Hawker, B.A. of Exeter college, Oxford, to the vicarage of Tameiton—patron, the king.

The rev. W. Pughe, A.B. of Landrinio, instituted to the living of Langwam, in Denbighshire, by the presentation of the lord bishop of St. Asaph.

The rev. Hugh Jones to the living of Burton-upon-Trent.

The rev. T. W. Champneys to the united livings of Langley and Wyrardsbury.

The rev. Hugh Pearson, M.A. of St. John's college, Oxford, to be domestic chaplain to his majesty at Brighton.

#### UNIVERSITY INTELLIGENCE.

OXFORD, DEC. 23.—The names of those candidates who at the close of the public examinations this term were admitted by the public examiners into the first and second classes of *Literæ Humaniores* et *Disciplina Mathematica et Physica*, respectively according to the

alphabetical arrangement in each class prescribed by the statute, stand as follow.

In the first class of *Literæ Humaniores*, Portman, E. B. Christ-church; Taylor, Simon, Oriel college; Thompson, W. C. Walesby, F. P. Wadham college; Williams, W. R. Queen's college.

In the first class of *Disciplina Mathematica et Physica*, Dyer, Jas. Trin. coll.; Kay, Wm. Magdalen coll.

In the second class of *Literæ Humaniores*, Anderson, J. E. Balliol college; Austen, J. E. Exeter college; Bourne, R. B. Christ-church; Bullen, Edw. Oriel college; Cole, W. S. Worcester college; Heneage, G. H. W. Christ church; Knapp, J. W. St. John's college; Master, J. S. Balliol college; Parker, J. Brasenose college; Sandby, Geo. Merton college; Worgan, John, Pembroke college.

In the second class of *Disciplina Mathematica et Physica*, Bowden, E. L. Merton college; Codrington, T. S. Brasenose college; Gillet, G. E. Oriel college; Holden, H. A. Worcester college; Huthwaite, S. Wadham college; Innes, C. N. Balliol college; Moleworth, H. Exeter college; Neale, Francis, Trinity college; Newman, J. H. ditto; Robinson, E. Balliol college; Smith, Edmund, Magdalen college.

The number of candidates to whom *Testimonium* for their degrees were given, but were not admitted into either of the classes, amounted to 74.

On Monday, the last day of Michaelmas Term, the following degrees were conferred:

MASTERS OF ARTS.—Rev. W. Harling, fellow of Wadham college; Rev. John Symonds Priory, Oriel college.

BACHELORS OF ARTS.—George Buckeridge, scholar of Worcester college; Joseph Stroud, Wadham; Francis Peatson Walesby, scholar of Wadham; John Worgan, scholar of Pembroke; Wm. Hockin, Exeter college; Wm. Kay, Magdalen; John James Wason, Brasenose; John Robert Edgar, Trinity; John Walker, Queen's college; W. Rosser Williams, scholar of ditto; Samuel Craue, Magdalen-hall; James Streynsham Master, Balliol college.

The whole number of degrees in Michaelmas Term was D.D. 1, D.C.L. 1; B.D. 1; B.C. 1; M.A. 31; B.A. 78; Matriculations, 121.

December 30.—The following subjects are proposed for the Chancellor's prizes for the ensuing year, viz.:—For Latin verses, "Eclipsis."—For an English essay, "The study of modern history."—For a Latin essay, "De Auguriis et auspiciis apud Antiquos." The first of the above subjects is intended for those gentlemen of

the university who have not exceeded four years from the time of their matriculation; and the other two for such as have exceeded four, but not completed seven years.

**Sir Roger Newdigate's Prize:**—For the best composition in English verse, not containing either more or fewer than fifty lines, by any under graduate who has not exceeded four years from the time of his matriculation—"Parstum."

On Sunday last an ordination was held in the chapel of All Souls' college, by the hon. and right rev. the lord bishop of this diocese.

January 13.—Congregations will be holden for the purpose of granting graces and conferring degrees on the following days in the ensuing term—Monday, Jan. 15, and Saturday 27; Thursday, Feb. 8, and Tuesday 20; Saturday, March 3, Tuesday, 6, and Tuesday 20; Tuesday, April 3, and Saturday 14.

January 20.—On Monday, the 15th inst. the first day of Lent term, the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. Josiah Forshall, fellow of Exeter college; rev. Henry Grills, Exeter college; rev. Sam. Fenton, Christ church; rev. John Jones, Christ church, rev. Thomas Failey, Denny of Magdalen college.

**BACHELORS OF ARTS.**—Wm. Jacobs, New college; George Crabb, Magdalen hall; Richard Clement, Trinity college.

Yesterday the rev. John Johnson, B.D. fellow of Magdalen college, was admitted doctor in divinity grand compounder.

The rev. John Griffiths, M.A. was admitted bachelor and doctor in divinity.

The rev. John Morris, M.A. of Queen's college, was admitted bachelor and doctor in divinity.

**CAMBRIDGE, December 29.**—The number of gentlemen admitted to the degree of bachelor of arts, during the last year, was 180.

January 5.—The Norrissan prize is adjudged to Mr. Kenelm Digby, B.A. of Trinity college, for an essay, shewing from a review of the civil, moral, and religious state of mankind at the time when Christ came into the world, how far the reception which his religion met with is a proof of its divine origin.

The Hulsean prize is adjudged to the rev. Robert Brough, B.A. of Bene't college, for a dissertation on "The importance of natural religion."—The following is the subject of the Hulsean prize dissertation for the present year:—"The expedients to which the gentile philosophers resorted in opposing the progress of the Gospel described; and applied in illustration of the truth of the Christian religion."

The rev. C. Benson, M.A. fellow of Magdalen college, is continued Hulsean lecturer for the present year.

It is expected that the first report of the Cambridge philosophical society will make its appearance early in the ensuing month.

The rev. Fearon Fallows, M.A. fellow of St. John's college, is appointed astronomer royal, and Mr. Fayer principal assistant, in the new observatory at the Cape of Good Hope.

January 12.—There will be congregations on the following days of the Lent Term.

Saturday, Jan. 20 (bachelors commencement.) Wednesday, Jan. 24, at eleven. Wednesday, Feb. 1, at eleven. Wednesday, Feb. 28, at eleven. Wednesday, March 11, at eleven. Friday, April 6, at ten (M.A. inceptors.) Friday, April 13, at ten (end of term.)

Sir William Browne's medal.—Subjects for the present year:—

*Ωκεανὸς ὁ Ὑπερβορεος.*

For the Latin ode,

*Maria Scotorum Regina.*

For the epigrams,

*Ἐπαίξεν ἄμυ σπονδάζων.*

**Porson prize.**—The passage fixed upon for the present year is—Shakespeare, Othello, act i. scene 3, Othello's apology: beginning with "And till she comes, as truly as to heaven." And ending with, "Here comes the lady, let her witness it." The metre to be tragicum iambicum trimetrum acatalecticum.

The following gentlemen were ordained at Buckden, on Sunday, the 31st ult. by the lord bishop of Lincoln.

**DEACONS.**—Wm. Peel, B.A. Brasenose college; J. B. Cartwright, B.A. Queen's college; Chas. T. Gladwin, S.C.L. Jesus college; and T. Pearce, B.A. St. John's college.

**PRIESTS.**—R. Burnaby, B.A. Queen's college; Wm. Ward, B.A. Queen's college; E. G. Smith, B.A. Caius college; and J. B. Smith, curate of Greetham, Lincolnshire.

January 15.—On Saturday the following gentlemen, B.A. of Pembroke-hall, were elected fellows of that society:—Messrs. Geo. Attwood, Geo. Tunner, and Chas. Evans.

This morning, at eight o'clock, upwards of 170 undergraduates of this university, conducted by the fathers of their respective colleges, entered the senate-house, to undergo examination for the degree of B.A. for which they will be presented on Saturday next.

January 22.—The following is a correct list of the honours conferred on Saturday last, in this university.

**MODERATORS.**—Geo. Peacock, M.A. Trinity college; Temple Chevalier, M.A. Pembroke hall.

**WRANGLERS.**—Ds. Atkinson, Trinity college; Melville, St. John's college; Rawlinson, Trinity college; Cautis, Christ college; Carr, John's college; Oliviant, Trinity college; Tylecote, Trinity college; Spencer, John's college; Mandell, John's college; Power, Clare hall; Fennell, Queen's college; Talbot, Trinity college; Green, Jesus college; Battlett, John's college, aq.; Rowe, John's college, aq.; Perry, Jesus college; Monk, Trinity college; Hubbersty, Queen's college; Key, Trinity college; Holmes, Bene't college.

**SENIOR OPTIMES.**—Ds. Pratt, Trinity college; Blake, Bene't college; James, John's college; Fawcett, Clare hall; Barlow, Trinity hall; Kindersley, Trinity college; Beevor, Bene't college; Praed, John's college; Andrews, Emanuel college; Fauquier, Pembroke hall; Wilson, John's college; Cherry, Clare hall; Veasey, Peter house; Jolley, Jesus college; Fisher, Catherine hall; Graves, Trinity college; Chapman, John's college.

**JUNIOR OPTIMES.**—Ds. Secker, John's college; Wilson, Emanuel college; Barker, Clare hall; Ciccd, Bene't college; Simpson, John's college; Trollope, Pembroke hall; Bagshaw, Trinity college; Atkinson, Sidney college; Arnold, Trinity college; Dobson, Pembroke hall; Kenaway, Trinity college; Newby, John's college; Husband, Magdalen college.

Married, at St. George's, Hanover-square, the rev. Dr. Bond, of Lambeth, to Mary Ann, relict of the late John Olney Beckley, esq. of Wickham.

The rev. Frederick Sullivan, third son of the late Sir R. J. Sullivan, bart. of Thames Ditton, to Arabella Jane Wilmot, only daughter of the late F. H. Wilmot, esq. of Farnborough, Hants, and of the right hon. lady Dacre.

Died, at his house, Pimlico, aged 85, the rev. David Love.

Died, at Axminster, the rev. C. Buckland, rector of Templeton and Trusham Devon, and of West Chelborough, Dorset.

Died, the Rev. Thos. Wm. Barlow, prebendary of Bristol, and rector of Halberton, in Devon.

**ESSEX.**—His majesty has been pleased

to give 1000*l.* as a donation towards building Harwich church.

Birth, at Mark hall, the lady of the rev. Joseph Arkwright, of a daughter.

**LEICESTERSHIRE.**—Died, at Newton Burgaland, the rev. Wm. Lufford, aged 68.

**NORTHAMPTONSHIRE.**—Died, the rev. T. Watts, vicar of St. Sepulchre, in this county, and of Preston Deaunery, in the same.

**NOTTINGHAMSHIRE.**—Died, in the 71st year of his age, the rev. John Thos. Jordan, B.D. rector of Hickling, in this county, and of Birchholt, Kent, and formerly fellow and tutor of Queen's college, Cambridge.

**WARWICKSHIRE.**—Died, at his father's house, at Harborne, near Birmingham, William John Smith, esq. B.A. scholar of St. John's college, Cambridge.

**WILTSHIRE.**—Died, at Overton, the rev. Arthur Evans.

Died, at Bishopstrow, in the 24th year of his age, the rev. Edward Montague, youngest son of admiral sir George Montague, G.C.B.

**YORKSHIRE.**—Died, the rev. George Holden, LL.D. in the 64th year of his age. He had been forty years master of the free grammar school at Horton, near Settle.

Died, at Lastingham, near Kirkby-Moor-Side, in the 70th year of his age, the rev. Richard Mayman, forty-five years resident curate of Lastingham.

Died, the rev. Richard Smith, A.M. rector of Marston, in this county, and chaplain to the right hon. lord Cathcart.

#### WALES.

Married, the rev. J. T. Griffith, of Llan-sauor, to Miss Llewellyn, of Welsh St. Donats.

Died, at Dan y coed, Cardiganshire, the rev. P. Maurice, much and justly esteemed.

#### IRELAND.

His grace the archbishop of Cashel, has appointed the rev. John Jebb, rector of Abington, to the archdeaconry, void by the lamented death of the rev. Garrett Wall. His grace has also appointed the rev. Mr. Jellet reader at the cathedral of Cashel, to the rectory of Pallis Green, void by the same.

The rev. William Maunsell is appointed curate of the united parishes of Kilquaine and St. Patrick, in the diocese of Limerick, in the room of the rev. John Morgan, appointed rector of Mill street.

### MONTHLY LIST OF PUBLICATIONS.

Thirty-six Evening Prayers, by a Lady, as used in her own Family, inscribed, with

Permission, to the Rev. Archdeacon Nares. 5s.

A Sermon, preached in the Chapel at Lambeth, on Sunday, November 12, 1820, at the Consecration of the Right Rev. William Carey, D.D. Lord Bishop of Exeter. By the Rev. Edmund Goodenough, D.D. Student of Christ Church, Oxford, and Head Master of Westminster School.

An Illustration of the Liturgy of the Church of England, as to its daily Service, including a particular Exposition of the Lord's Prayer, the Apostle's, and Athanasian Creeds, shewing the scriptural Foundation of the Established Service; its

Conformity to the Practice of the Primitive Church; and the Deviations from both, in the Varieties of Modern Worship: with an Appendix, historical, critical, and practical. By the Rev. T. Pruen, Curate of Dursley, Gloucestershire. 2 vols. Royal 8vo. 11. 14s.

An Affectionate Address to those Dissenters from the Communion of the Church of England, who agree with her in the leading Doctrines of Christianity. By Samuel Wix, A.M. F.R. and A.S. Vicar of St. Bartholomew the Less, London. 6d. or 5s. per Dozen.

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## LITERARY INTELLIGENCE.

The Theological Works of the famous Dr. James Arminius, now first translated into English, from the original Latin, with an Account of his Life, by Brandt, will shortly appear, in three thick octavo volumes.

In the course of next month will be published a new edition, in 8vo. of Fleury's Manners and Customs of the ancient Israelites, with considerable Additions, and an interesting Life of the Author, by Adam Clarke, LL.D. F.A.S.

A new Edition of Thucydides, by Pro-

fessor Immanuel Bekker, of Berlin, is in a state of preparation. The text will be materially improved by means of Manuscripts not hitherto collated. A proper Selection of Notes will be added. To be printed at Oxford.

Matthiæ's Edition of Euripides is reprinting at Oxford. The two first Volumes containing the Text, will be published in a few weeks.

Memoirs of the Life of the Right Hon. William Pitt, by Bishop Tomline, has been announced for publication.

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## POLITICAL RETROSPECT.

The attention of the public, during the last month, has been directed, almost exclusively, to the opening of the session of Parliament; and the interest which the subjects to be submitted to it, were naturally calculated to excite, has been sharpened by the state of uncertainty in which all parties were kept. By the decision of the House of Commons respecting the omission of the Queen's name in the Liturgy, the period of uncertainty is closed, and it seems no longer impracticable to take a calm review of the whole subject.

The immediate question submitted to the House of Commons by Lord Archibald Hamilton, was the inexpediency of that omission; the most important part of the debate was confined to its legality, and the avowed object of the mover was to obtain its repeal. The three questions are in reality quite distinct. The order in council might be legal and yet be inexpedient; or it might be inexpedient, and nevertheless irrevocable. The legality of the proceeding has been plausibly attacked and defended; and both parties ought to admit that their opponents have a debatable case. The result must depend upon the interpretation of a clause in the Act

of Uniformity, which has certainly been interpreted hitherto with considerable latitude; and upon which, if a stricter construction ought properly to be employed, a court of judicature might be required to decide. For every clergyman is liable to a common information for not adhering to the provisions of the Act of Uniformity, and if the omission of the Queen's name be a breach of those provisions, to plead the order in council will be no valid defence. The legality of the order, might be brought before the Judges; and therefore no direct decision of the House of Commons was demanded: an indirect decision was rejected by a large majority; and it may be presumed, that if a motion should be made for restoring her Majesty's name to the Liturgy, the majority against that proposition will be greater rather than less. As ministers have declared that they meditate no further proceedings against the Queen, and that they are ready to propose a liberal parliamentary allowance, it is probable that the termination of the whole subject is at hand.

It may seem paradoxical to predict that this country will derive credit from events that have been so generally and so justly



deplorable, and it is feared that no solid satisfaction will result from a decision which is not palatable to either of our great political parties. If the attention be confined merely to the passing moment, both these assertions are correct; for the country is not honoured by the scenes which we have witnessed, and the ferment that has been excited will take some time to subside. But what judgment will the future historian pronounce upon Parliament for its conduct at this trying season? Will he not say, that in reality the Bill of Pains and Penalties was rejected because the king had long lived in a state of separation from the queen; and that the queen was refused the public honours of her rank because she had not cleared herself of the charges which were brought against her? Is not this the real issue at which we are about to arrive; and is it not worthy of the senate of a free and enlightened nation? Immorality, even in the highest rank, is openly or tacitly censured; it is proved that there are limits to the power and influence of the crown; and the madness of the people has been withstood. Parliament may be regarded as the arbitrator between two contending parties in the State; and there is no reason for questioning the substantial wisdom of the decision. It is probable that there never was a subject on which this country was more equally divided; and a conclusion which would have given a complete triumph to either party, might have perpetuated and widened the separation. At present neither side has been wholly successful; they "both are right, and both are wrong." There is room for mutual recrimination, if they are determined to quarrel: there is no room for vain glorious demonstrations of triumph, or for the shame and soreness of defeat.

The amount of the public revenue for the year that ended the fifth of January, 1821, is greater than had been previously expected, exceeding that of the foregoing year by nearly two millions and a half. The depressed state of the agricultural and mercantile interests is admitted on every hand; and it also seems evident that no immediate relief can be afforded. Other nations are labouring under similar difficulties. In America more especially, the recent report from the secretary of the treasury informs us that the customs which had yielded 36,000,000 of dollars in 1815,

have produced in the late year only 21,000,000; and that even this is considerably above the average that may be calculated upon in future; 17,000,000 being assumed as the minimum, and 20,000,000 as the maximum, which will annually be received during the next four years. It appears also that the annual expenditure of the United States upon the computed average of the last, the present, and the four succeeding years, will exceed the annual income by about 3,000,000 dollars, or one seventh part of the whole income; and it is proposed to provide for the deficiency by loans. These facts suffice to prove that the cause of our present difficulties is not to be found in the pressure of taxes, but in the contraction of trade.

With respect to our continental relations, the speeches both of the King and his ministers contain the most satisfactory assurances that this country is no party to any hostile proceedings against Naples, and that there is every prospect of the continuance of peace. It still remains uncertain whether that peace will be general, but appearances are less unlike than they have lately been. The ground upon which Austria justifies her interference in the affairs of Naples, is that the Neapolitan revolution has been brought about by a set of men, who regard the union and independence of Italy as the ultimate object of their labours; and who for this purpose are conspiring against the Austrian authority in Tuscany. The validity of this defence depends entirely upon the truth of the statements that it contains, and there are few, if any persons, in this country, who can be prepared to decide the question. If the Neapolitan Carbonari are really in alliance with any of the emperor's disaffected subjects in Italy, his right of interference rests upon a very different ground, from what are commonly called the principles of the Holy Alliance! and he certainly may require the Neapolitan government to prevent their subjects from intruding in his dominions; and in case of their refusal, may consider them as accessary to such intrigues. This right is plain and undeniable; but the principle will not apply to the Spanish revolution, unless it can be shown that the Spaniards are also bent on uniting Italy into one kingdom, and have emissaries at work for the promotion of the scheme. We suspect that the Spaniards have enough to do at home.

#### NOTICE TO CORRESPONDENTS.

ΕΥΣΤΗΜΩΝ, ΠΡΕΠΩΝ, and *Voyageur*, shall appear.

*Pacificus* and *Cantab.* have been received, and are under consideration.

THE  
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No. 27.]

MARCH, 1821.

[VOL. III.]

ON THE DEPRECIATION OF  
"MAN."

It has been sometimes asked, "what benefit is obtained by attributing to human nature those degrading properties which are frequently ascribed to it;" that character of our being by which we are represented as totally corrupt; not only as having a proneness and a propensity to evil, and being "very far gone" or removed from righteousness, but as actually sinful by the very nature which God gives us? It is asked, what advantage is derived, or ought to be expected from such a representation? The answer is, None. And if that depravity which really does exist among men greatly, and even universally, be ascribed to a wrong cause, and referred to God their Maker, which ought to be ascribed wholly to themselves; if falsehood be thus promoted, God's workmanship be thus vilified, and himself calumniated, what apology can be offered for so gross and offensive a mis-statement? The notoriety of which, and the indefensibility of it, require a constant watch upon such proceedings, and the frequent exposure of such insinuations. The effect, however, that arises often from such a doctrine, to weaken or destroy good morals, is a very serious subject of apprehension.

The whole seems to be resolvable among those who in the present times are the most laborious to inculcate this extreme of statement.

into one point: namely, the application of a principle in Christianity, contended for frequently in error and excess; meaning, Faith alone, or at least as greatly superseding the efficacy of moral compliance; so as that man, being supposed essentially corrupt, totally deprived of all righteousness by his very nature, the nature which God has given him, may be considered as owing every thing to Christ; to the annihilation of every pretence of merit, even in the mere sense of comparison, or of what God is pleased to consider and accept as such from his creatures.

For this purpose, and to produce this inference, these vilifying descriptions of man, by nature, are continually inculcated. The admission, however, of this doctrine, is the very thing which all bad men rejoice at. They avail themselves of it, and plead in extenuation of their crimes, the authority of their teachers; that we are "made to sin" by our very frame and natural construction; that sin is constitutional to us; the very thing to be expected from us. And if to this, any Calvinistic notions of Election and Predestination happen to be added, which have been sometimes witnessed, to what an extent of evil minds so deluded may be carried, it is painful to contemplate.

Is humility of mind, then, the thing proposed? And the abasing of all human pretension the object sought? True humility and a due sense of human infirmity will be

rightly understood by all wise persons; and require no fallacious aid or prop to support them. Such doctrines, however, do not favour nor produce real humility or abasement. There is a repugnance in every discerning mind even to admit them: and if they have any effect at all upon religious minds, where there is any weakness in them, they produce unauthorized, and, therefore, cruel apprehension; and in stronger, contempt and offence at the insinuation.

How much more suitable to the interests of truth and of religion, would be such delineations of the human character, as might animate to all good works; might excite a warm and earnest aspiration after excellence; might encourage men to consider the real differences of vice and virtue, and those unquestionable distinctions of moral worth which separate the wise and good, the virtuous and the exalted, from the lowest and the basest character which disgrace mankind! It is observed somewhere by Cicero, "*Naturæ ejuslibet speciem à naturâ optimâ sumendum est.*" "If a specimen of any thing is to be exhibited, it should be taken from the best instances of its kind." But the looking for specimens of human nature among the worst examples, is no more just, than it would be "to take the estimate of morality in any country, from the exceptions to it in jails, or to look among the sick in hospitals for the criterion of health." Do we, in judging of a fruit-tree, take our notions from the worst and most blighted instances of its production? What a miserable disposition then is that which leads men to describe human nature as essentially and totally depraved; a "mere mass of corruption," because there may be, and are, many very worthless characters to be met with; much real depravity and vice, in single instances? Why not look also to the brighter side? to the virtuous, and

to the resplendent excellence of many individuals; the noble and the encouraging examples of all sorts of goodness, charity, benevolence, holiness, (even allowing for human infirmity) which are continually to be met with? why not justly appreciate the meritorious claims of approbation in the silent, unobtrusive, instances of modest worth, known however to God, and accepted by him: those characters by which the depravity of others may be in some degree redeemed, and a blessing brought upon the interests of a people for the sake of the righteous that may be found therein.

We speak now only to the possibility of such, which cannot be denied, and therefore to the propriety of not keeping out of sight that possibility, when we are speaking of the human character, and of that degree of excellence to which it is capable of being raised; because representations to the contrary have a direct mischievous effect; to discourage human effort, and to depreciate human estimation.

The statement might, indeed, be given much the other way, and no truth or scriptural assertion be violated; if strong prejudice, or adherence to expressions often not much looked into, stood not in the way of such a conclusion. The terms of Scripture may be generally true, that there is "no man who doth not offend;" and that no person (but our Saviour) ever was on earth who sinned not. But still, God be thanked, this is not necessarily an universal truth, and in every sense, even respecting the same individual, true, at all periods of his existence; though it may be true of human nature collectively. And considering "sin" as a word capable of degree, which it clearly is, there are many, we may well hope and believe, of whom it may be truly said that they do not sin; even as St. John says, (1 John iii.

9.) "they cannot sin." It being their intention, wish, and aim, constantly to go right, their very sincerity makes them, for all religious purposes of safety to themselves in God's sight, and for Christ's sake, not to go wrong; and if we may not rely on this, we may as well give up at once all scriptural appeal upon the subject. At all events we have an Apostle with us. Such persons may, indeed, have their "negligences and ignorances," their infirmities and surprizes, but these are not the things which constitute the word "sin," properly, and to be feared as such. Moreover, the very promise and assurance of the Holy Spirit; the influence of the divine agency in their hearts, though secret, real; ever improving their moral character; communicating new and increasing strength; purifying their thoughts and aiding their religious efforts; all these give an assurance of so great a perfection in the human character, as a matter possible, and probable, upon such authority, (without referring to miracles) that to lose sight of this, is in reality to judge but by halves, and very imperfectly, of the character of man, as by reason, revelation, holy discipline, and the divine influence, it may be accomplished. And who shall say, that experience does not justify this conclusion? that he so well knows "what spirit he is of," as that he can declare to what degree of excellence our spirits may not be raised by due cultivation? Witness the degree of self-control in righteousness, of religious self-dominion, superiority to sense, and to all the powerful attractions of vicious habits, of which examples might be afforded in every age of Christianity; (and even Heathenism could produce some) and witness the abundant instances which might be adduced among ourselves in common life, and in every rank, of steady, virtuous deportment, in both sexes, in all orders and professions; where the whole of life is

but one effort at holiness; shining examples of all that is good, amiable, and praiseworthy, through the various gradations of human intercourse. And is it wise, safe, defensible on any grounds, to rob such of their confidence, to damp their ardour, by discouraging intimations as to the efficacy of a holy life; in deference to any fallacious representations concerning faith alone, or any other insinuations by which a doubt may be created, whether they who by God's assistance have "plenteously brought forth the fruit of good works, shall of God be plenteously rewarded." The tendency of the times is unduly Solitudian. But it is our duty to take care that universal truth be not sacrificed to partial opinion; the workmanship of God not vilified; the image of our Maker be still recognized in man; and that nothing be so pleaded for in Scripture, as that the moral law of the four Gospels may be superseded by any supposed authority of the Epistles.

N. R.

*The Testimony borne by distinguished Laymen to our Lord's Divinity.*

AMONG the various means by which the adversaries of the faith have endeavoured to cast a shade of suspicion over it, and to prejudice mankind against its reception, one of too ancient date not to have been noticed before, and too recently employed not to call for observation again, is an attempt to bring all mysteries into disrepute, by referring them to the ignorance, or reveries, or interested designs of the priests who taught them. If all the tenets of a religion (it is said) were as clear and palpable as that 'God will reward the good,' the most unlettered hind would stand upon the same footing, in point of theological lore, with the deepest schoolman.

It is by throwing the pall of mysticism over the doctrines they promulgate, and by wrapping their object of faith in a veil too closely and thickly woven for vulgar eyes to penetrate, that the priests of the temple succeed in imposing upon their too credulous brethren, absurdities the most gross, and of encircling themselves with a magic ring of reverence and awe, the holy charm of which would immediately be dissolved by plain truth, and common sense. This we are assured to have been uniformly the case among every people, and under every form of religious worship; among those upon whom revelation had beamed, no less than with those who had never bowed the knee to the God of Israel. We are taught by a modern Christian writer (as he professes himself to be), 'that religion has no mysteries, unless we make them for ourselves.' And it is no new device among controversialists of his religious creed, to compare the absurdities of the Romish Transubstantiation with the catholic doctrine of the ever-blessed Trinity. This evangelical truth, which bids us, whenever we contemplate it, lift up our hearts to heaven in gratitude for its revelation, we are told, was originally invented, and is still preserved from oblivion, by the same spirit of mysticism. It is the interest of the priesthood to uphold at least, now, what they found already invented and established; and though, as sensible men, they cannot but be alive to its absurdity, whatever sentiments they really entertain, they have too much worldly wisdom to *express* them. We are again and again reminded, that the Divinity of our Saviour is a doctrine of the *clergy*; that liberal minds which have not been contracted and debased by the shackles of school divinity, must reject the worship of Jesus as the sacrifice of fools; and that however swollen may be the ranks of its champions among consecrated divines, the wisest and best of the

laity will always be found marshalled among the advocates of unsophisticated truth."

Now when we consider that in no branch of knowledge is it more true than in theology, that a 'little learning is a dangerous thing,' it would be matter of surprise indeed, if many were not found to espouse that cause, whose arguments are more dazzling than solid, and all present themselves on the surface. When too we reflect, that belief in the mystery of our redemption, requires a greater share of humility than is usually found in a mind that has hastily acquired a smattering of shewy learning, but has not reached that depth of science at which his own knowledge convinces him of his own ignorance, we must expect to find (especially in these days, when all drink more or less deeply of the fountain of instruction), many who have gone far enough to cherish a hope of signalizing themselves, by exposing vulgar errors, but have stopped much short of that point, when they would perceive that the error had lurked in their own mind. The dissent of men like these will not be as dust in the balance against the credit of a religious tenet. I am aware, that some laymen of acknowledged ability have not believed this doctrine; but a moment's reflection will remind us, that they have almost all been wholly unbelievers. It is not that they have received the Bible as the word of God, and pronounced Christ's Divinity not to be found there; but they have rejected revelation altogether. Their conduct is, at least, in this point consistent. With them however we have nothing to do at present; our argument is solely with those who acknowledge the Testament as the record which God gave of his son Jesus. And whilst we do not feel the weight of any objection to our faith, from the opposition of philosophy, falsely so called; we cannot but hail with comfort and gratitude the testimony borne to its most ex-

alted doctrines, by men whose talents and attainments have reflected honour upon the human race; and who at the same time have never entered upon the sacred office of the priesthood. Men who have "seen God in his works, and believed his word." Men whose profound acquaintance with the very depths of human learning, made them not ashamed of seeking in the Bible for heavenly truths. Men who professed, "Thy creatures have been my books, O God, but thy Scriptures much more; I have sought thee in the courts, fields, and gardens, but I have found thee in thy temple \*."

These reflections have induced me to offer in my present, and the following letter to the Christian Remembrancer, some testimonies borne to the Divinity of our Lord, and the doctrine of the Holy Trinity, by celebrated laymen among our countrymen: conceiving that no apology is needed for the interruption in the order of time, to which the insertion of them in this stage of our argument may lead †.

The first witness of this class, whom we purpose citing, is Robert Nelson, whose truly pious and Christian work upon the festivals and fasts of our church, conveys, perhaps, no small addition to the pleasure and advantage of the reader, from the consideration, that it is the work of a polished gentleman, and of one too who never entered into holy orders. He is one of that host of witnesses, who prove the injustice of those men, who would represent our religion as a morose and narrow spirited institution, suited only for hermits and recluses. His external endowments

of nature and fortune, which were great, made his virtue and piety the more amiable and captivating, and his moral and religious excellence stamp a real value upon those ornaments, which without it have no intrinsic worth. But to proceed. In his second collect for St. Stephen's day, he teaches us to pray to our Lord in the true spirit of Christian love; the prayer, though excellent throughout, may be too long for insertion, we will content ourselves with its opening and concluding words.

"Teach me, O blessed Jesus, to lay aside all angry and revengeful thoughts against my bitterest enemies, because thou requirest it, and hast shewn me the way by thine own perfect example," &c.—"And do thou, O blessed Jesus, forgive them, and recover them to a right sense of things, and make them ready to be reconciled, that I being enabled by thy grace to tread in the steps of thy first martyr, St. Stephen, may receive that pardon from thee, which I readily grant to them, and without which I am undone to all eternity. Grant this, O Lord Jesus, to whom with the Father and the Holy Ghost be all honour and glory world without end. Amen."

Were a person desired to range through a beautiful garden, full of every flower that was pleasant to the eye, and every tree good for food, and to select a certain limited number only of specimens of the produce of the soil and climate, his difficulty would resemble ours, when out of the abundant store of pious reflections and primitive prayers of this pillar of our church, we are to content ourselves with a few only of the proofs of his faith in our Saviour's Divinity, and in the doctrine of the Holy Trinity. We will refrain from many that invite our transcription, and make only one more reference. His concluding prayer, for Trinity Sunday, contains these sentences.

"Glory be to thee, O God thr

\* Lord Bacon.

† Perhaps it might be well to mention here, that though the writer of these letters is desirous of tracing up to the days of Christ's ministry on earth, the catholic belief of his full Divinity, he shall not feel himself bound strictly to observe the order of time, if circumstances seem to recommend a deviation from it.

Father, for making man after thine own image, &c.

“Glory be to thee, O God the Son, for undertaking the work of man’s redemption, &c.

“Glory be to thee, O God the Holy Ghost, for those miraculous gifts and graces thou didst bestow upon *thine* Apostles; and for those ordinary gifts, whereby sincere Christians in all ages are enabled to work out their salvation, &c.

“Blessing and honour, thanksgiving and praise, more than I can utter, more than I can conceive, be given unto thee most adorable Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever. Amen.”

The excellent book of this excellent Christian is in every one’s hands; and whilst the above quotations, as proofs and testimonies of his faith, are as fully conclusive as though we multiplied them tenfold, we cannot too strongly recommend the work, not only for perusal, and to gain correct views on almost every subject of Christian interest, but as supplying a great variety of primitive and unobjectionable forms of prayer. If a greater number of proofs were needed, the enquirer will examine without disappointment, the prayers for Christmas Day, Ascension Day, Good Friday, &c. &c. In my next letter, I purpose examining the faith of Lord Chancellor Bacon, and Chief Justice Hale.

T.

Oxford.

## ON THE LITURGY.

*To the Editor of the Remembrancer.*

Sir,

THERE are a few subjects brought forward in some late numbers of the *Remembrancer*, on which I have not yet seen any remarks. If the following observations are worthy of a place in your publication, they are, in the absence of better, at your service.

6

In the number for July last, there is a letter relating to the Prayer before the Sermon. Your correspondent regrets that the Prayer prescribed for this purpose by the Canon, has fallen into disuse. This form well deserves all the commendation which he bestows upon it. It is, as he observes, an “impressive abridgment of the Litany:” but this, if what I am about to advance is correct, appears a sufficient reason for its discontinuance, according to the present usage of the Church.

There is reason, and as some think, authority, for supposing, that the Communion Service in which the Sermon is enjoined, was originally a distinct and separate service from the Morning Prayer, in which the Litany is included: and that it was performed at a different time of the day. Custom, however, has thrown them together: and, under these circumstances, the use of the Prayer, set forth in the Canon, might be considered as savouring too much of vain repetition. The sermons before our Universities are not preceded by the Prayers: the students having previously attended the service of the Chapels in their respective colleges, perhaps some hours before: the objection, which has been mentioned, is not, therefore, applicable in this case. In the other cases stated by your correspondent, the Prayer in question is only used, as he observes, on public occasions, when some personage is present in his official capacity. Even in our Cathedrals, it is probably not used in the absence of the Bishop. The precise time when it began to grow into disuse, I do not pretend to determine; but there seems good reason to conclude, that the practice had some connexion with such considerations as have been now stated. The adoption of some Collect calling for a blessing on the instruction about to be given, seems, on common occasions, and according to the pre-

sent order of the Service, much more appropriate: at the same time, it is desirable that the "solemn and affecting recognition" of the departed saints should be always introduced both for the "joy and comfort it is calculated to afford," and also for the encouragement it holds out to others to "follow their good examples."

In the number of your publication for September, a correspondent asks for the authority which allows a young person, not in holy orders, to read the Lessons of the Church. The authority for this it may be difficult to find, further than the instances stated by himself. I am far from wishing to appear an advocate for any innovations, but I beg leave to submit to your consideration some circumstances under which such an indulgence might reasonably be granted. When a Clergyman is instituted to a small living, and finds that only one sermon has been usual on the Sunday, he may think it desirable to add another; now such a help as that we are now speaking of, would enable him to carry his wishes into execution without burthening himself further, if his bodily strength would not allow him to undertake the whole himself. Again; there may be incumbents of small livings, who, from a bad state of health require assistance in the performance of their duty. The only relief within their reach is the employment of a Curate, and the amount of his stipend, perhaps one fourth of the income of the whole living, can ill be spared from a family. The character of the Clergy of the Church of England, in the performance of their professional duties, will not allow me to imagine that any of them would wish to adopt the practice spoken of, but in cases of strict necessity, such as I have supposed: at the same time, it is a most imperative duty upon all who are concerned in it, to use every precaution that the consequence apprehended

by your correspondent may be avoided, and to see that it be carried into effect in such a manner as not to "derogate from the reverence due to the Scriptures."

In the same number with the last mentioned, is a letter on commencing divine service with singing. If all singing were confined to praise or thanksgiving, the impropriety pointed out by the writer could not be denied: but is it not possible to select some portions of the Psalms containing encouragements to public worship, or reminding us of the duties we have to perform when we thus assemble and meet together, admonishing us how we may best perform those duties, or begging a blessing on the service upon which we are about to enter. The "Veni Creator" seems expressly adapted and intended for this purpose: and the Psalms will furnish a variety of portions of a similar tendency. In Churches which have an organ, the approach of the Minister to the reading desk is generally announced by this instrument; in small Churches, where there is no organ, singing is the only substitute: and when it is made, as under the above mentioned regulations it would be, an introduction to the service, and not as it necessarily is, when it occurs afterwards, a constituent part of it, the impropriety noticed by your correspondent, would, I conceive, be done away.

TIPEITION.

#### SWEDENBORGIAN.

*To the Editor of the Remembrancer.*

Sir,

THE Monthly Register of your Number for November last, contained a notice of the erection of a marble tablet in St. John's Church, Manchester, to commemorate the fiftieth year of the incumbency of the rector. A paper has been circulated in Manchester, giving an account similar in substance to that which



has appeared in your publication: it also contains a copy of the inscription, and some other remarks, which may perhaps be interesting to your readers. The following is the inscription:—

To commemorate  
the Fiftieth Year of the Ministry  
of the Reverend JOHN CLOWES, M. A.  
the first and present Rector  
of this Church,  
and to testify their  
affectionate esteem and veneration  
for the piety, learning, and benevolence  
of their amiable Pastor,  
with feelings of devout gratitude  
to Almighty God,  
who hath hitherto preserved—  
and with their united prayers  
that his good Providence will long continue  
to preserve amongst them,  
so eminent and engaging an example  
of Christian meekness, purity, and love.  
The congregation  
of Saint John's, Manchester,  
erect this Tablet,  
MDCCCXIX.

The paper, after mentioning Mr. Clowes' birth and education at Manchester, his being admitted of Trinity College, Cambridge, and his election to a Fellowship in that society, which he resigned in consequence of being presented to the rectory of St. John's, concludes with the following words. "It is well known, from his writings, that at an early period of his ministry, he became zealously attached to the theological writings of the Honourable Emanuel Swedenborg, which he publicly maintained against the calumnies of the Abbé Baruel and others, especially on the ground of the scriptural views which they present of the great Redeemer; of the sanctity and sacred contents of the Holy Scriptures; of the reality of a future state of existence; and of that pure order of life and conduct which leads to a blessed immortality."

It would certainly be gratifying to learn from those acquainted with the subject, how far the visionary schemes of the Honourable Emanuel Swedenborg, accord with the sober

doctrines of the Church of England: and whether it is necessary, especially for a minister of that Church, to have recourse to his writings for a confirmation of the important truths which are here said to be the "ground" on which those writings have been "publicly maintained."

I remain, Sir, your obedient servant,

LANCASTRIENSIS.

### RANTERS.

*To the Editor of the Remembrancer.*

Sir,

THE following Letter, which refers to the proceedings of the Ranters, and of other itinerants, in this neighbourhood, was lately sent by a Clergyman in the vicinity of this place, to a noble Lord high in office; but without any idea of making it public. However, as I conceive it breathes throughout a spirit of orthodoxy, loyalty, and Christian unity, which ought by no means to remain concealed, he has been prevailed upon to give it up for publication, upon the condition of your affording it an early place in the Christian Remembrancer.

Z.

*Spalding, Nov. 27, 1820.*

Most noble and ever-honoured Lord,

If the humble curate of an obscure country village may presume to break in upon your Lordship's important avocations, I would respectfully hope that passing occurrences will be admitted as an excuse for my temerity.

In times when the heralds of disaffection, and emissaries of republicanism, with revolutionary principles, are traversing the country in all directions, "with good words and fair speeches, deceiving the hearts of the simple;" when runagates and vagabonds are feeling the national pulse, and agitating the

public mind with impunity; when, under the specious pretext of religion, the peace of society is disturbed, mobs are collected, and great numbers of the lowest rabble concentrated by imposing novelties, upon the approach of evening; when the vitals of our excellent constitution are mangled through the sides of our Established Church; when schism, sedition, and blasphemy combine to raise their brazen crest, stalking through the kingdom, and unfurling their factious banners in every corner of the island; when the Church is openly assailed by an organized banditti of strolling Methodists\*, vociferating Ranters, and all that impious train of *et cæteras*, who, without either the substance or form of Christianity, nestle under the wings of toleration, and hurl defiance at all constituted authorities; when turbulence and uproar, are substituted for pure and undefiled religion; when illiterate, contemptible, but no less formidable, demagogues, lay their unhallowed fangs upon the word of God, selecting insulated passages and garbled extracts, which are tortured into meanings precisely suitable to their own pernicious purposes; when an audacious itinerant buffoon is exhibited before the gaping multitude as the holy Jesus†; when the people are loudly called upon to follow a set of ignorant miscreants, and have religion “without money, and without price;” when the regular Clergy are openly designated as “blind guides, dumb dogs,” and

\* The ring-leader of the mob that is here referred to, was a person of good property in an adjoining parish; and he is considered as head of the Methodists in this neighbourhood.

† During the speechification, the leader kept walking round the crowd, and working himself into different parts of it; sometimes vilifying the regular clergy, at others, (pointing to a strolling tatterdemalion who was mounted on a stool, and haranguing the multitude,) bawling out, *See, that is Jesus! Hark, that is Jesus who now speaks!*

“blind leaders of the blind;” it is impossible for stupidity itself to misunderstand their meaning; and it is equally impossible for honest men to remain unconcerned spectators of such abominable proceedings. Surely then, my Lord, it becomes high time to look about us, and see if we cannot, by consentaneous exertion, suppress an order of things more dreadful than Popery, with all its imputed horrors.

I may be wrong, my Lord; but, from a very long experimental consideration of the case, it comes not within the compass of my abilities to separate the kindred ideas of schism and sedition, having evermore found them so intimately twisted and interwoven together; and, indeed, common reason convinces me, that whoever is an enemy to *one part* of the government, never can be friendly to the *whole*.

Being so circumstanced, I conceive, it behoves every true friend of the State, with every true son of the Church, to unite as one man, and form a phalanx, impenetrable as a rock of adamant, around our sacred religion and venerable constitution.

I am fearful, my Lord, of trespassing too much upon your valuable time; I am fearful of soliciting more than may be proper for your Lordship to grant; but the solemnity of my ordination vow, the dispensation which is laid upon me, and, above all, the awful responsibility which attaches to my situation, make me anxious to be correctly informed, from high authority, whether some effectual method cannot be adopted of preventing entire strangers from coming into this parish, as the dusk of evening approaches, being designedly met by people from neighbouring parishes, parading our streets with turbulence and uproar, and when a sufficient rabble is collected, coming and placing themselves near my door, loading me, as an established minister, with opprobrious epithets, putting them-

selves in threatening attitudes towards me, uttering direct blasphemies, proclaiming themselves to be the reformers of Christian faith and Church discipline; and all this, under the clamorous pretext of being licensed hawkers and pedlars of divinity! By this means contriving to hold political meetings, *sub dio*, under the mask of religion! and extracting money from poor men's pockets by the sale of insignificant pamphlets!

My Lord, the decided opinion which I form of such proceedings may be, perhaps, erroneous; but if this be Christianity, it is impossible for any man to be a reprobate, or an infidel. If this be not actually "despising the government," I am yet, though an old man, to learn in what the crime consists. If this be not inflaming the public mind, and inciting insurrection, I think it impossible for men to be traitors. And if this be not "speaking evil of dignities," I believe it impossible for sedition to have a beginning.

My Lord, the conscientious discharge of my clerical duties here, for nearly nineteen years, under many bitter persecutions and personal insults, has hitherto, by God's blessing, prevented these noisy self-sanctified political marauders from getting any firm footing in the parish by what they call regular means, therefore they have lately had recourse to such surreptitious expedients for the purpose of trying their strength, increasing their numbers, publicly organizing their system here, and adding this annoyance to all the other wickedness existing in this place.

After again soliciting, as far as it may be proper for me to solicit, an answer; I subscribe myself, most noble and ever-honoured Lord, with respectful humility, your Lordship's most obedient and most humble servant,

---

*Stipendiary Curate of ----,  
near Spalding, Lincolnshire.*

## FUNERAL CLOTH AT MARGATE.

*To the Editor of the Remembrancer.*

Sir,

I FIND erroneous opinions prevalent in so many parts of the country, upon the right to the funeral cloth suspended in churches, that I am persuaded you will prevent much litigation, by publishing the particulars of the Margate case; which I took pains to collect during a recent sojourn in the Isle of Thanet. On the death of the Princess Charlotte, the churchwardens of Margate directed a mercer to put up mourning in the church. When it had been there three months, the vicar caused it to be removed; and having given to the clerk and sexton the portions which they had been accustomed to receive, appropriated the remainder to his own use. Six months afterwards, a demand was made on the vicar for the value of the cloth. Whether he returned any answer I know not; if he did, it was not satisfactory; for the churchwardens brought an action, and recovered under the following direction of the judge. "The freehold of the church is in the incumbent, and any mourning placed in it *without* his knowledge would be his of right. If his consent is asked, he may make his own terms, because he may refuse altogether. But in this case, it appears he did know that the mourning was to be placed in the church; and, relying upon general custom, made no claim. Therefore, as he stated no terms, he must give up the cloth."

Before the action was tried, the late Queen died. The churchwardens were requested by the parishioners to put the church in mourning, but refused. The vicar caused it to be done at his own expence.

The preceding narrative indicates an unpleasant misunderstanding between the vicar and churchwardens; and those persons who are acquainted only with the newspaper report of the trial, are surprised

when I mention the conclusion of the business, so honourable to all the parties.

When the trial had taken place, the churchwardens, by desire of the parishioners, presented to the vicar the full amount of all his law charges, with an assurance, that the question had been tried without any feeling of disrespect towards him.

On the death of the late king, the same churchwardens put the church in mourning, and left the cloth at the sole disposal of the vicar.

VOYAGEUR.

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*Letters from Archbishop King and the Earl of Strafford.*

*Dublin, Sep. 12, 1717.*

May it please your Grace,

I HAVE sent your Grace a large packet in answer to your Grace's two letters about the Convocation: I have nothing to add, but that I have likewise sent a piece of secret history with it, to be kept to yourself. It is a letter writ by the Earl of Strafford, then Lord Lieutenant of Ireland, to Archbishop Laud, by which your Grace will understand a great deal of the humour of those times, of the temper of the Earl of Strafford, and how the Convocation was managed.

WILL. DUBLIN.

*The Lord Deputy's Letter to Archbishop Laud, referred to in the foregoing.*

*Dublin Castle, Dec. 16, 1634.*

May it please your Grace,

This dispatch hath stuck long in my fingers, yet I am before I part with it now further emboldened to add to your Grace's trouble, in certifying how all hath gone with us in Convocation. My pardon for taking so much of your leisure from you, will I trust be obtained through an assurance you shall not again hear from me until after the holydays.

In a former letter of mine, I mentioned a way propounded to my Lord Primate how to bring upon this Clergy the Articles of the Church of England and silence those of Ireland, as it were *aliud agens*, which he was confident would pass among them.

In my last, I mentioned to you how his Grace grew fearful he should not be able to effect it, which awakened me that had hitherto rested secure upon that judgment of his, and had indeed leaned on that belief so long, as had I not bestirred myself, though I say it, like a man, I had been fatally surprised, to my extreme grief for as many days as I have to live.

The Popish party growing extreme perverse in the Commons' House, and the Parliament thereby in great danger to have been lost in a storm, had so taken up my thoughts and endeavours, that for five or six days, it was not almost possible for me to take an account how business went among them of the Clergy. Besides, I reposed secure upon the Primate, who all this while said not a word to me of the matter. At length, I got a little time, and that most happily, to inform myself of the state of those affairs; and found that the Lower House of Convocation had appointed a select Committee to consider the Canons of the Church of England; that they did proceed in the examination without conferring at all with their Bishops; that they had gone through the book of Canons, and noted such as they allowed with an A, and on the others they had entered a D, which stood for *deliberandum*: that into the fifth Article they had brought the Articles of Ireland to be allowed, and received under pain of excommunication, and that they had drawn up their Canons.

I instantly sent for Dean Andrews, that reverend clerk who sat forsooth in the chair of the Committee, requiring him to bring along the fore-

said book of Canons as noted in the margent, together with the draught he was to present that afternoon to the House. This he obeyed, and herewith I send your Grace both the one and the other.

But when I came to open the book, and run over their *deliberandums* in the margent, I confess I was not so much moved since I came into Ireland. I told him, certainly not a Dean of Limerick, but an Ananias had sat in the chair of that Committee; however, sure I was, Ananias had been there in spirit, if not in body, with all the fraternities and conventicles of Amsterdam, that I was ashamed and scandalized with it above measure. I therefore said that he should leave the book and draught with me, and that I did command him upon his allegiance, he should report nothing to the House from the Committee, till he heard again from me. Being thus nettled, I gave present direction for a meeting, and warned the Primate, the Bishops of Meath, Raphoe, and Derry, together with Dean Lesly the Prolocutor, and all those who had been of the Committee, (the names I send you herewith also) to be with me the next morning. Then I publicly told them how unlike clergymen who owed obedience to their superiors, they had proceeded in their Committee; how unheard a part it was, for a few petty clerks to presume to make articles of faith without the privy or consent of State, or of their Bishops; what spirit of Brownism and contradiction I observed in their *deliberanda*, as if indeed they proposed at once to take away all government and order out of the Church, and leave every man to choose his own high place where liketh him best. But these heady and arrogant courses, they must know I was not to endure; nor if they were disposed to be frantick in this dead and cold season of the year, would I suffer them to be mad either in Convocation or in their pulpits.

First, then, I required Dean Andrews, as formerly, that he should report nothing from the Committee to the House.

Secondly, I enjoined Dean Lesly, their Prolocutor, that in case any of that Committee should propound any question herein, yet that he should not put it, but break up the sitting for that time, and acquaint me withal.

Thirdly, that he should put no question at all touching the receiving or not of the Articles of the Church of Ireland.

Fourthly, that he should put the question for receiving the Articles of England, wherein he was by name and writing to take their votes, barely content or not content, without admitting any other discourse at all; for I would not endure that the Articles of the Church of England should be disputed.

And finally, because there should be no question in the Canon that was thus to be voted, I did desire my Lord Primate would be pleased to frame it, and after I had perused it, I would send the Prolocutor a draught of the Canon, to be inclosed in a letter of my own.

This meeting thus broke off: there were some hot spirits, sons of thunder, among them, who moved that they should petition me for a free synod: but in fine, they could not agree among themselves who should put the bell about the cat's neck, and so this likewise vanished.

It is very true, that for all the Primate's silence, it was not possible but he knew how near they were to have brought in those Articles of Ireland: to the infinite disturbance and scandal of the Church, as I conceive; and certainly could have been content I had been surprised. But he is so learned a Prelate, and so good a man, as I do beseech your Grace, it may never be imputed to him. Howbeit, I will always write your Lordship the truth, whomsoever it concerns. The Primate accordingly framed a Canon, a copy whereof you have here, which

I not so well approving, drew up one myself, more after the words of the Canon in England, which I held best for me to keep as close to as I could, and then sent it to my Lord. His Grace came instantly to me, and told me, he feared the Canon would never pass in such form as I had made it, but he was hopeful as he had drawn it, it might; he besought me therefore to think a little better of it.

But I confess having taken a little jealousy that his proceedings were not open and free to those ends which I had my eyes upon, it was too late now either to persuade or affright me. I told his Lordship, I was resolved to put it to them in those very words; and was most confident there were not six in the House that would refuse me: telling him, by the sequel, we should see whether his Lordship or myself better understood their minds in this point; and by that I would be content to be judged. Only for order sake, I desired his Lordship would vote this Canon first in the Upper House of Convocation, and so voted, then to pass the question beneath also.

Without any delay then I writ a letter to Dean Lesly, the copy whereof I likewise send you, with the Canon enclosed, which accordingly that afternoon was unanimously voted; first by the Bishops, then by the rest of the Clergy, excepting one man (you shall find his name among the Committers) who singly did deliberate upon the receiving the Articles of England.

This being the true state of the whole, I am not ignorant that my striving herein will be strangely reported and censured on that side. Your Prynnes, Penns, and Bens, with the rest of that generation of odd names and nature, the Lord knows.

Sure I am, that I have gone herein with an upright heart, to prevent a breach seeming at least, between the Churches of England and Ire-

land. Yet in regard I have been out of my own sphere, I beseech your Lordship to take me so far into your care, as that you procure me a letter from his Majesty, either of allowance for what I have done, or for my absolution, if I have gone too far, and this letter the rather, for that my intentions were sound and upright; and that if it stand with your mind the Articles of Ireland be by a canon enjoined here to be received, I will undertake they shall be more thankful to you for them upon their next, than they would have been this meeting of Convocation.

If your Lordship think Dean Andrews hath been to blame, and that you would chastise him for it, make him Bishop of Farns and Laughlin, doctor it without any other commendations than as the last Bishop; and then I assure he shall leave better behind him than can be recompensed out of that bishoprick, which is one of the meanest of the whole kingdom. You will find by these duplicates of my letter to the secretary, that we have gallantly overcome all difficulties on the temporal side likewise, and ended the session with huge advantage to the crown: those two statutes of Wills and Uses being of greater consequence than can easily be discerned at first. For besides that they will increase the revenue of the court of Wards exceedingly, they do interest the crown in the education of all the great houses in the kingdom; which in reason of state is a mighty great consideration, the condition of this kingdom well weighed. For formerly, by reason of their feoffees in trust, their persons almost never came into the Ward; and so still bred from father to son, in a contrary religion; which now as they fall in Ward, may be stopped and prevented, if there be that care used that were requisite. Besides, these laws will free purchasers from fraud and collusion, wherewith the natives commonly overreach them, and so tacitly in-

vite the English to mingle more amongst them, and consequently plant civility and religion, and secure the kingdom more and more. So as now I may say the king is as absolute here, as any prince in the whole world can be; and may be still if it be not spoiled on that side. For as long as his majesty shall have here a deputy of faith and understanding, and that he be preserved in credit, and independent on any but the king himself, let it be laid as a ground it is the deputy's fault, if the king be denied any reasonable desire. Amongst the laws we now transmit, your grace shall find those of the Church. I enclose you the title of them. Let them but be back again by the beginning of next term, and you shall see we will pass them every one.

Good, my Lord, consider my last proposition for keeping this Parliament on foot by way of prorogation. Weigh my reasons, which I confess I take to be very sound; and if you be of the same opinion, I shall desire your grace to mind the king, how much it imports his service. And indeed so it doth, or else I am mightily mistaken.

I have no more wherewith to detain your Lordship; so craving pardon for these tedious dispatches, which I fear will be as well wearisome to you in reading, as they have been exceeding much to me in writing, I remain your grace's most humbly to be commanded,

WENTWORTH.

*Lord Deputy's Letter to the Prolocutor of the Lower House of Convocation.*

Mr. Prolocutor,

I SEND you enclosed the form of a canon to be passed by the votes of the lower house of Convocation, which I require you to put to the question for their consents, without admitting any debate or other discussion. For I hold it not fit, nor will suffer it, that the articles of the Church of England be disputed.

Therefore I expect from you to take only the voices consenting or dissenting, and to give me a particular account how each man gives his vote. The time admits no delay; so I further require you to perform the contents of this letter forthwith, and so I rest your good friend,

WENTWORTH.

Dublin Castle, 10th Dec. 1631.

*The Form inclosed in the Letter to the Prolocutor.*

FOR the manifestation of our agreement with the Church of England in the confession of the same Christian faith and the doctrine of the Sacraments, we do approve, and receive the book of Articles of Religion, agreed upon by the Archbishops and Bishops and the whole Clergy in Convocation, holden at London, in the year of our Lord God 1562, for the avoiding of diversities of opinion, and for the establishing of consent touching religion; so that if hereafter any person whatsoever shall presume to affirm, that any of the Thirty-nine Articles then agreed upon are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, *ipso facto*, and not restored but only by the Archbishop, after repentance, and public revocation of such his wicked errors.

*The Christian Observer versus The Christian Remembrancer.*

OUR remarks upon certain criticisms that had appeared in the *Christian Observer*, were concluded by a pledge to apologise for any uncourteous terms that we might have used, "if the *Observer* would shew, either publicly or privately, that he had not misquoted Collier, garbled Hooker, misrepresented Barrow, and falsely accused Mr. Todd of declaring that he preferred the *Ne-*

*cessary Erudition* to the Homilies," *Christian Remembrancer*, No. 25, p. 7. Some of our readers will be surprised to hear that the work in question has bestowed upon us four pages of its last number, and twelve pages of an appendix, which was published on the same day as the last number, and has not adverted in the slightest manner either to our charges, or our pledge. Others with equal justice will feel equal astonishment at our condescending, under these circumstances, to take any notice of our adversary. But as the writer seems disposed to bear us down by bold assertions, and even ventures to enquire whether we are satisfied with his exploits, it will be uncivil to deny him the privilege of an answer.

The first remarkable passage in the Appendix is the following.—"The Confession of Augsburg and its derivatives, 'the pride and glory of the Reformation,' *little favour*, as Dr. Laurence has in a *great measure* proved, the actual Calvinistic hypothesis; though their authors by the way, Luther and Melancthon, but especially the former, were in their own sentiments doctrinally Calvinists." The admission contained in this passage is important, for it proves that our opponent has lowered his tone; the terms which he uses are indistinct, but this may be excused as he is confessing an error; and the broad assertion with which he concludes is *completely and unanswerably* disproved by Dr. Laurence, in the eminent volume our critic has at last deigned to peruse. The assertion however having been made, on the average not less than twice a month, for the two last years, it is so firmly believed by the assertor that no evidence will induce him to retract it.

We come next to Cranmer's MS. notes on the *Necessary Erudition*, which had been referred to in the Review of Mr. Todd; but on which it did not occur to us to make any remarks.

They appeared, as they stood in the *Observer*, to have very little to do with the question at issue, and we happened to be too indolent 'to trace them to their source.' This inexcusable reliance upon the *Observer's* honesty has given him an advantage which he cannot afford to lose, and he consequently proceeds to *misrepresent Cranmer's notes quite as grossly as he had misrepresented Collier or Mr. Todd*. Strype tells the tale in a very few words, stating that "a correction was made throughout the book, and the corrected copy sent to Cranmer to peruse, which he did and added his own annotations upon various passages in it at good length." The *Observer* cites these words, and adds, but without quoting any authority for the assertion, that "these annotations were never adopted by the royal and right gracious reviewer:" and then exclaims, with these annotations looking them in the face, "how can Mr. Todd's defenders assure us that the *Erudition* was Cranmer's own book!" Let the reader read the following paragraph, and then give the praise and recompence of an honest impudence to him who most deserves it.

By far the greater part of Cranmer's notes refer to some manuscript additions that had been made to the book, since *he* had last seen it. He says again, "It is better as it is printed." "These words may stand, but they were better as they were before." "This particle (an &c.) I confess I never well understood, neither as it was by us made, nor as it is now." These passages are quoted from the *Fathers of the English Church*, p. 86, 87; and the Editors of that work make the following remark. "It may be proper to observe, that the passages from the King's Book, referred to in Cranmer's Annotations are somewhat different in words from any printed edition of the work that the Editors have yet seen; but it is not



difficult to trace the expressions contained in the MS. to their parallel passages in the edition of 1543," p. 76. The simple fact therefore is this: Cranmer wrote some remarks not upon the book, but upon certain proposed additions to the book; and his disapprobation of these additions produced such an effect that they are not to be found in any printed copy of the book. So much for the gratuitous and unfounded assertion, that his Annotations were never adopted by his royal master! We have not compared them all with our printed copies; but if the *Christian Observer* will take the trouble of going through the task, he will probably find, unless the Editors just quoted are mistaken, that every objection was admitted and acted upon; and that the work was published, as Cranmer had left it, and without a single interpolation or omission of which he disapproved.

With respect to the publications and suppressions of the English Bible under Henry VIII., the *Christian Observer* quotes some passages from Strype, which if neither garbled nor falsified, are of considerable importance. But we cannot see that they affect our previous statements and arguments; and we will proceed to compare them with the historian from whom they profess to be extracted, and to shew their real bearing upon the point in discussion, as soon as the critic has replied to our graver accusations. The whole question respecting the authors, and the authority of the *Erudition*, is a fair subject of controversy: our charge against the *Observer* is, that he has handled it most unfairly. On the former the most candid and upright men may differ and may err; the latter is a lasting disgrace either to him or to us.

But the most extraordinary portion of the Appendix yet remains: at the distance of twelve months, from the time when he first undertook the task, the critic absolutely

ventures to **CONFRONT** the *Erudition* with the *Homilies*; and he introduces the parallel passages with the following unfounded declaration. "Our Examiner asserts the similarity, nay, the identity of the following passages," page 662.—Now *our* Examiner had made the same ridiculous blunder respecting Mr. Todd, and we exposed it in the following words: "They (some questions that had been put by the *Observer*) assume a fact which is not proved, and must be laughed at whenever it is mentioned, viz. that Mr. Todd maintains the identity of Henry's formularies, which teach seven sacraments, transubstantiation, the celibacy of the Clergy, and communion under one kind, with the formularies of Edward, which reject them all. The word identity is never used by Mr. Todd," &c. *Christian Remembrancer*, page 654. When will the *Christian Observer* confine himself to facts? Not in confronting the *Erudition* and the *Homilies*, for the job requires caution, dexterity, and coolness. He begins therefore by saying, that whoever reads his parallel passages, will either admit that he is in the right and we are in the wrong, or can have no *understanding* in common with the *Christian Observer*. The expression is most felicitous: and were we gifted with the imagination and wit of our adversary, who first puts his own words into our mouths, and then is as facetious upon them as if he had invented them purely from the love of fun, we should declare that there appears to us to be something very uncommon either in his understanding or in his honesty. But before the curtain draws up, one other squib must be let off, and the *Christian Observer* very sagaciously assures his readers, that his critical acumen has enabled him to discover that we, his adversaries, are conscious that we are in error, and wish to be out of it. He shall help us. In the first half page of confronting there is

nothing remarkable. In the second the following instance of plain dealing occurs. The parallel passages in the Erudition and the Homily on Faith are inconveniently similar. The critic deems it expedient to *conceal this fact* and *transposes* the clauses which he extracts from the Homilies, so as to produce the appearance of a difference where there is *almost an identity*. The *unimportant* word in brackets is also introduced into the following sentence, lest its meaning should not be perceived, "The foresaid faith is [*necessarily*] idle, unfruitful, and dead." This is begging the very question in dispute. The fourth page of the confronting contains the following remark upon the parallel passages respecting justification. "Though the above admirable and scriptural definition of Justification, [that in the Homilies] at once puts to shame the crude, ill-digested dogmas in the other column, [that in the Erudition] and though the differences are many, both *verbal* and *real*, yet we consider it the most favourable parallel we could have given; and we are far from the uncharitableness of stigmatizing all persons as Papists, or even all Papists as heretics, who might use a language somewhat approximating to the other side. 'Both might with ingenuity be construed to mean something like the same thing.'"  
*Christian Observer*, p. 865 !!! Was there ever so liberal and candid a controversialist? First, if we have common understanding we cannot pretend that the statements are similar; secondly, both by ingenuity may be construed to mean the same thing! First, Mr. Todd and his advocates are Papists, denying the very foundations of the Reformation, viz. Justification by Faith; the Erudition is *Catholic* and *Popish*, and unnecessary, and a hundred other things that it ought not to be, and then after the lapse of twelve months, *when he comes to confront*, he transposes one paragraph; and

REMEMBRANCER, No. 27.

puts an absurd interpretation on another, and of the third he charitably admits (though it is the most important of the whole) that it *approximates* to the other side! He asks at the conclusion, whether we have had enough of his confrontings. We answer, No; let him complete his undertaking, and confess at the end, what his readers will have seen from the beginning, that the doctrines which he compares are substantially the same. Having set out with accusing us of feeling that we are in error, and wishing to be out of it; and having found in the course of his comparisons that the charge recoils upon himself, let him abstain from further cavilling, and apologize for his misconduct.

He has apologised to Mr. Todd in a manner highly to his credit; and that proportion of our readers who are not familiar with the *Observer*, will please to understand, that he always meant to treat Mr. Todd with great respect. The charges of bringing in semi-popery on the shoulders of the Reformers, of conspiring with the Archbishop of Canterbury to take down the doctrine of Penance from the shelves of the Lambeth Library, of which Mr. Todd was then keeper, and to introduce the same (not the shelves but the doctrine) into the Church, together with the more serious accusation of advocating a system of mis-called Protestantism, with the intention of opposing the cause of genuine good works and scriptural holiness, were never intended for Mr. Todd; but whom they were intended for, or to whom they will apply, it will puzzle the ingenuity of Mr. Todd himself to discover. One word more concerning this respected gentleman. The critics hint that he is his own defender. We affirm on the contrary, that he has no connection whatsoever with what we have published on this subject. Our object was not to vindicate him but his doctrine; in the course of our enquiries, we perceived the singular

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ill-treatment which he had experienced, and we submitted our discovery to the reader and to the public. It is curious as a *specimen* of what the Church has to expect from the knowledge and impartiality of the Christian Observer; and we are convinced that Mr. Todd has not been peculiarly ill-used, but that Dr. Laurence, and Dr. Copleston, Dean Kenny, and Dr. Burrow, and almost every other writer of whom the majority of the Clergy would approve, has been reviewed upon the same principles, if not by the same pen.

And these worthies who are writhing under charges which they dare not notice because they cannot answer them, bring us to the bar upon the evidence of a letter that has been two years in their desk, and which accuses us of *party spirit*. The letter is sensible, and gentleman-like; and we heartily wish that the writer was a more frequent, and a more favoured correspondent. If these pages meet his eye ought they not to convince him that there was no injustice in the omission of which he complains; and that we were right in asserting, that there was no periodical magazine which the Church could acknowledge as its friend, although the Christian Observer was already in existence?

### THEOLOGICAL SEMINARY AT NEW YORK.

AT the late Convention of the Protestant Episcopal Church of the State of New York, a plan for a Diocesan Theological School was formed, and recommended by the Convention to the support and patronage of the Episcopalians of that State.

The Bishop of New York, Dr. Hobart, brought the important subject under the notice of the Convention, and in the course of his address suggested a system of Theological Education, which appears to be, at the

same time, in no small degree, original, and promising the highest utility.

His plan comprised two separate establishments, the one for a *retired*, the other for a *public* education for the ministry. By a *retired* education the Bishop explained himself to mean that in which candidates for orders, pursuing their studies in an institution in the country, may be supposed to be most favourably situated for the purposes of diligent application, and for the cultivation of those pious dispositions and serious habits which are essential characteristics of the ministry. On the other hand, it was not, he said to be denied that there are eminent advantages in a theological education in a city. The powers of the mind are expanded, strengthened, and polished by that extensive social intercourse which a city alone affords: the student too is advanced in his theological attainments, and obtains useful information as to every part of ministerial duty, and particularly as to the performance of the offices of the desk and the pulpit, by constant association with a greater number of clergy than could be accessible to him in a retired situation. Daily mixing with society in the hours of relaxation from study, he will possess superior advantages for gaining that knowledge of mankind without which, whatever may be his talents or attainments, his ministerial usefulness will be seriously obstructed. He, therefore, gave it as his opinion that the most perfect system with regard to theological students would be that which admits of their enjoyment of the advantages both of a retired and public education. And, therefore, it may be wise to make theological endowments both in the country and in the city, and to afford to all who may choose, and particularly to those students, the inadequacy of whose resources may compel them to go through a theological course at the least expense in the country, the means, during the last twelve

months of their term of study, of a residence in this city, and of availing themselves of the advantages of a theological establishment.

In pursuance of these views, a plan for an Episcopal Theological Education Society was laid before the Convention, which, after some discussion, was adopted with great unanimity, there being but eight dissenting voices among one hundred and fourteen members. The constitution thus approved seems to unite very happily that general power of supervision in the great body of all who are directly interested in the welfare of the institution, which can best insure a confidence that its funds and reputation will never be directed to ends hostile to the intentions of its benefactors, with the more efficient controul of a smaller body of managers for the ordinary details of business, and combining the whole with a due subordination to the ecclesiastical authorities of the diocese and the church.

The following are the leading and most important articles of the constitution :

Its object shall be the promotion of theological education, by the establishment of professorships, and by furnishing aid to candidates for holy orders.

The Society shall be composed of the Bishop and such of the clergy of the diocese as shall not decline to be members, and of such other persons as shall contribute annually a sum not less than two dollars, or at one time a sum not less than twenty-five dollars.

The officers of the Society are a President, (who shall be the Bishop of the diocese,) and a Board of Trustees, which shall consist of such of the Clergy of the diocese as are members of the society, or at least thirty Vice-Presidents from different parts of the diocese, and not less than one hundred and fifty lay-members of the Society from different parts of the diocese, a Secretary and a Treasurer.

The Board of Trustees shall appoint annually from their own body a Board of Managers, consisting of not less than twenty-one in number. — Shall have power to make bye-laws, rules, and regulations, as well respecting the establishment and government of schools, or seminaries for theological instruction, as touching the disposition of its funds, and the general management of its concerns. Provided, that such bye-laws, rules, and regulations, shall not be repugnant to the constitution of the Church, or to the canons of the general or State conventions.

The Board of Managers to consist of sixty members; to have power, with the concurrence of the President, to appoint professors, teachers, librarians, and other officers, provided they shall have been nominated at a previous meeting of the Board, and to remove professors and other officers, under certain specified regulations.

Any congregation or society, or any individual, or association of individuals, contributing twenty-thousand dollars towards the founding of a professorship in the city of New York, or ten thousand dollars towards founding a professorship in the interior of the diocese, shall be considered as the founder or founders of such professorship, and shall have the right of nomination thereto, subject to the approbation of the President and Board of Managers. Professorships so founded, shall bear the name of the founders, or such name as they may designate.

The same parties contributing two thousand dollars for the founding of a scholarship, shall have the right to nominate, from time to time, the individual who is to have the benefit thereof; and such individual producing the like evidence of his qualifications as is required by the canons of the Church in the case of candidates for holy orders, shall be entitled to gratuitous instruction in any seminary which the Society may establish; and also to receive

annually the interest of the said sum, at the rate of five per centum per annum. But such individual shall be subject to all the rules and regulations of the institution.

The same parties contributing five thousand dollars for the founding of a fellowship, shall have the right, from time to time, to nominate from the students who shall have completed the prescribed course of studies, the individual who is to have the benefit of the same as a fellow of the institution. The fellows, whilst unmarried, and pursuing in the institution the course of theological studies prescribed by its regulations, shall have access to the library, and admission to all the lectures, and to be entitled to receive annually, for a term not exceeding four years, the interest of the said sum of five thousand dollars, at the rate above mentioned. It shall be the duty of the fellows to perform such literary and theological exercises as shall be assigned to them; and if any fellow shall pursue any profession or employment otherwise than in the service, or by permission of the institution, or shall fail at any time to comply with the rules and regulations thereof, he shall forfeit his right to the benefit of the fellowship.

Money contributed by will to any of the above purposes to be under the same regulations.

We have given this statement a place in our pages because we hail the institution as an auspicious omen in these days of rampant latitudinarianism, that the episcopalians of one at least of the United States have not fallen victims to the contagion. We cannot forget that the American church is the first born of our own church's offspring. The same rude hand which tore her from our bosom, stripped her also of all the means which we had munificently provided for her support: and when she lifted up her head again, after the democratic phrenzy had subsided, she found herself destitute of every thing but that genuine spirit of primitive Christianity which we had

been so long fostering in her bosom and which she had religiously cherished there throughout the trying period of her merciless persecution. With this as her only endowment, she has been struggling for upwards of thirty years to perform the functions of a Christian Church in the face of all those difficulties and discouragements which religious licentiousness is well known to generate wherever it obtains the dominion: and our readers in our former numbers have been put in possession of the progress which she has made. Highly creditable to her as this progress is, it has been materially checked by the mortifying necessity of sending even those of her sons who were destined for the ministry, to be educated in seminaries where her own faith and worship were exploded, and where only those conceits and imaginations which had wrought her downfall, and which have since leagued themselves against all definite formularies of faith, prevailed. This new display of Christian energy therefore is one of very momentous import, and we should condemn ourselves as deficient in those feelings which our Creed binds us to cultivate in the article of "the Communion of Saints," if we did not take a very lively interest in the measure, and at least commend it to the good wishes of our readers for its success. In times of greater prosperity and fewer domestic claims upon us, we should do more than this; for whilst such vast sums are exported from our country for the making *schism Catholic*, it would, we confess, be gratifying to us to send out some small symbol of persevering attachment to the *Catholic Church*; and whilst society upon society are lavishing tens of thousands in propagating the UNITY OF COMPROMISE, AND INDIFFERENCE, we should have enjoyed beyond expression the obsolete singularity of having drawn together a few hundreds as our offering towards the maintenance of the UNITY OF FAITH.

*The Society for the Protection of Religious Liberty.*

Mr. Editor,

THE letter of a correspondent in your valuable Miscellany for December last, which so clearly states the whole case of the parish officers of Stretton upon Dunsmore, and of the prosecution to which they were subjected by the excitement and support of the PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY has a very strong claim to public attention. In this particular instance the Society have met with a set of men who were not to be intimidated into either submission or compromise, and thus their proceedings have been exposed in open court, and are made matter of public record. They have met also with those who are a consolatory exception to the too prevalent indifference towards the strides now making by religious faction to establish itself in power; and thus has vigilance and research been employed in collecting all documents explanatory of the transaction, and we are put in possession of a well authenticated narrative, confronting the truth with sectarian misrepresentations, and disclosing all the Society's manœuvres from the commencement of the attempt to disturb the parochial unity to its defeat.

I have been led by your correspondent's long-called for exposure, to bestow some pains on an enquiry into the origin, designs, and proceedings of this speciously designated Society. Your correspondent's references to the PHILANTHROPIC GAZETTE, directed me to one source of information; and where that failed me, the well-known materials of the EVANGELICAL MAGAZINE pointed out that journal as a promising substitute, and though not so copious in its details, it has been, except in one or two instances, my only auxiliary;

and I have further limited myself to the reports of what has passed at the Society's anniversaries, that whatever should be the issue of the investigation, it might, at all events, carry upon the very face of it unquestionable evidence of its authenticity, being the Society's own representation of itself.

The Dissenting Congregations in and about London, have for a long series of years, been in the habit of appointing annually, "Deputies to protect their Civil Rights," whose proceedings, in discharge of the trust confided to them, were so far from awakening jealousy that they scarcely excited public attention; it being indisputably the wish of the great body of Churchmen, that the civil rights of Dissenters should be respected equally with their own; and that they should have the fullest scope allowed them, for providing, in the way most satisfactory to themselves, for the security of those rights, and for facilitating the means of redress whenever real grievances occurred.

To a period as recent as the year 1811, this Corps of Observation acting in behalf of the three denominations of Presbyterians, Independents, and Baptists, was the only attempt at making a *common cause* of Sectarism, and maintaining its interest in the gross, by an association of persons at variance amongst themselves in their respective systems of religious opinion.

In that year, a Bill was introduced by Lord Sidmouth into the House of Lords, with the concurrence of the most respectable Dissenters, for the purpose of laying under restraint some encroachments of recent introduction, which were debasing conscientious dissent into religious licentiousness, and in many other respects abusing the Toleration.

For the more effectually opposing this legislative measure a special committee of dissenting deputies was appointed, and their success being complete, one of the banners set up

in token of their ascendant influence was the PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. *Evang. Mag.* July, 1811, p. 279.

The circular on this occasion flows, as might be expected, in a high strain of exultation. It represents "the Dissenters as *vast* in numbers," but "more important to the State for their *morals and usefulness*," still "easily to be broken" because "scattered as single twigs," and yet as "the only public body who neglect by union to increase their strength." It congratulates the whole fraternity on the auspicious circumstances, that "the propelling force of apprehended danger" from Lord Sidmouth's Bill, had "beaten down the barriers of prejudice by which Dissenters were separated," whilst the "attractive force of *sacred* principles had amalgamated them into a mass, which they trust will never be broken. This temporary union having" (as they proceed to state,) "produced a desire, unanimously expressed, that such advantages should permanently continue," and that "their perpetuity" should be promoted "by the immediate institution of the new Society." The structure of the Society is then briefly set forth, that it "is not to be a party or local combination, but A NATIONAL UNION of all Congregations of every denomination assembling under the Acts of Toleration," the effect of which is to be, that these Congregations, each of which is represented as "an *atom*" in its separate state, are by this "general harmonious, systematic combination" to be rendered, "through the *Divine blessing*, a rock which tempests of persecution will ineffectually assail;" and as a grand finale of the scheme, "an injurious attempt," (Lord Sidmouth's Bill,) is thus to be made productive of "permanent benefit," and to become "an additional demonstration that the *Great Ruler* of events

can out of evil extract unexpected good, and can cause even the wrath of man to turn to his praise."—*Evangelical Magazine*, July, 1811, p. 281—3.

It is a coincidence not to be suffered to escape observation, that whilst "*tempests of persecution*" are anticipated in the above address, as lurking over Dissenters, and are at once employed as a pretext for the projected confederacy, and as a provocative to horrify the country congregations into it; another address simultaneously issued from the former protectors of their rights, congratulates them on "those unequivocal declarations against every species and degree of persecution, against every intolerant principle, which in the course of the discussion in question (viz. on Lord Sidmouth's Bill,) had been drawn from persons of the highest rank, the brightest talents, and the most efficient public stations in the country;" and, from symptoms so favourable, it goes on to augur not merely the same liberal administration of the present laws relating to them, which it testifies that they had so generally and so long experienced; but "the speedy approach of that fortunate period when the Legislature shall expunge from the statute book," which it declares them to "disgrace," all penalties, restrictions, and disabilities on account of religion." *Evangelical Magazine*, July, 1811, p. 278.

Ushered in by these opposite, but equally serviceable views of the state of public feeling with reference to dissent, the Society was established. Six hundred congregations, of all denominations, immediately united themselves with it; and within three months congregational collections, amounting to near 4000*l.*, were remitted, as the basis of a fund, for its support, besides individual contributions, of which (as it is stated) there is, from want of room, no specification.—*Evangelical Magazine*, Sept. 1811, p. 364.

To render its organization complete, the double responsibility of two Secretaries, Messrs. Pellat and Wilks, both of them Solicitors, was engaged; and that the nation at large might know *as little*, and the members of the confederacy *as much* as possible of its proceedings, the *unwritten* law of "custom" provided that it should "not print and *publish* a report, nor *advertize* its meetings," (*Philanth. Gazette*, May 26, 1819,) "whilst its more palpable statutes gave security, that reports should be transmitted to every congregation con-

tributing to the Society," so accurate in the intelligence communicated, as completely to dispel the ignorance which Dissenters have so frequently deplored. *Evangelical Magazine*, July, 1811, p. 281, 282.

Such, Mr. Editor, is the sketch of the origin and constitution of the SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, which the documents referred to, have enabled me to prepare for the information of your readers; its proceedings shall be the next subject of investigation.

Your obedient servant,

SCRUTATOR.

## REVIEW OF NEW PUBLICATIONS.

*The Claims of the Established Church to exclusive Attachment and Support, and the Dangers which menace her from Schism and Indifference, considered: in Eight Sermons, preached before the University of Oxford, in the Year 1820, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Godfrey Faussett, M. A. late Fellow of Magdalen College. Oxford. 1820.*

THE general scope of these Discourses is so plainly expressed in the title prefixed to them, that the outline which we deem it our office to give of the important argument which they contain, can hardly require to be prefaced or explained. We will only premise therefore, that all enemies of the Church, who do not regard her doctrines as unscriptural, will, if we mistake not, find in this volume of Bampton Lectures, the reasons of its discipline so justly explained, and the importance of preserving that discipline so ably asserted, that if they be but men of tolerable fairness, they will hardly be able to avoid a feeling of regret that they are at enmity with a Church

which can sustain its cause by a line of argument so powerful and so direct. Still more certainly may all its irresolute members find in these pages ample reason given to them for becoming its resolved and ardent friends, and if its friends, the friends of order and soberness, and of the authority which prescribes and regulates its movements.

According to the plan which the able author has laid down, the first Sermon is a sort of introduction to the rest. Not entering into any regular argument on the nature of schism, or the character of that Church from which all deflection must of course be schismatical; this first sermon is chiefly occupied in preparing the reader to form a just estimate, in the present momentous times, of the great importance of the question at issue, and in inculcating the manifest duty of paying the same, and an equally willing obedience to all the positive institutions of God, which we pay to his injunctions in the moral law. It is not, of course, the meaning of the author that justice, mercy, and faith, are not always to be accounted "weightier matters" than any thing which is mere ceremony or discipline, but that a discipline pre-



*scribed by just authority*, (for in all cases all depends upon that), may be no less, and no less properly, a Christian duty, than the belief of the principle on which it is founded may properly be entitled Christian faith: that the practice of the duty may be no less, and no less strictly, incumbent on us than the belief of the principle; even though that duty, to our apprehensions at least, is not possessed of the same *inherent* importance which seems naturally to belong to the principle. This is the very lesson which the history of Naaman, which the author refers to in p. 240, seems to have been specially intended to teach. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Judah? May I not wash in them and be clean?" But why, if God prescribed to Naaman the use of one river rather than another for the purpose of cleansing his leprosy, should we be unwilling to think that he may have affixed his seal to one form rather than another of Church discipline. We say not that the one case proves the other; but what we say is, that the two cases are analogous, and that the analogy is far more than sufficient to do away all imaginable improbability of God's interfering in the discipline of the Church. And the whole history, it may be justly said of the Jews, is one continued argument of the same sort.

The second Sermon presents a summary statement of the nature and criminality of Schism, and observes justly, that in the

"Last pathetic discourse" of our Saviour himself, "with his disciples, the point which he is the most solicitous to enforce, and which he labours to impress on their minds with such affectionate earnestness, is the necessity of a strict observance of the unity of his Church; that his last bequest to them was 'peace'; his parting injunction, that they should 'abide in him' as 'branches' in 'the true vine,' and love one another 'as he had loved them'; his last prayer, not only for his own immediate disciples, 'but for them also which should believe on him through their word, that they all might be one.'" P. 55.

The language of St. Paul, as might naturally be expected, since he had to combat those divisions existing, which in the life time of his blessed Master had not yet kindled into actual being, is eminently decisive against the sin of schism; and our author rightly adds, that

"It is not necessary, in order to constitute 'this sin,' that men should have proceeded to an actual separation from the Communion of a Church. A factious adherence to particular individuals or parties in religious matters, a neglect of subordination, or a violation of established order, are quite sufficient to substantiate the charge in the sense intended by the Apostle." P. 52.

In truth such faction as is here described seems to have been the crime *more* in the eye of the Apostle throughout the whole of the two Epistles to the Corinthians, than any other of those numerous objects which his most comprehensive genius embraced. The rest of this Sermon exposes the evasions by which schismatics try to repel the charge of schism, such as their position that the sin of schism has reference only to separation from the *invisible* Church, and concludes with an application of the argument to the religious divisions of our own country.

The third Sermon argues the necessity of Episcopacy in a legitimately constituted Church, "its divine institution is traced in the writings of the New Testament, and confirmed by the universal practice and unvarying testimony of the early Church."

The fourth proceeds to discuss its permanent obligation, or that question which law forcibly argues,

"Whether an instituted particular method of continuing the priesthood be not necessary to be continued? whether an appointed order of receiving a commission from God be not necessary to be observed, in order to receive a commission from him?" *Law quoted*, p. 171.

Our author then refutes conclusively the objections which are commonly made to the apostolical insti-

tution, or to the existence from the earliest times, of an order of bishops possessed of powers more extensive than those of presbyters, and establishes the certainty of that uninterrupted succession which we claim for our own Episcopal Church. He then argues forcibly and incontrovertibly against the objections which are raised on the other side against the legitimacy of Protestant bishops, because their succession is necessarily derived through a Popish or a corrupted channel.

"The unfounded prejudice which would reject Episcopacy as itself a portion of Papal corruption, can require no confutation after tracing its origin to ages far antecedent to the rise of the Papal power. I would only remark on the grossness of the error which would consider the Church of Rome as even friendly to episcopal authority. By the unprecedented subjection of bishops to the absolute dominion of the Pope: by raising into consequence the various orders of regular clergy in total independence on episcopal jurisdiction; and finally by systematically fomenting the religious divisions of those whom she could no longer retain within her own pale; she has done so much both to depress and to destroy episcopacy, that some have not hesitated to declare, that the true source of Presbyterian innovation was to be found not at *Geneva* but at *Rome*." P. 183, 184.

The conclusion of this discourse displays so well and so fairly the author's merits both as an arguer and as a preacher, that we cannot resist the temptation to transcribe, though we must warn the reader that in omitting the notes which accompany it, consisting chiefly of proofs and citations, we deprive it both of ornament and of strength.

"Of all the principles of Christianity, it would perhaps be difficult to select any one, which for ages maintained its ground less questioned or less resisted than that of the episcopal transmission of the Christian priesthood. Of the very existence of the Church of Christ on any other than an episcopal foundation, our pious forefathers had no conception whatever. It was reserved for the aspiring genius of a comparatively recent æra, to effect discoveries which for fifteen centuries had baffled the

penetration of mankind; to develope mysteries hidden from the contemporaries and fellow labourers of inspired Apostles; to throw contempt on principles which the blindness of heresy and the rancour of schism had not hitherto presumed to violate, to sow the seeds of interminable divisions, and supply the advocates of Papal tyranny with the only plausible arguments they ever possessed against our glorious Reformation.

"It is well deserving our attention, however, that the original framers of the Presbyterian discipline, so far from professing that decided hostility to episcopacy which their successors afterwards adopted, distinctly avowed 'their veneration for it, and pleaded necessity alone as their excuse for its rejection, inextricably implicated as they found it with corruptions and usurpations of Rome. And Calvin himself pronounced those to be 'worthy of every anathema' who would not reverence it, and submit themselves to it with the utmost obedience, where it was to be met with in its legitimate form.

"But awful is the hazard to those who once desert the beaten path of truth for the bye-ways of error and schism; and impressive is the lesson afforded us by the followers of this deplorable innovation. Commencing with modest apologies for their unwilling rejection of a discipline, whose superior claims they even professed to allow, they soon became enamoured of the work of their own hands;—they searched the Scriptures, and imagined that they could discover in the imperfect notices of the proceedings of the infant Church, the very model of their own inventions; until, at last, they scrupled not to arrogate to themselves exclusively every claim to holiness and truth; and scarcely less departing from the principles of their founder, than from those of the primitive Church, they denounced episcopacy as an unauthorized usurpation, intolerable to man, and in the sight of God, unholy, and anti-christian, and abominable.

"From the attacks of those daring innovations, for a time but too successful, it pleased the Almighty to grant our Church a signal deliverance; an earnest, we might humbly hope, of his still continued favour and protection, if the profane indifference of too many of her professed adherents were not a far more reasonable cause for alarm, than the direct hostility of her avowed opponents.

"Far be it from us to speak, or even to think uncharitably of these, the comparatively innocent posterity of the original authors of the separation. Educated as they are in principles which come recommended

to them by the claims of prescription and hereditary attachment, who shall expect them to be adequately sensible of their devious course?—or, if they were, who shall assert that, in those cases at least where the system has been legalised by the solemnity of national decisions, the remedy is now either obvious or even readily practicable? But with regard to those, who, having been matured in the bosom of a pure and apostolical Church, shew themselves insensible to the blessing, and indifferent to its preservation, is it difficult to pronounce whether our predominant feeling should be regret for their dereliction of principle, or apprehension for its too probable consequences.

“Without pretending to search for argument in proof of what is altogether self-evident, I would ask, whether the most cursory glance at the disorganised condition of the Christian world is not sufficient to convince us, that the only chance of reunion depends on a recurrence to those principles, to the desertion of which these disorders may be traced? whether, if Christians are once more to be restored, as relying on the gracious promises of God, we humbly trust they will be, to ‘one fold, under one Shepherd,’ it must not, to human apprehension at least, be under the paternal sway of a mild and enlightened episcopacy, equally free from the chilling despotism of popery on the one hand, and the factious and turbulent, and scarcely less unbearing spirit of presbyterianism on the other other?”

“Of this good ‘*leaven*,’ a remnant, yea, praised be God for her mercies, far more than a remnant, is yet left to us. Be it ours then to cherish that ‘*leaven*,’ which in his good time may ‘*leaven the whole*’ mass of discord, and confusion, and schism. And if the unbiassed suffrage of foreign Nations once pronounced our Church ‘the light of the reformation,’ if the compassion of God, notwithstanding her manifold imperfections, still allows her to preserve her purity of doctrine, and her truly apostolical polity; still permits her to remain, beyond all question, the most eminent branch of protestant episcopacy;—be it ours to manifest a more lively sense of these inestimable blessings, a more earnest zeal for the maintenance of principles too long neglected and impugned: that so she might hereafter be ‘set up as an ensign to the nations,’ as a light to ‘guide’ their returning ‘feet into the way of peace.’”—P. 191—199.

Sermon V. on the necessity of a priesthood, directly authorized by

a divine commission, states, first, from the Scriptures of the Old Testament, that, from the remotest period, it has been the ordinary method of God’s providence to communicate his blessings, and inflict his judgments, by the intervention of *deputed* agents, (p. 208.) and this, both in the patriarchal times, and afterwards, by means of the levitical priesthood. The author then argues (p. 215.) that the Gospel dispensation, though it has superseded the levitical priesthood, has introduced another to the validity of whose ministrations the divine appointment is still indispensable.

“Neither,” he adds, “is it without ample cause, that this necessity of hearing and obeying their appointed teacher is imposed on the followers of Jesus: and if they are thus required to pay submission to a man ‘of like passions with’ themselves, assuredly it is not for his honour, but for their happiness, not as useful to him, but as beneficial to themselves. They are required to attend on his ministrations, because it has pleased God to constitute him the ordinary channel of conveying his spiritual blessings;—because, though ‘taken from among men,’ he ‘is ordained for men in things pertaining to God,’ ordained for the sake and benefit and assistance of men, in all that relates to Almighty God, and to that eternal salvation which God only can bestow,—because the ministers of the Gospel are ‘ambassadors for Christ,’ and like all other ambassadors, are the authorized messengers of their Sovereign, and exclusively charged with the glad tidings of his kingdom;—because to them, and no others, God ‘hath committed the word of reconciliation;’—hath committed it to them, to make his gracious offers of peace and pardon to returning penitents, and appointed their office to be essentially instrumental in sealing their reconciliation with himself.” P. 218—220.

No part of this volume is more masterly than the conclusion of this fifth sermon, in which the writer vindicates completely, from all imputation of arrogance, those assertions of the importance of their office, and of the exclusive claims to support, which the Christian clergy are called on to make.

"God's greatness is often most effectually magnified by the weakness of his instruments. And that we may not be induced to glory in men, and learn to think of men above what is written; that the eye of faith may be guided to its proper object, and that the divine agency may not be overlooked in the thoughtless admiration of its humble ministers, 'the foolish things of the world' seem, on many occasions, to have been purposely chosen 'to confound the wise;' and we have this inestimable 'treasure' of the Gospel 'in earthen vessels, that the excellency of the power may be of God, and not of us.'

"But by the less enthusiastic, and more numerous portion of objectors, by those who are disposed either to deny entirely, or to reduce to comparative insignificance, the claims of ecclesiastical authority, it has been contended, that the powers thus asserted for the Christian priesthood, are of a nature so extravagant, as to place the laity altogether at their mercy; to interfere in some measure with the prerogative of God himself, and to encourage in the clergy a degree of spiritual pride, altogether inconsistent with the religion of the only Jesus. If, indeed, an absolute and unconditional authority were claimed by them, the objection might have weight. But assuredly so despotic a control is neither pretended or imagined. Was it ever conceived that none could be saved but those whom the clergy might think fit to absolve? that the capricious or mistaken refusal of the sacramental rites could injure him who was thus unjustly excluded? Are we to believe that Abimelech would have continued in affliction, if Abraham had withheld his intercession?"—P. 234, 235.

"It is not the least among the trials of the clergy, at the present day, that they cannot assert their exclusive claims to the exercise of the Christian ministry, and vindicate the honour of their divine commission, without being thought to seek their own glory, and incurring the charge of arrogance and spiritual pride. What charge, however, could have less foundation in truth and reason? Can those be fairly chargeable with arrogance, who regard themselves but as humble instruments in the hand of God, acting by his sole appointment, possessing no efficacy in the communication of grace and pardon, from any personal qualification of their own, and none whatever so long as they act in conformity to his sovereign will? Can they derive any encouragement to spiritual pride, from the recollection that, if they perform their office 'according to the inten-

tion of him who appointed it, the benefit accrues, not to themselves, but to others; but that, if they neglect or abuse it, themselves and none else incur the guilt and punishment.

"But if they are, nevertheless, convinced, by the word of God himself, that they bear his sacred commission, must they be deemed arrogant for having the courage to avow it? Is the ambassador censured as presumptuous for declaring the errand on which he is sent? There is a 'woe' denounced against them, if they 'preach not the Gospel:' will they be exempted from that woe if, through an unworthy compliance with the humour of their profane contemporaries, they suppress all mention of their divine commission, and leave their people inadequately impressed with the importance of their sacred ministrations, by which grace and pardon are to be conveyed to their souls, the souls for which themselves are appointed to 'watch,' the souls of which themselves must give account." P. 237—240.

We must now be brief in what we have to say of the remaining Sermons. The object of the VIIth

"Is to point out the necessity of some degree of external form towards maintaining the internal spirit of religion among men;—to prove the authority of the Church, in appointing such regulations as she deems to be conducive to the decent and profitable celebration of religious worship, and the duty of general submission to that authority, so long as it is exercised within its due limits, and violates no principles of superior obligation; and to shew not only the strict lawfulness of the course pursued by our own Church in these particulars thus left to her discretion, but the positive and important benefits resulting from her decent and edifying forms, and more especially from her admirable Liturgy, in comparison with the supposed advantages of the very opposite mode which has been adopted by her adversaries." P. 250, 251.

The VIIth Sermon is on the Alliance between Church and State, a doctrine implied in almost the whole history of our religion, from the date of its first establishment under Constantine. Warburton's argument is here cleared of its redundancies, and very clearly and logically put: and the discourse ends with a very powerful appeal to

all who are interested in the welfare of the Church, on the importance of restoring, in some effectual measure, ecclesiastical authority and discipline. That some restoration of its discipline is much wanted, its true friends, we believe, have long been convinced: as we purpose soon to enter upon the subject at some length, we shall not now discuss the different plans that might be suggested; or even enumerate their advantages and disadvantages. Mr. Fausset wishes to restore the convocation to the rank of a deliberative and efficient assembly.

Sermon VIII. is on toleration and test laws, and on tests as necessary to the defence of those privileges of which, on the principles of the alliance, the Church is put in possession. Here the author argues incontrovertibly that

"What is usually termed the *Catholic question*, cannot, with any show of reason, be considered to be simply this: whether a papist be equally entitled to our confidence with other sectaries, which might, perhaps, in our own case, be safely answered in the affirmative: but whether any sectary whatever ought to be fully admitted to the same political rights, as the members of the national church: to which I cannot but reply, decidedly, in the negative. For which of them could we consistently and fairly admit to the exclusion of the rest? and if all were admitted, where could we look for those exclusive privileges which constitute the very essence of an establishment, and for that security from hostile encroachment, which might ensure its permanence and peace."—P. 345, 346.

He then proceeds in a line of argument not less original, we believe, than it is ingenious, to contend that test laws are no less judicious, as they serve to give an encouragement to conformity, than as they serve to exclude from stations of power, the absolute and avowed enemies of the Church.

"It will not," he says, "I presume, be contended, that the larger portion of individuals in this or any other country, are sincerely pious, and warmly attached to

religion for her own sake. Of those who are so among ourselves, some most certainly are to be found among the multitudes who have seceded from the church. And the remainder, that faithful band, who love her from the purest motives, and with undivided affection; who would abide with her in every extremity, and shed their blood in her defence, must be infinitely unequal to her protection, if ever they failed in attaching to her cause a competent share of that religious indifference which too plainly comprehends the great bulk of the community.

"Now, as this aid is absolutely necessary to her security, so are the means of obtaining it most simple and infallible. For the self-same laws which exclude the non-conformist from those situations of political authority, which would put him into a capacity for injuring the Established Church, may be viewed in the additional light of an encouragement to conformity itself; and where no difference of opinion existed of sufficient moment to involve the sacrifice of duty and conscience, would naturally and effectually lead him to embrace her communion. Where the higher motives have lost their influence, we must condescend to employ the ordinary resources of human policy:—we must hold out some effectual encouragement to religious unity: we must make it men's interest to support, what they would otherwise be disposed to neglect.

"Of those who now rank as members of the Established Church, and in fact contribute most effectually to her safety, how many must even charity herself admit to be totally destitute of Christian faith!—how many more are there whose confirmed indifference could never of itself have attached them to any religious community whatever! They have, nevertheless, joined her standard; and why? because she is the religion of fashion and of the State: because they have discovered that she is the only direct and unobstructed road to the more distinguished honours and emoluments; or, because their ancestors having made the same discovery, the prejudices of their education have been fixed accordingly.

"Now, whatever we may think of the character of such men, yet so long as numerical superiority is necessary to the existence of our Church as an establishment, their aid is not to be rejected. But shall we expect to retain that aid on the comprehensive principles which distinguish the liberality of the day? when all the exclusive rights of the Church should have been finally abandoned, when our especial favours were

no longer conferred on 'them who are of the household of faith':—when every department of the legislature, ever post of honour and authority, of trust and profit, should be equally within the attainment of every sect and persuasion, religious or irreligious, to which of all those minor, but certainly most prevailing motives, should we look for retaining the aid in question? Could we depend on *fashion*, whose caprice might shortly enlist her in the service of every one of the more plausible heresies, when the Church had lost all that appearance of superior consequence, which could attract her? Could we rely on *ambition*, whose views would be alike unobstructed in the conventicle as in the church? Could we hope to engage *self-interest* in our behalf, without one single advantage to offer to her acceptance? or rather, could we have any reasonable expectations of retaining her even in a state of neutrality, when the prospect of sharing in our spoils must inevitably turn the scale against us?

"Of all the motives of attachment, not strictly religious, one only could be, in any degree, relied on, and that but for a season. The prejudices of education, and the impressions of early life, would no doubt retain some advocates for the church, as the establishment of their fathers, and the object of their habitual veneration. It does, indeed, appear *possible*, that this principle might for some few years preserve from total ruin the falling fortunes of the Church. But the source from whence it flowed would, from obvious causes, be daily becoming less and less copious; and long before it should be finally exhausted, it would have ceased to oppose any effectual resistance to that sweeping tide of more prevailing motives, whose continually augmented current would set directly against it.

"In a word, if there be any truth in what has here been advanced, one most powerful argument for rejecting the claims in question lies within this short and simple compass:— whilst we maintain those exclusive privileges which tempt indifference to join our party, 'those who are not against us, will be for us;' but if ever, in compliance with the headstrong temper of the times, we consent to relinquish these privileges, indifference must infallibly operate as schism, and 'those who are not for us, will be against us.'" P. 348—353.

After this argument for the advantages of a test, the author proceeds to remove those objections which are ordinarily made to it as

inconsistent with justice, and recurs, in conclusion, with his usual energy, to expose the evil of that religious indifference, which is unconcerned for the dangers of the Establishment, and which, if we look to the true motive from which it proceeds, is to be attributed in the majority of cases, to a carelessness for the interests of religion itself.

To this imperfect sketch of the subjects of these sermons, we can now only add our earnest recommendation of them to all persons, and we would still hope there are many, who approach the subject with that powerful interest which we ourselves sufficiently feel. We understand that the work has met with a favourable reception from the public, and we cannot but congratulate the Church and its friends upon the proof which is thus furnished of the increasing popularity of those sentiments upon Church government, which have long ago been advocated in the incomparable letters of Law to Bishop Hoadley, and in Mr. Sikes's valuable work upon Parochial Communion. Mr. Fausset is evidently much indebted to both these writers, and we rejoice in any event which gives additional circulation to these principles.

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*An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives. By John Penrose, M.A. formerly of C.C.C. Oxford; and Author of the Bampton Lecture Sermons for 1808. 420 pp. 8vo. 10s. 6d. Baldwin. 1820.*

A SURVEY of the various systems by which philosophers undertake to make men good and happy, has frequently been recommended as a short and easy method of establishing the importance of revelation. And this mode of arguing becomes more conclusive from day to day. Since, in spite of all the assistance that philosophers have derived from

Christianity, they are neither more convincing nor more unanimous at present than they were two thousand years ago. In fact, for all purposes of practical utility, the ancient heathens are decidedly superior to the modern. The former, if they knew less, made a better use of their knowledge; the latter, if they have the advantage of a greater degree of light, have yet so obstinately closed their eyes against its sun and centre, that they are afflicted with what nearly resembles a judicial blindness. The altered circumstances of their hearers subject the latter to another difficulty. The most illiterate Christian may have accurate notions of duty, obligation, and virtue; and until these notions are obliterated, or at least perplexed and disarranged, the labours of a modern philosopher can produce no material effect. Hence he entertains a hearty dislike to common sense; paradox is his favourite pastime, and his safest retreat. And if he misleads the Christian moralist by his subtlety and speciousness, he disgusts the admirers of natural religion by his folly. "The privilege of reason," says Hobbes, "is allayed by another, and that is by the privilege of absurdity, to which no living creature is subject but man only; and of men those are of all most subject to it that profess philosophy. For it is most true, that Cicero saith of them, somewhere, That there can be nothing so absurd, but may be found in the books of philosophers." Hobbes never made a truer observation; and his commentators may fairly add, that of all the absurd philosophers whom the world has seen, none is more conspicuous than Hobbes himself: who by a gross abuse of great natural ingenuity, and great natural eloquence, reared the fabric of despotic power upon the basis of an original contract, and rested the cause of immorality, and of materialism, upon the Scriptures. But his talents, and his free use of his peculiar privilege, have influenced

most subsequent writers upon morals and metaphysics, and some of the principal defects in the volume before us may be traced to the opinions which Hobbes or his answerers introduced.

Before his time, the English imported their ethics almost entirely from the Continent; and the state of the continental ethics, as it is described in the preface to the *Ductor Dubitantium*, leaves no room for wondering at the ready admission which Hobbes and his followers obtained. The Schoolmen had busied themselves in perplexing what God had made plain. "Of the excellent and easy rule, *Spoliatum ante omnia restituendum*, *Gabrielius* brings no less than threescore and ten limitations; and to make all questions of that sort, and of the rule of conscience indeterminate, *Menochius* hath seven hundred ninety and eight questions concerning *Possession*; and who is sufficient for these things?" The writers on Canon Law were no better; the title of the law itself was *Concordantia discordantiarum*, and one of the interpreters of the *Decretum*, which is the best part of the canon, sets out by informing us that the word *Decretum* hath five and twenty significations. "So that there is a wood before your doors, and a labyrinth within the wood; and locks and bars to every door within that labyrinth, and after all, we are like to meet with unskilful guides." These circumstances may help to shew why Hobbes became popular; and the following remarks of Skelton (*Deism Revealed*, Dial. VIII.) explain the manner in which that popularity has influenced later times. "Hobbes's system at length yielded to an opposite one set up by Bishop Cumberland: this great divine represented human nature in a more amiable light, and spoke of mankind as benevolent beings, governed by a law of nature clearly pointing out their duty to them, and enforcing the observance of it, not only by pleasing self-approbations on doing

good, and by painful self-convictions and remorse upon doing evil, but also by a natural sense of religion.... On this foundation, laid by the Bishop, all the moralists, whether divines or others, have since that planned their writings; but not without carrying their principles to a much greater length than he did. One who peruses their books, can hardly help thinking they looked on man as a being who stood in no need of assistance, either to make him an able divine or a good man. They have told us that the religion and law of nature are clearly revealed in the breast of every man; are of great, if not of sufficient force, are eternal, indispensable, and bind the Deity himself. . . These opinions have shewn themselves almost in every pulpit, and produced a set of moralizing sermons, in most of which it seems to have been forgotten that there is still extant a book called the word of God."

These assertions are exaggerated even as they apply to the times for which they were written; and many noble exceptions to the practice condemned by Skelton, have subsequently appeared. But still his leading sentiment is far from incorrect; and it happens, remarkably enough, that of the two writers who are most frequently quoted by Mr. Peurose, in the volume upon which we are about to comment, the more distinguished, viz. Bishop Butler, directed his leading sermons especially against Hobbes, and has had the merit of refuting him by arguments not justly liable to the exceptions which Skelton takes to Cumberland; while the other, Mr. Dugald Stewart, by uniting Butler and Cumberland, and pushing the doctrines of both to excess, has furnished us with the outline of a system of moral philosophy which stands in no need of revelation, and is obviously intended to supersede it. But we shall revert to this topic before the conclusion of our remarks.

Another mischievous effect, which may be traced to the same source, is the dearth of valuable moral writings which this country has experienced. Attention has been directed in morals, as well as in theology, to separate and controversial dissertations, instead of to compact and complete systems; and the country which, during more than two centuries, has produced such a series of eminent writers, the country of Locke, and Clarke, and Butler, is not yet possessed of a standard work upon ethics. Nay more, so unsatisfactorily has moral philosophy been treated, that the very name has fallen into disrepute; and we find a learned and pious prelate, about sixty years ago, condemning the whole study as fruitless, and even pernicious. "That such kind of learning," says Bishop Horne, "as that book (*King's Origin of Evil*) is filled with, and the present age is much given to admire, has done no service to the cause of truth; but, on the contrary, that it has done infinite disservice, and almost reduced us from the unity of Christian faith to the wrangling of philosophic scepticism, is the opinion of many besides ourselves, and too surely founded on fatal experience." The Bishop's incomparable biographer quotes and applauds this declaration; but while we admit with them both, that our ethical writers have often been in error, we cannot see why the whole science should therefore be condemned; and we suspect that very serious evils have been the consequence of its unqualified condemnation, coming, as in the present instance, from persons of such high authority in the Church, as Bishop Horne and Jones of Nayland. The great business of a Christian teacher is to apply the principles of Christianity to the improvement of his flock; and unless he carefully studies both the dispensation that is committed to him; and the nature of those for whose instruction and benefit it is



designed, we know not how he can apply the one to the other with accuracy or effect. It is certain that the erroneous views and doctrines of enthusiasts are attributable chiefly to their ignorance of moral science; it is probable that the lessons of the regular Clergy would be more efficacious, if the nature, and appetites, and affections of men, had been studied by them with greater regularity and perseverance; and the sceptic would be deprived of a principal source of his influence, if we were no longer obliged to study natural religion in his school; but could find the science of ethics as briefly and perspicuously unfolded, and as firmly established in Christian as in heathen writers. We believe that the argument may be carried much farther. For the more systematically we study the theory of natural religion, the more clearly shall we perceive the necessity and value of revelation; and in an age in which atheism at least is out of fashion, and the advocates for licentiousness are either few or silent, Christianity cannot better be promoted among reflecting men, than by shewing that it rises fairly and naturally out of the soundest philosophy; and that every theory of moral obligation, of virtue, of prudence, and of self-control, is either consistent with Christianity, and is strengthened and confirmed by the Gospel, or is sophistical, self-contradictory, inconclusive, ineffectual, and false.

On these grounds, we were highly gratified upon taking up Mr. Penrose's work, to find that his "intention was no less than to apply to the whole science of morals the principles of religion," and to shew "that the two sciences of religion and morals are in fact one;" and whatever opinion we may be compelled by impartial criticism to pronounce respecting the success with which his endeavours have been crowned, we have no hesitation in speaking in high terms of the nature

of his task, and of his qualifications for a satisfactory accomplishment of it. He appears to be warmly attached to the science which he cultivates, and to have ransacked all that is most valuable in ancient and modern literature, in the course of his ardent and well-regulated pursuit. His religious sentiments are those of a pious unsophisticated clergyman; and he decides upon the moral questions that present themselves to his notice, in a tone which is, at once, amiable, judicious, and correct.

The first remark that we have to make may be thought rather unreasonable, because it applies to what the volume does not contain. And the only defence which we have to offer on the occasion, is that the title page led us to anticipate more than we have found. "An Inquiry into the Nature and Discipline of Human Motives," appears to call for a more precise investigation of what we include under the term *motive*, than can be found in the volume before us. Mr. Penrose assumes that our affections, our desires, and our appetites are the motives, and properly speaking the only motives, by which we are influenced: and he divides these into moral and immoral, and into general and specific; but his reasons for the first assumption, are at best merely intimated, and we have no investigation of its merits or defects. We are aware that Mr. Penrose wishes to steer clear of metaphysics; and it is probably upon this ground that he made the omission of which we complain. But as the *nature* of motives is a metaphysical subject, the ground is obviously untenable; and when he denies that habit has properly speaking any motive power, (p. 29.) and when he intimates that conscience is the regulator of motives, and not a motive itself, his assertions if true at all, are metaphysically true; and must be proved so by a subtle mode of reasoning. Locke, in one of the least satisfac-

tory chapters in his Essay, viz. the chapter on Power, makes *uneasiness* the great spring of human action, the moving force which actuates the desires and the will. And one of his most judicious and partial commentators, Tucker, substitutes *satisfaction* in the place of uneasiness, and represents the former as the prime mover of the human mind. The alteration however, though an amendment is rather verbal than real; for the uneasiness which arises from the want of any thing, and the satisfaction that is anticipated from its possession, must always be co-existent, and of equal force and effect. But Tucker talks much more to the purpose when he says that "a motive is the prospect of some end actually in view of the mind at the time of action, and urging to attain it." And he adds a little farther on, that as Hermogenes was a singer even when he did not sing; and the cobbler retains his name after he has shut up his stall, and sits among his fellow toppers at the twopenny club; so motives still preserve their character with us while they lie dormant in the box, and do not operate in the scale. The introduction of motives by one another, is thus happily illustrated. "Your coachman entered into your service for a livelihood; this led him to obey your orders, which directed him to take care of your horses; this put him on providing hay for them, and that induced him to inquire where the best was to be had. While on his way to the market he thinks of nothing but the shortest road to get thither; this therefore is the sole motive he has now in view, but if the prior motives had not operated, none of the subsequent would have had any influence on him." In another part of his work having subdivided motives into four classes, viz. motives of pleasure, use, honour and necessity; he produces the following instance where they are all four in view at once. "A man on bespeaking a suit of clothes

may do it because his old ones are worn out, and he must have something to put upon his back; he may choose his piece of cloth from the closeness and strength that may render it most serviceable, he directs the cut and make so as to appear fashionable, and perhaps orders a dab of gold and silver lace to please his own fancy." Similar illustrations might be produced in much greater abundance; and though they do not shew, nor are we by any means confident that it can be shewn that Mr. Penrose is in the wrong when he uses the term motive as synonymous with the affections, desires, and appetites, yet they do prove that in common parlance the word has a wider acceptance; of which the incorrectness should not be merely assumed but demonstrated. The remark is more important because we are confident that the difficulty which most readers will experience on the first perusal of Mr. Penrose's book, is mainly, if not entirely, to be attributed to the use of the word motive as synonymous with affection and desire; and we apprehend that the greater part of the obscurity might be removed by an introductory chapter, upon his own and upon the ordinary signification of the term.

But we proceed to what the volume does contain. The preface gives a general outline of the whole; and informs us that the first part describes that character of mind at which all men should aim who embark wisely in the pursuit of true happiness, the desire of happiness being both the greatest of motives and that motive which is most appealed to by religion. The next point is to make an estimate of the means by which we may be enabled to pursue and obtain the moral object which has been laid down. But the reader will be better able to understand Mr. Penrose's design, as well as the remarks which we have to offer both upon the plan and upon the execution of it, after he has read the following analysis of the con-

tents of the volume: an analysis to which we are confident that Mr. Penrose would not object; but would admit it to be a fair though brief view of his system.

The main principle is, that all systems of morals, which do not assume, as the first end of the science, the best preparation which it is possible to make for the happiness which man may hope for in a future state, are essentially either false or imperfect. Of a complete morality the basis is religion. Justice and benevolence are inadequate measures of it: and the human *motives*, which, in Scripture language, are spoken of generally as qualities of the *heart*, not the external acts to which they impel, are the immediate subjects of moral culture and discipline.

On this principle the present treatise is founded; and the different parts of it, excluding from view the collateral matter introduced, may be arranged under the following propositions.

I. The best preparation for future happiness consists in the attainment of a certain habit or character, which may be described in general, (that is, if we presume the governing power of conscience) as made up chiefly of the religious or moral qualities of humility, justice, and temperance, of benevolence, gratitude, and devotion, or as consisting partly in the just vigour, and partly in the correct regulation of the affections, desires, and appetites, the specific motives which are natural to our frame.

This character, justly balanced and composed, is the true object or pattern of human life. The first part therefore of the volume treats of those motives which may in themselves be properly regarded as moral qualities, and of the place and uses of each of these motives severally in the composition of the character so described; that we may thus acquire an accurate conception of the end which every wise man should pursue. (Part i. chap. i.—iii.)

II. Those motives which may properly be regarded as moral qualities (presuming, as before, the governing power of conscience, and the jurisdiction of reason or intellect,) are the virtuous *affections* only. The *desires* may indirectly be instrumental to the attainment of some true object of morals, and it is always indispensably necessary to keep both the desires and appetites under restraint; but *desire* and *appetite* are never moral *per se*. These positions are in strict dependance on the religious principle, and are eminently confirmed and illustrated by the peculiar doctrines of Christianity. (chap. iv.—vi.)

III. In the succeeding chapters are considered in turn the affections of piety, benevolence, sympathy, and friendship, and the nature and place of each of these feelings in the composition of a truly excellent character; and it is shewn particularly that while the limit or degree, in which every other principle should exist, is controlled and indicated by its subservience to piety, (the dictates of piety and of an enlightened prudence being in all respects co-extensive) true piety, though comprehending all other virtues, is not itself comprehended in any. (chap. vii.—x.)

IV. A chapter follows on the malevolent sentiments, (chap. xi.) another on temper, (chap. xii.) and another in conclusion on that *regulation* of the natural *desires*, which is essential to virtue or excellence. (chap. xiii.)

And thus is completed that delineation of character which forms the object or moral pattern of human life.

## PART II.

In the second part of the treatise are considered the means by which this object is to be gained, or this character to be acquired by man.

I. And here, after some previous observations on the powers with which man is endued, and the circumstances in which he is placed,

points which it is of course necessary to fix before we can enter rationally on any pursuit, the first position is that the primary rule for all who would aim at the acquisition of moral excellence, "a rule which is at the very root of morals, and to which neither in nature nor import any other is comparable," is to obey in all things the dictates of conscience. (chap. i.—iii.)

II. Under the strict and universal government of conscience, the active pursuit of some object or other becomes the natural and proper food of the mind. But it is of the nature of every one of these pursuits to be prompted by some motive or other. (chap. iv.)

III. The pursuit of the objects of the moral affections, those of the affection of piety in particular, is the sort of pursuit, which, where circumstances permit, is by far the noblest, and has the best results. (The importance of these affections as moral habits was before considered in the delineation of moral character contained in the first part of the volume.) (chap. v.)

IV. But circumstances, in the greater number of cases, restrict men to some subordinate pursuit, as the technical business or occupation of life; namely, to the pursuit either of some object of *desire*, or of some object of one of the natural *appetites*. Still, however, all these subordinate objects are to be pursued in just dependancy on the moral motives, as the natural fruit which those motives produce, or as being instrumental to their growth or production. (chap. vi.)

V. What remains, therefore, is the particular discussion of the nature and uses of the several desires of knowledge, power, money, and honour. Thus is added to the consideration of all those motives, which were before shewn to be actual virtues, or actual constituents of the moral character, that of the motives which are *instrumental* to virtue: and thus is completed, by this view

of human motives, a general scheme of the whole practical application of the religious principle to the mind, the particular case only of the regulation of the appetites being, for given reasons, omitted. (Chap. vii.—x.)

VI. The last chapter (chap. xi.) is meant to illustrate the general scope of the doctrines so proposed; and there is a brief Appendix on some incidental questions, which belong principally to the science of metaphysics.

The most cursory perusal of this analysis will have sufficed to convince the reader that the work is compactly put together, and contains a neat and useful system: but we apprehend that he will not be of opinion, that Mr. Penrose has fulfilled his intention of applying the principles of religion to the whole science of morals, or of shewing that the two sciences are in fact but one. This being the object that he professed to have in view, why has he thrown such important subjects, as *prudence* and *obligation* into the Appendix? They are treated, as we have already observed, as metaphysical questions, but then the results of these questions are assumed as incontrovertible in the body of the work; and impede the progress of every one who does not assent to them. But we will follow the example of the author in inverting the common line of argument; and set out with taking it for granted, that the desire of happiness is the great, if not the sole principle of men's voluntary actions; and most willingly admitting, that every prudent person ought to make the best preparation possible for the happiness which man may hope for in a future state. This preparation then, according to Mr. Penrose, consists in the attainment of what may be called a religious character; and that character is to be attained by due regulation of the motives. If these points can be established, the theory before us is made good.

The importance of forming, and  
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maintaining religious habits, has been insisted upon so repeatedly by Christian teachers, that this cannot be the point to which the author would call our special notice. It was by insisting upon the necessity of habitual godliness that Bishop Taylor, in his book upon Repentance, silenced the Papist, and the Fanatic; confounding the absolutions of the one, and the instantaneous conversions of the other: and Paley says, that the formation of religious habits is one of the proper exercises of virtue. But we do not conceive that Mr. Penrose's notion coincides with that of either of these writers. First, because if it does there is no great novelty in his book; and, secondly, because Paley, whom he may seem most to resemble, does not introduce his opinion on the subject (*Mos. Phil.* chap. vii.) as a substantive part of his system; but as an answer to certain objections which he anticipated and refuted. Having observed that mankind act more from habit than reflection, he shews that being habitual does not change the characters either of vice or virtue, *because* the guilt of the one, and the exercise of the other, consisted in the formation of their respective habits. This is indisputable, and coincides with some subsequent remarks of Mr. Penrose. But we conceive the general scope of his argument is intended to shew, that the formation of a religious character should be our great object in life; and that we should discipline our desires principally, if not entirely with a view to this object, and should judge of motives and actions by their tendency to promote it. If this be Mr. Penrose's meaning, his theory lies open to the following objection.

There is a marked and indelible distinction between saying, form moral habits, and form moral motives; and though the consequence of complying with either request should be inevitably the same, which we are far enough from ad-

mitting or believing, the precepts would still be essentially different. The first is universally intelligible; the second may be often misunderstood. The first is an old and an established rule; the second is a novelty, and may quite as well remain such. The first is substantial and tangible, the second imaginary and volatile. But we do not wish to dwell longer on this point; as it is possible that the two expressions may be considered as synonymous, and may both be intended to resolve themselves into the first. If so, our objection will assume a different shape, and we shall say that to aim at the formation of proper habits, is to aim at a partial and incomplete object, and that to judge of our actions solely by their tendency to such an end, is to adopt an unsafe and insufficient rule.

Putting the case in Mr. Penrose's own form, supposing our object to be the attainment of future happiness, we are to perform all the actions, to cultivate all the dispositions, and to adopt all the habits, which conscience, strengthened by reason and enlightened by revelation, may suggest as fit and proper for the accomplishment of our purpose. We are required, beyond all doubt, to correct our motives and dispositions; and the Gospel instructs us to do so more carefully, and enables us to do so more completely than any system of ethics that the world has seen. But where does the Gospel limit our object to the acquisition of good habits? Much more where does it tell us to judge of an action or a custom by its tendency to strengthen our virtuous principles, by its effect upon our minds and hearts and motives? Mr. Penrose appears to think that such instructions are contained in those evangelical precepts which require us to set our affections on things above, and declare that the love of God, and the love of our neighbour are the first and the second commandments of the law.

But we apprehend that these words cannot with any propriety be interpreted in the sense for which our author contends. For what the Gospel says of motives is simply this: not only are you required to do good actions, but you must also do them from good motives. You must give alms from charity, not from ostentation. You must promote religion from piety, not from love of power or popularity. You must worship God from devotion, not from ceremony or custom. There is nothing metaphysical or perplexing here. We receive a great variety of consistent rules, to every part of which it is necessary that we should attend; and although one or two of them may be said to embrace and contain the rest, it would nevertheless be highly improper to lay the rest aside, or to treat them as a mere matter of deduction and inference, instead of substantial and positive precepts. The commands of religion are delivered at one time in minute detail, and at another in comprehensive summaries. Both have their specific advantages: the former being better suited for general and daily use, the latter being more portable and more striking in controversy. If we can embrace the general principle, without having practised the particular duties, we shall advance so much the faster on our road; but it is evidently taken for granted that few can do this, and other and plainer precepts are supplied for their direction. On these grounds we conceive that there is no authority in Scripture for saying, that the acquisition of good habits is the object and the guide of life. The great object, as Mr. Penrose admits, is happiness, and we cannot expect happiness on any other conditions than those which the Gospel reveals. These conditions are to lead the best life that our strength, circumstances, and assistance, both natural and spiritual, will permit; and since motives, and even habits, are not the whole but

half, by directing our exclusive attention to them we substitute a less extensive for a more general precept. Reason is even still more opposed to the theory than Scripture, because reason never suffers us to assume a rule of moral conduct by which men may be easily and fatally misled. Mr. Penrose tells us repeatedly, that conscience must be guided by the tendency of actions to yield the fruit of virtue; and he states the objections to this proposition, and the answer by which he obviates it in the following passage: and the passage may be of very great service in forming a proper estimate of his book, because the same objection may be made to the whole system, and no other answer that we are aware of can be returned.

“ But it may still be objected that I set up a rule of an uncertain standard; and that, if the dictates of conscience may be erroneous, they ought to be guided by some ulterior principle. *Quis custodiet ipsos custodes?* ”

“ In answer to this question, the advocates for the different criterions of morals bring in their different theories. Some argue that we need not look beyond conscience itself, or the moral sense: some contend for the fitness of things, others for the rule of expediency. I do not deny that all these rules (not that the moral sense can be supposed to operate as a rule to itself) have their proper scope and several uses, particularly in all general schemes of the nature and divisions of moral science. In a prudential view, however, the rule by which conscience is to be guided must be that of the tendency to improve the mind of the agent. It is certain, as has been said, that by acting in any case in opposition to conscience, the moral feelings are debased and deteriorated\*; and it is certain, also, that unless the decisions of conscience itself are guided carefully by the real tendency of the motives which it cherishes, and of the actions to which it propels, the very obeying it must serve to harden the mind in a course of mischief or vice†.

“ The question still recurs: if conscience is to be guided and defined by the tendency of the actions and motives to

\* P. 152.

† P. 156.

which it prompts, in what way is this criterion to be applied? There is at first sight, certainly, a vagueness in it, similar to and probably neither greater nor less than the vagueness so often objected to the principles of moral fitness or expediency. All these principles may perhaps be so limited as to secure from any essential error the philosopher or the divine, who sits apart from the crowd, and endeavours to adjust the balance of human actions with a steady hand. But is there not imminent danger, whenever any of these principles are consulted by any man under the influence of passion, of hope, for example, or fear, of envy or of desire, that he will throw all these impulses into the balance, and thus, by the very test to which he resorts, find himself confirmed in practical error?

"Undoubtedly, I admit it to be plain, that the tendency to moral excellence is inadequate, by reason of its vagueness, to be a *direct* check on the aberrations to which conscience is liable: nor is it only the case that this tendency is likely to be mistaken, but also that the very applying of it must, in many cases, prove morally injurious. Where a man is prompted to expose himself to danger, in order to save the life of a fellow-creature, it cannot ordinarily be right to institute a calculation of the effect of courage or of benevolence on the mind: neither should a moral agent, on the principle of expediency, pause to calculate the usefulness to society of the life in peril. Nor, in a question which has given rise to some of the ingenious follies of the schoolmen, should a man, under the influence of hunger, call off his attention from the carvings of appetite to the physical and moral uses of food. In this case natural appetite, in the other cases the love of God, or the love of our neighbour, are the proper and useful motives, and prescribe the immediate rules of action.

"In all particular cases, and of these the whole of life is made up, we must necessarily have definite rules." P. 159.

In this passage the question is fairly put; but we cannot add that it is satisfactorily answered. There are the same objections to the theory of motives, as to the theory of expediency, of sympathy, of a moral sense, or of a moral fitness. And the explanation will apply just as well to all as to one. Expediency is only considered by Paley

as the test and touchstone of general rules; and the sympathy of Adam Smith is intended to teach us the outlines and great divisions of our duty. The latter, like other sceptical philosophers, was probably in search of a system which might supersede the necessity of revelation; and in spite of his great talents, and amiable character, his attempt has met with the success which it merited. But Paley had no sinister purpose to serve; he wrote with the sincerity of a Christian teacher; and it is most astonishing that a man of his acuteness and piety should not have perceived that in enumerating the answers that may be given to the question, "Why am I obliged to keep my word?" the last answer, "Because it is required by the will of God," was a full, a sufficient, and the only proper answer, and that the expediency which he afterwards substitutes in its stead, is a fallacious and a disputable rule. The utility of his writings has been diminished at least one half, by this unfortunate sacrifice to theory and system; and the argument from inexperience, may, therefore, teach his successors to pursue another course. But the lesson has unfortunately been thrown away upon Mr. Penrose, and he has given us another specimen of misapplied ingenuity, by adopting another theory and another test, which is less objectionable than Paley's, but is still incomplete. He admits that his principle may be often misapplied, and that the rules which it helps him to construct must be implicitly followed by the many. What, therefore, are the advantages of establishing the principle at all?

The foundation of morality being obedience to the will of God, it is the business of ethics to teach us what God's will requires; and, perhaps, we may say that the philosopher undertakes to shew what is required in general cases, and the casuist to explain and defend the

particular exceptions. The former, therefore, is not only at liberty, but is bound to avail himself of every means of judging, which he possesses or can acquire; and to surrender all means but one, and confine himself solely to that, is evidently improper. The sense of right and wrong, the probable general consequences, the particular consequences to ourselves, and more especially to our character and habits, and the true estimate which would be made by an impartial person, all these, and many more, are means which have been given us by God for the purpose of enabling us to form correct notions of his will and our duty. And though many distinguished moral writers have chosen to confine their attention to one single topic, we cannot admit that their example is worthy of imitation, or that there is any peculiar merit in the test selected by Mr. Penrose, which exempts it from the condemnation which all such tests deserve. He has taken a part (an important part we admit) for the whole: and he has substituted what is dark and difficult for the perspicuity of true philosophy. If we are told that we are to judge of the propriety of actions by their tendency to improve the disposition and character, mistakes of the most grievous nature will unavoidably occur. The calm, the considerate, and the virtuous, may handle this keen weapon without hurting themselves; but in the bustle and hurry of the world, continual accidents must happen; and even well meaning men will be often led astray. Indiscreet and irregular zeal appears to all who are under its influence to be calculated to make them better men. Power, if not procured by wickedness, promises every one who courts it, that it will strengthen and enlarge his good dispositions, and confirm all his virtuous affections by extending their scope. And every other species of self-deception to which our

race is exposed can make common cause with the principle under consideration, and succeed by its assistance in beguiling and destroying us. Religion and morals have produced their due effect when they have made us as good as we can be; but it does not therefore follow that every thing is secure when our *feelings* are as good as possible. At least many men will always think that their feelings and motives are as good as possible, when they are far enough from an habitual discharge of their whole duty; and it may be doubted whether a continual attention to the state and progress of our motives and affections, will not distract the attention from more important objects, will not monopolize our assiduity and mislead our judgment. We are to be determined through life by considering, not merely what is most likely to improve our mind and our character, but generally by considering what is right and what is wrong. The latter may be more easily and more unerringly discovered than the former; and it will lead to all the good consequences which the other promises to furnish, and to many more besides.

Having considered the leading argument of the volume at so much length, we are compelled to pass over the details much more rapidly than we could have wished; for it is in the details that we consider Mr. Penrose's strength principally to consist, and we should have had great pleasure in making our readers acquainted with the substance of many of his chapters, which establish his claim to a high rank among Christian moralists. The remarks on the moral influence of the principles of Christianity, and the answer to the objections which have been made to the doctrine of the Atonement, from its supposed interference with the formation of virtuous habits, are a proof that he has come out of the study of ethics with a full conviction of the superi-



ority of revelation to natural religion, and with an intimate knowledge of the manner in which revelation proposes to improve us. And the digressions upon friendship and sympathy, though we think them a little misplaced in a work of which the fundamental principles required more developement, and of which the connection is not as visible as amplification might have made it, are agreeable specimens of Mr. Penrose's talents as an essayist, and exhibit a delicate sense of moral discrimination. The following extract from the chapter upon the love of God as a motive, has an immediate reference to the general theory, and also may be taken as a specimen of the particular mode of treating each subdivision of the subject.

"The superior efficacy of the generous motives, when compared with that of the more selfish, or the greater power which they possess over the mind, is not, I believe, in nature less prominent or decisive than the greater extent of the field which they occupy. And since this is true pre-eminently of the love of God, the observations which this position may call for may here be in a sufficiently proper place; though they will be found applicable to the whole theory of motives, since the nature of no motive can be thoroughly known, nor yet its value as an ingredient of character, if we take not into account its force or its weakness.

"I admit freely that all the generous motives, particularly the motive of the love of God and the benevolent and sympathetic affections, require a mind prepared in some degree to expand beneath their kindly influence\*. There may be monsters, beings sunk in ignorance, or sunk in savage hard-heartedness, who while in that state are incapable of being moved by them. I go farther, and allow, if it be desired, in any degree which may be thought supposable, that fear of punishment is with some men the sole, and with others the chief motive to virtue; and that when this fear is lulled or forgotten, hope usually is the motive which springs next. This admission, however, is far from being inconsistent with what I have stated of the generous motives. For hope

and fear are only different expressions of the universal desire of happiness, and are pre-supposed as an essential part of our nature in every inquiry into the particular motives. And in depraved men, especially, I suppose fear to be the true principle which, in all cases, or nearly in all, is best fitted to rouse the attention.

"But suppose it roused, and that it dictates to the depraved man the necessity of reformation from vice, as the same principle in its more amiable form of hope urges the virtuous to perseverance in virtue. Were the whole man merely a calculating animal, this principle might be enough to determine him, that is, if the rule be but sufficiently evident by which his actions ought to be guided. But man certainly is much more than this. The specific motives which are natural to his frame rush in and destroy the balance, each having its peculiar object in view, sometimes of a good, sometimes of an evil, sometimes of an indifferent, character. Appetite points to some pleasure of sense, the desire of honour to some worldly distinction, benevolence to some object of charity, piety to some object of religion. All these feelings come in and operate on beings, in whom the hope of happiness and the fear of misery, and some apprehension of the way to attain or avoid them, are, as has already been said, pre-supposed, though in very various circumstances and degrees.—I believe then, that in all ordinary cases, the motive of piety, if the great things which God has done even for sinners be but judiciously urged; and the motive of benevolence, when proper methods are taken to excite the kindly principles of our common nature, are by far the most powerful motives which can be brought to act on the mind; that they are calculated to have a more considerable effect, not only than any arguments for the beauty, and dignity, and reasonableness of virtue, which are rather factitious than natural principles, but even than reputation, or profit, or power, though some of these, and reputation in particular, are perhaps most appealed to in the great proportion of cases.

"In the instance of men of habitual piety and benevolence this assertion will readily be allowed, but I mean also to affirm it in general. I do not say that in all cases the desire of reputation, or even less powerful motives, fail to effect a reformation from vice. Indeed, I am well assured of the contrary. But what I say is, that in all natural cases, for I am not contending that none are anomalous, wherever these motives do effect it, the moral

\* Chap. iii. sect. iii.

motives, supposing them to be urged judiciously, for sometimes every thing may depend upon that, would effect it better, and more easily, and that the moral motives will also often effect it where the others will not." P. 64.

The only remaining topics upon which we have room for any remarks are those which are discussed in the Appendix. Mr. Penrose, as we have already seen, is an advocate for the *prudential* system, and maintains that the desire of happiness is the only motive which *obliges* us to practise virtue. For our own parts, we confess that the words obligation and prudence appear to us so distinct, that we cannot perceive how a man is *obliged* to pursue a thing merely for his own benefit; and therefore we consider the *obligation* of *prudence* to be a contradiction in terms. If our only motive for an action be our own advantage, we must think that we are at liberty to sacrifice that advantage, if we please, and consequently, that we are not obliged, however strongly we may be urged, to perform the action. Mr. Penrose, on this subject, disagrees with Mr. Dugald Stewart, on whom he often relies too much; but we are not satisfied that the disagreement is consistent with other principles which they maintain in common with each other. The latter rejects both the religious and the prudential explanation of the meaning of the word *obliged*, and says that we are not bound to practise morality from a moral fitness that we should conform our will to that of the Author and Governor of the Universe; because in this case we reason in a circle, resolving our sense of moral obligation into our sense of religion, and the sense of religion into that of moral obligation. And the other system is also rejected as unsatisfactory, because it leads us to conclude that the disbelief of a future state absolves from all real moral obligation, and that a being perfectly and independently happy can have no moral attributes or per-

ceptions. And the explanation which this writer ultimately adopts, and for which he refers to the high authority of Bishop Butler, is, that "Every being who is conscious of the distinction between right and wrong, carries about with him a law which he is bound to observe." Now Mr. Penrose appears to adopt both this principle of which Mr. Stewart approves, and the preceding one, which, in our apprehension, he satisfactorily refutes; and the first which is dismissed with very little ceremony, but is not refuted, and is fairly worth the other two, is totally lost sight of.

How does it appear that the first principle is made out by reasoning in a circle? It is self evident, from the relation of the creature to the Creator, that the former ought to conform to the will of the latter; and Mr. Stewart says it is likewise self evident that a man ought to follow the natural dictates of his conscience. If, therefore, in the former instance, he says that we argue in a circle from religion to morality, and from morality to religion, we may reply, that he is guilty of the very same offence, and argues from conscience to morality, and from morality to conscience. The truth is, that both propositions are plain and indisputable; but our's is of far more value, and of far more extent than his. Butler unquestionably has rested obligation upon conscience; but with all our deference for his authority, we shall venture to contend that he would have adopted this principle with important qualifications, if he had not been arguing against Hobbes, and the atheists, to whom it would have been useless to mention the will and authority of God. And, indeed, this appears pretty plainly in his preface, in which he observes, that the circumstance of "man being by nature a law unto himself is of the utmost importance, because from it it will follow, that though men should, through stupidity or speculative

scepticism, be ignorant of, or disbelieve any authority in the universe to punish the violation of this law, yet if there should be such authority, they would be as really liable to punishment, as though they had been beforehand convinced that such punishment would follow." This observation shows the real drift of Butler's argument: it is directed against those who refused to believe in a God; and we cannot doubt that he would have admitted the definition of Jeremy Taylor, that "conscience is the mind of man governed by a rule," and that this rule is the will of his Maker. Locke's celebrated assertion is equally in our favour. "The idea of a supreme Being, infinite in power, wisdom, and goodness, whose workmanship we are, and on whom we depend; and the idea of ourselves as understanding rational beings, being such as are clear in us, would, I suppose, if duly considered and pursued, afford such foundations of our duty and rules of action, as might place morality among the sciences capable of demonstration." Making some small grains of allowance for the last clause in this sentence, it is worthy of the wise and pious mind by which it was dictated; and is one of the many passages, which place Locke at such an immeasurable height above the crowd of sceptical followers, by whom he is misunderstood and dishonoured.

And let it be observed, that the principle for which we contend has this remarkable recommendation: it leads us naturally to desire and expect a revelation. Mr. Stewart's theory tends, as might be supposed, the other way. It teaches, that God has given man enough in giving him his faculties; and that a due use of those faculties will gradually unfold the whole science of morals, in the same manner, and to the same extent, that it does the science of astronomy. Whereas, the sounder and safer doctrines of Taylor and of Locke, tells men that they should seek in all directions for the disco-

very of their Maker's will, and of such sanctions of his will, as may induce them to observe it. And since nature does not furnish one fourth part of what they desire, they are bound to investigate the truth of every thing that lays claim to revelation, and to rejoice with great joy if the claim can be established. These differences are important, and should never be overlooked.

But to return to Mr. Penrose: as he agrees with Butler and Mr. Stewart on the subject of conscience, we know not how he can consistently maintain, that a desire of happiness is the sole motive which obliges us to practise virtue. The former maintain explicitly, that conscience alone constitutes obligation; and either obligation is a rational motive, or else the world motive, or the word obligation, must be used in an unusual and unauthorized signification. If, as we suspect, Mr. Penrose means that this sense of obligation arising from conscience, is a speculative and philosophical principle, and will therefore be no motive to the generality of men; then we shall request him to observe, that this is an additional reason for preferring our view of moral obligation to his: and that he even runs some risk of losing the principle altogether, since his own peculiar view of it has been demolished by Mr. Stewart, and that which he holds in common with Butler is not found practically useful. We shall conclude our remarks by an extract from the second appendix; in the doctrine which it contains we most heartily concur, and we only lament that we should have been compelled to disagree materially with a writer who exhibits so much solid good sense; and to controvert the principles from which such useful consequences appear to be deduced.

"It is our duty, no doubt, to obey conscience in all things; and no substitution of a rule, designedly bent to suit any the least imperfection of will, can possibly be accounted obedience. In the same manner,

it is the precept of Christianity "to be perfect;" "to crucify the world, the flesh, and the devil;" "to bring every thing under the obedience of Christ." But, in both cases, what is given to direct us is principle—a principle, it may properly be said, of law, but not any positive enactment; at least, all the positive enactments relate to matters so clear and so obvious, that all consciences must feel their propriety. If, however, the law of morals had gone to say, "give every thing that thou hast to the poor," or if our Saviour had imposed on every man the command to forsake all in order to preach the Gospel, the utter irconcilable nature of these demands with the ordinary weakness and common feelings of mankind, would, undoubtedly, have caused a general rejection, in the one case, of the moral, and, in the other case, of the Christian law. But now the power given to every man of making his conscience the interpreter of the law, so far as his own practice is concerned, and thus making his convictions the measure of his duty, may be seen to answer two purposes at once. In the first place, it detracts nothing from the perfection of the principle of obedience or action. In the second place, it fixes men's positive duties, the particulars to which they are in all cases bound, so far within their grasp or ability, that the link of the obligation is clearly discernible. A vicious man, whose conscience is not seared, might probably feel doubtful of his ability, and, if doubtful of his ability, could not feel any full obligation to devote himself to any high moral career. It is, perhaps, happy therefore that his convictions are commonly such, that he cannot question his power of following them into a practice moulded accordingly, even though those convictions may extend no farther than to the necessity of forsaking gross vice, or some other very inadequate conception of virtue. Better men have, of course, better conceptions: the rule refines as it is carried farther and farther, but even for the best men, it is wisely provided, that the sense of obligation should not relax, chiefly, I suppose, because, in every approach to the belief that we have satisfied all obligations, we must necessarily recede from *humility*, a virtue, which, in every created understanding, must be indispensable to its actual worth\*, and which probably is most felt by the worthiest." P. 377.

\* This expression will, I hope, not be misunderstood. It is, of course, intended only in a popular sense, and with the same reserve which I have claimed for the word *merit* in a note in p. 146."

*Plain Thoughts on the Abstract of Mr. Brougham's Education Bill, humbly submitted to the Consideration of the British Legislature. By a Plain Englishman. 8vo. pp. 32. Rivingtons. 1821.*

*Observations on Mr. Brougham's Bill "For better providing the Means of Education for his Majesty's Subjects," shewing its Inadequacy to the End Proposed, and the Danger which will arise from it to the Cause of Religious Liberty. 8vo. pp. 32. Baldwin, & Co. 1821.*

HAVING entered in our last Number at great length into the consideration of the proposed plan for the establishment of Parochial Schools, it was not our intention to revert to the subject, until the public should be acquainted with the alterations to which Mr. Brougham and his coadjutors had assented; and the question that the bill do pass should be brought fairly before the country. But Mr. Brougham has stated that he shall not introduce the bill until after his return from the Circuit; and it seems daily more improbable, let him introduce it when he may, that it will obtain the approbation of Parliament, and under these circumstances we cannot refrain from saying a few words upon the opposition that the proposed measure has experienced from various quarters.

The first of the pamphlets before us is evidently the production of a zealous and intelligent friend of the National Society; and the writer points out many of the omissions and inconsistencies with which Mr. Brougham's bill notoriously abounds. But he proceeds to condemn the principle of establishing parochial schools, and on this point we decidedly differ from him.

"Most reasonable men are now persuaded, that Education will do good or harm on a large scale, according to the principles on which it is conducted, and

the care which is taken in the instruction of the children. But to introduce *legislative* enactments into the plans of Popular Education, is clearly to give them the worst of all possible chances of doing good to individuals. Nothing short of personal interest, and that close inspection which depends on personal exertions, can give them any permanent success. What is every man's duty soon becomes no man's; and if the instruction of the common people, instead of being left to the voluntary care and superintendence of the middle and higher classes of society, is now to be enforced by 'Orders' from justices at Quarter Sessions, and by 'Complaints and applications' to Grand Juries, we may venture to predict, that such Education Bills will, on experience, be found to be engrafted on the same wretched stock, as our Poor Laws.

"There is great harshness, not to say positive injustice, in the principle, that every man shall be compelled to contribute towards the education of another man's child, whether he is willing or not so to do. The duties of Christian charity are not the proper subjects for legal assessment: and why should I be obliged to pay my quota towards the building of a Parish School, if I feel persuaded that such a school is more likely to do harm than good in my neighbourhood? As for the manner of 'moving the question by complaints,' we know that 'complaining' people will never be wanting in any parish, and it would be strange, indeed, if 'five householders' could not be found, in any neighbourhood, to make themselves of importance, by moving such a question at the Quarter Sessions.

"These are not the means by which the education of the common people can be best carried into effect. For such an education they would feel no more gratitude than they now do for the alms which are given them by the parish officers. It would be a ready way, indeed, to create disputes and dissensions between a clergyman and his parishioners, and it would prove a never-failing source for jobs and petty-fogging of every kind, but, as for the purposes of moral or religious instruction, it would be difficult to devise a more hopeless and heartless method of attempting to do good to society." *Plain Thoughts*, p. 7.

The plan therefore that this gentleman recommends, and we have heard that something of the same sort is advocated in other quarters, is, that Parliament should make a grant to each of the great Societies

for the education of the poor, and should leave the application of the money to the discretion of these bodies. And as far as one part of this recommendation is concerned, viz. the grant of a sum of money to the National Society, we conceive that at all events it would be wholly unobjectionable, and that if Mr. Brougham's bill is rejected or postponed, it would be the very best step that the Legislature could take to shew their zealous and sober attachment to the cause of education, and to pave the way for the future establishment of parochial schools. For it is true, as the author before us observes, that neither the Church nor the Country are yet in a state to dispense with the invaluable services of the National Society. It was formed for the purpose of assisting the Clergy, and the great body of the friends to the Church, not merely with money, but with advice, with encouragement, with regulations, and plans of teaching, superintendence, and controul. And if the Society proceeds for the next five or ten years at the same rate, and in the same direction as it has been going for the last ten years, the greater part of the work will then be accomplished; the efforts that are so highly eulogised by Mr. Brougham will have been witnessed in every village, the country will be convinced that National Schools are safe, and are sufficient, and the Parliament may probably be induced to establish parochial schools upon their model. Let us suppose only that the prejudices against it will continue to decrease as rapidly as they have done in the case of Mr. Brougham, and many years cannot elapse before the whole question will be carried by acclamation in spite of any opposition that the dissenting interest may excite. Let the funds of the Society therefore be recruited either by grant or by subscription; and let it continue to proceed in its own way: the nation will gradually become alive to the

real state of the case ; the qualifications and limitations now used by Mr. Brougham will be forgotten, and he will easily convince the country that " the increasing liberality of the Society " renders it the fit and peculiar object for legislative sanction and support.

But the " Plain Thoughts " propose that a grant should also be made to the British and Foreign School Society—and to this we decidedly object. It would involve a much greater dereliction of principle than the most objectionable and most latitudinarian of Mr. Brougham's enactments. For he proposes that the money raised by assessment for the purposes of education shall be expended in providing a church education for *all* ; and he offers it to every one who will accept of the boon ; though at the same time he permits all to avail themselves of only half the benefit, and to absent themselves from the catechetical instruction and public worship of the Church. But a grant to the British and Foreign School Society would go much farther than this : for they not only do not offer a Church education to dissenting children, but they withhold it systematically and avowedly from Church children ; and to give a sum of the public money to be expended at the pleasure of this Society, in educating any children that they may collect, would be to furnish them with weapons for the destruction of the Church. Besides, how can Parliament consistently refuse to provide dissenting instruction for the adult, after it shall have lent itself to the education of the young in dissenting principles and practices ? The distinction would be evidently untenable ; and would not stand for an hour before the schismatical acuteness of its opponents.

Again : What comparison can be instituted between the claims of the two Societies ? The National Society is a regular Corporation, acknow-

ledged and respected by the law and the constitution, and entrusted with the discharge of important duties, from the fulfilment of which, that law and that constitution anticipate, and rightly anticipate, support. It is bound to bring up all its scholars without exception in the principles and worship of the Established Church. This is the very condition upon which the Charter was granted, and the same Charter vests the principal management of the Institution in the united Bench of Bishops, and other tried and well-known individuals. The British and Foreign, on the other hand, is a mere unauthorised association, which may cease to exist to-morrow ; and is at variance in its very principle with the whole system of this country. And it would be every whit as reasonable to say, that when you vote a sum of money for building New Churches or increasing small Livings, you are bound at the same time to furnish a supply to the Wesleyan Conference, or to the Whitecross-street Association, as it is to maintain, that because those Dissenters have a Society for the instruction of children, they are, therefore, as well entitled as the Church to Parliamentary assistance. We trust that we shall hear no more of such a proposition from Churchmen ; and we are confident that if they will attend to the circumstances which the second of the pamphlets before us unfolds, they must see that there is nothing in the conduct of Dissenters respecting Schools, which entitles them to peculiar consideration.

To form a proper estimate of their behaviour, it will be necessary to look back for a moment to the period at which Joseph Lancaster first appeared on the stage ; and we shall find even by the slightest reference to the periodical publications of that day, that his scheme was rapturously applauded by the whole body of Protestant Dissen-

ters. They fancied that it was an engine of which the Church could never gain the direction; they fancied that the public voice called distinctly for education, and that the Clergy would be overwhelmed by the popular dissatisfaction which their resistance to education would excite; and, therefore, the undisguised language of reviewers, pamphleteers, anniversary orators, and even senators, was, 'teach the people to read and write, and all the rest will follow.' The late Mr. Whitbread held this language again and again in the House of Commons; and as he was always politically connected with the leading Dissenters, and is looked up to by them still as their most undaunted champion, there can be no doubt that he spoke their genuine sentiments, and that he would have been contradicted and disowned if he had not. But the Church did not altogether subscribe to his doctrines, and ventured to adopt a plan, by which the economy and other peculiar advantages of the new system were secured, and were united with a genuine Christian education. For a time, this circumstance served to increase the Dissenters' attachment to reading and writing only; and this attachment was strongly expressed by Mr. Allen in his memorable examination before the Education Committee, in which, among other marvellous opinions, he candidly confessed, that the diffusion of a competent portion of human learning was the principal object at which he aimed. Mr. Brougham, after much labour, has brought forward a plan, which, whatever may be its other demerits or excellencies, unquestionably does offer a competent portion of human learning to all the children of this country. And because his system is slightly, very slightly, connected with the Church, because he admits that there is a Parson in every Parish, and that such Parson is a pro-

per person to superintend the instruction of the poor, the Dissenters exclaim, that they are sacrificed to the ambition and betrayed by the duplicity of a pretended friend; they recall their former assertions respecting the importance and sufficiency of reading and writing, and they discover that the children of the poor should be educated after the philosophical system of Fellenberg. Mr. John Wilks, to whose labours a correspondent has already introduced our readers, and whose activity, and eloquence, and true Christian charity, will probably soon be rendered more notorious than he could wish, has laid down this last position in his harangue for 1820: wherein, in the midst of the grossest and falsest libels upon every rank of the Clergy, he warns Lord Holland and the Religious Liberty Society, to beware of a bill that was about to be introduced under the plausible but fallacious pretence of promoting universal education. He proceeded to contend, that Sunday Schools were more useful than Day Schools; to insinuate and attempt to prove, that there existed a secret understanding between Mr. Brougham and the Archbishop of Canterbury, and to caution the former, for whose philanthropic motives he entertained the highest respect against introducing a measure "that would consolidate the power of the Church by means inconsistent with religious freedom." This speech was delivered before the bill was brought in; and the moment after that Bill was brought in, another gentleman, Mr. William Smith, the member for Norwich, and the accredited representative of the dissenting interest in the House of Commons, declared his determination to oppose the measure from first to last. The pamphlet before us shews how this opposition has been, and is to be conducted; and thus acquires an importance to which it has no other claim. In the

first place, they have endeavoured to persuade, and perhaps to overawe Mr. Brougham, and having failed in that attempt, another remedy is in preparation.

"Because they temperately protest against a measure—the bare proposal of which is a public insult to their principles, and the operation of which will prove most oppressive—they have been stigmatised as restless disturbers, anxious to excite clamour, and prevent the adoption of a public benefit. The Dissenters repel the imputation. They had hoped that the general character of their body would have secured them from it, and they confidently ask, whether their conduct since the introduction of this measure has not proved the falsehood of the charge? Some months have now elapsed since the Bill was brought forward, and they instantly expressed their decided repugnance to its main features, and their determination to oppose it, yet, in order to afford time to confer with the mover, and influenced by the hope of inducing him to withdraw the Bill, they not only abstained from holding Public Meetings, or preparing Petitions, but sent forth a circular, tending to moderate the alarm which the measure had excited, nor is it until all hopes of its abandonment are at an end, and Parliament has assembled, that the Dissenters have determined on the adoption of active measures of resistance. The Dissenters have therefore shown no desire to agitate unnecessarily the public feeling, still less to defeat any plan calculated to promote the benefit of the community, but, on the present occasion, when the moral welfare of their countrymen is deeply concerned, and their religious liberties manifestly endangered, they would be unworthy of their privileges as Englishmen, and their profession as Christians, were they to remain tamely silent, and not to exert their utmost powers to resist a Bill, fraught with injuries so serious to the best interests of society." *Observations*, p. 24.

"It has been contended, that the opponents to the Bill in its present shape should suffer it to proceed, and on its clauses being discussed in a committee of the House, propose such alterations as would, in their opinion, render it efficient and unexceptionable. But, it may in reply be stated, that, in the judgment of the Dissenters, the measure is objectionable in its main features, viz.—the rejection of public assistance, the exclusion of public management, and the violation of religious

liberty. It is not the principle, but the specific and minor clauses of a Bill, that form the usual subjects for discussion on its committal; and the Dissenters are therefore earnestly entreated not to suffer any fallacious anticipation of relief, in this advanced stage, to delude them into fatal security, and induce them to postpone, even for a single day, the adoption of prompt and active measures of resistance.

"By referring to the Bill, the reader will observe that there are other clauses which are highly exceptionable; but the objections which have been urged, are the most prominent. The present is not a party question, nor one which affects the separate interests of any religious denomination. It deeply concerns, and should awaken the alarm of all, who feel anxiously zealous for the extension of knowledge, and who justly appreciate the value of their religious liberties. Of one circumstance it is important that every Dissenter should be aware—that it is the mover's determination to press the measure, *without an hour's delay*. The opponents of the Bill must, therefore, make their stand, and *instantly* take the necessary steps for resisting its enactment, for they may be assured that, unless their efforts be promptly made, they will be altogether unavailing. The legitimate and constitutional course to adopt on the occasion, is respectfully to petition both Houses of Parliament. Let every congregation of Dissenters, therefore, throughout the kingdom, *immediately* prepare a temperate yet earnest petition for the *rejection of the Bill*; and the friends to education have reason to hope, that such an appeal to the wisdom and justice of the Legislature will not be made in vain." *Observations*, p. 25.

Then follows a Form of Petition to the Legislature, with a note bene at the bottom, instructing the innocent petitioners to write their grievances upon skins of parchment. So we may expect that the manœuvre which was played off against Lord Sidmouth's Bill, and which, as we learn from the proceedings of the Liberty Society, still lives in the accurate memory of Mr. Wilkes, is to be repeated with emendations upon the present occasion, and the tables of both Houses of Parliament, (now that the questions of her Majesty and the Liturgy are disposed of) will be deluged with the complaints of the Protestant Dissenters.



We sincerely trust it will be so ; because by such conduct they will convince the nation and the senate, that all their philanthropic attention to the poor is intended to strengthen their own private influence, and they will deprive themselves of the future power of disturbing the country.

If the Dissenters had confined their opposition to the details of the proposed enactment, we should not have blamed their proceeding ; and we still imagine that the more candid and moderate members of the body would prefer this course. But the voice of faction and violence bears every thing before it, and we are explicitly told, that the demand is no longer for toleration, but for a direct establishment by law. The institution of Parochial Schools does not accord with these designs ; and therefore it is opposed upon very frivolous grounds. We are assured, indeed, from good authority, that a well-known Dissenter has publicly declared, that Mr. Brougham himself, in all the pride of his talents and his popularity, shall be humbled to the very dust before the majesty of Schism. We trust that his nerves will enable him to bear this threat with coolness ; and we conceive that the threat itself will alone be sufficient to destroy any lingering hope that he may hitherto have cherished, of enlisting the Dissenters in the cause of education. What are the formidable evils which the pamphlet before us discovers in his proposed enactment ? Why, 1st. That the Parochial Schools wd not be managed by Committees, such management being the only effectual mode of teaching boys and girls to read. 2dly. That the Parish-clerk *may* be the Schoolmaster, and as a Dissenter *may not* be Parish-clerk, a new office is created for which Dissenters are disqualified, and this is an act of persecution, &c. &c. 3dly. The Bishop is to visit, and the Clergyman is to superintend the general proceedings of the

Schools ; and this, as we foresaw and foretold, is the gravamen of the charge. With respect to the first, it is notorious that many of the best National Schools in the kingdom are exclusively superintended by the Clergyman of the Parish ; and even the British and Foreign Schools, though nominally conducted by a Committee, are really under the guidance of the leading Member of that Committee. The only real benefit, therefore, that would accrue from subjecting Parochial Schools to the direction of a Committee, would be, that as often as an active and intemperate Dissenter should happen to be a member of such a body, he would distract their attention by his indefatigable opposition to the Clergyman, and no good would be effected, until he was defeated and silenced. The invention of the second grievance, respecting the right of patronage to the valuable office of Parish-schoolmaster, and the intolerant exclusion of Dissenters from the number of candidates for the same, we attribute without hesitation to the fertile genius of Mr. John Wilks ; or at least to him conjointly with other of his agents or coadjutors, who moan so pathetically once a year over the persecuting and penal laws, by which dissenting teachers are liable to pay turnpikes on a Sunday, although they be actually employed in the business of their trade and calling. The grievance ought to be removed, and by those who are endowed with any ' power of free,' it ought not to be laughed at. The last objection, we admit to be natural and not inconsiderable ; and if it had been urged alone, and with temper, we should have endeavoured to reply in the most conciliating terms. We should have said, that it was a necessary and unavoidable inconvenience ; and that the Dissenters ought to submit to it for the sake of the greater good that it would occasion. They had long advocated the education of the poor with zeal ;

and once they had nearly succeeded in persuading Mr. Brougham and others, that they were the only genuine supporters of the scheme. It would have become them as a proof of their sincerity and single-mindedness, to accept the proffered boon of Parochial Schools, though it was accompanied with a condition that strengthened the interests of the Church. And nothing could have had greater influence in checking the asperity of controversy, nothing could have produced more conciliating effects on the minds of candid Churchmen, nothing could more decidedly have raised the character of the great body of Dissenters, and increased that power and security, of which character is the base, than the sacrifice of partial interests, or rather of partial claims, to the general good of the community at large. These are the considerations on which we should have dwelt, and we should not have despaired of urging them with success, if the only objection put forward by the Dissenters had been that which rests upon the interference of the Clergy with the Schools that it is proposed to establish. But to press these arguments at present, would be a fruitless task; and, therefore, we shall conclude our observations by declaring, that if the great body of Protestant Dissenters persist in a systematic and factious opposition to the principle of the proposed bills, the opinions of that body, large and powerful as it is, ought to be put entirely out of the question; and the legislature should proceed as if no such persons were in existence. The measure does not originate with the Bishops, or the Clergy, or with any one who is in the confidence of either. Mr.

Brougham's connections and partialities are notorious to all the country, and to call him a high-churchman would be as absurd as to call him a Chinese. He has never consulted the Episcopal Bench as a body; and we are not sure that

has taken counsel even with a single individual among them. His principal assistants in the Education Committee, were Mr. Babington and Mr. Butterworth; and it is whispered, we believe correctly, that the plan of education proposed in his Bill, is rather the plan of those gentlemen, and of their friend Mr. Wilberforce, than his own. There is nothing by which the lives of these three gentlemen have been more distinguished, than by a desire to coalesce, and co-operate with the Dissenters, and they have pursued the scheme at a risk, and by sacrifices, of which a vast majority of the Clergy disapprove; and which appear to many to endanger the very existence of the Establishment. And it is *their* plan of coalition and friendship, and mutual forbearance, against which Mr. Wilkes and his brethren protest. Twenty years of intimate alliance and friendship; twenty years of mutual esteem and approbation; encouragement upon encouragement, and concession after concession have all been thrown away. The moment that these three gentlemen, in coalition not with the Bishops and Clergy, but with Mr. Brougham, propose a plan for education as the product of their joint labours, they are branded as tyrants and persecutors, and bigots; their friendship is forsworn, and the whole edifice falls to the ground. This is a plain unvarnished tale, and it proves the inexpediency of courting Dissenters by concession.

## MONTHLY REGISTER.

*Society for Promoting Christian Knowledge.**Extracts from the Report of the Lewes Deanery Committee, for the Year 1820.*

"The Committee cannot enter upon another Annual Report of their proceedings without felicitating the Anniversary General Meeting, and all the friends of the Church of England, on the continued success of their labours in the cause of sound religion.

"Although, in consequence of having last year allowed their expenditure to exceed in some measure their receipts, they have found it expedient to economize, they have yet thought themselves justified in supplying for distribution within the district, since the last audit, Bibles, 150; Testaments, 252; Prayer Books, 591; Psalters, 36; bound Books, 627; half-bound and unbound Books, 4,959; which, added to their issue, during the two preceding years, gives a total of Bibles, 490; Testaments, 718; Prayer Books, 1,695; Psalters, 370; bound Books, 2,204; half-bound and unbound, 19,070; making altogether a grand total of 24,547 Books and Tracts on the list of the Society for Promoting Christian Knowledge dispersed over a district containing sixty-two parishes. And here they would take leave to observe, that these books have not been distributed at random, or given to persons, careless of receiving them, and therefore the less likely to profit by the boon: but that they have been granted either on the application of the poor themselves, who, especially in the articles of Prayer Books and Bibles, have shewn an eager anxiety to avail themselves of the opportunity held out to them—or at the request of the Clergy and such of the Laity as have the best means of ascertaining the spiritual wants of their respective neighbourhoods.

"In the address published on the first formation of the Committee, it was indeed stated to be one of the great recommendations of such Committees, that they would be able to ascertain with precision, and therefore to supply, with discre-

tion, the local and occasional exigencies of religious instruction. And thus, on the first announcement of the Lord Bishop of the diocese of his intention of holding confirmations through the deanery of Lewes, the secretaries furnished the depository in Brighthelmstone with 1500 Tracts, &c. relative to that holy rite. These were immediately applied for by the Parochial Clergy, and an additional 500 soon afterwards procured, and almost as soon dispersed.

"The year which has just passed, has been marked by unusual attempts to disseminate the poison of infidelity and blasphemy through the kingdom: with the ulterior design, as it appeared, after unsettling the faith of the lower orders of the community, to alienate their minds from their wonted attachment to the ecclesiastical and civil institutions of the country. The Society for Promoting Christian Knowledge met the unprecedented peril with unprecedented exertions. They republished in the most popular form, and at a very reduced price, such of their Tracts as appeared to be particularly calculated to arrest the progress of irreligion and anarchy; and they formed a Special Committee to examine and adopt such other treatises as might appear eminently suited to the same purpose\*. The Lewes Deanery Committee, always on the alert to further the designs of the Society, availed themselves immediately of the facilities afforded by its Special Committee, and obtained, in addition to the Tracts already enumerated, 1,995 of these more popular and seasonable publications.

"These Special Tracts may properly be divided into two classes. The one being written purposely for the confutation of infidel objections, and the correction of blasphemous aspersions, necessarily state those objections and blasphemies in order to expose at once their glaring absurdity and awful impiety. The other, without unnecessarily shocking the religious feelings of the pious believer, supply him with a distinct view of the several evidences of that faith which he has happily, and on

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\* See the Appendix, No. 7, p. 33.

no insufficient grounds, already adopted; and thereby fortify him still more strongly against the false statements, the delusive arguments, the irreverent ridicule with which he may be assailed by the enemies of Christianity. It is with extreme satisfaction that the Committee proceed to report, that they have had little occasion to introduce generally Tracts of the former class. After a very minute enquiry into the state of the district, with respect to the prevalence of licentious opinions on the subject of religion, they happily found that very few of the infidel and blasphemous works which have lately disgraced the English press, have found their way into the Deanery of Lewes. Yet would the Committee respectfully, and, at the same time, earnestly suggest to the subscribers, the prudence of putting the half-learned as soon as possible on their guard, by a liberal distribution of the second description of treatises in support of the faith," P. 7.

"The National Schools which were established in the Deanery before the present year, are all thriving, and in active operation. They have severally received the ready assistance of the Committee by gift, or by sale of Books at reduced prices, according to the exigencies and the funds of the respective institutions. And the

Committee beg leave to congratulate the General Meeting on the establishment of a large School for Girls and Boys since the last anniversary, under circumstances peculiarly interesting: whether they regard the alienation of the building from sectarian purposes, the liberality of subscription, or the unwearied patience of superintendence manifested by the most respectable part of the neighbourhood in its formation, and support. To this School, situated at Hurstpierpoint, the Committee have granted 1,202 Elementary Books of Instruction, and upon a subsequent application, 24 Common Prayer Books have been given as rewards to the most diligent and attentive of the scholars," P. 10.

### *Sixth Annual Report of the Alford and Spilsby District Committee.*

FRANCIS MEAD, D.D. in the Chair.

THE Committee, after returning their sincere thanks to the numerous supporters of this Institution, beg leave to inform them that in the Course of the year ending December 31st, 1820, Books and Tracts to the amount stated below have been issued from their local deposit, viz.

	<i>Bibles.</i>	<i>Testaments, Psalters, &amp;c.</i>	<i>Prayer Books.</i>	<i>Other bound Books.</i>	<i>Tracts, half-bound, &amp;c.</i>	<i>Total.</i>
Issued in the five } preceding years }	118 438	126 799	208 1131	223 1202	2154 13203	2819 16793
Total from the commencement of the Institution in 1815, to Dec. 31, 1820. }	576	925	1339	1425	15357	19622

<i>Parishes.</i>	<i>Ministers.</i>	<i>Day School</i>		<i>Sun. School.</i>	
		<i>Boys.</i>	<i>Girls.</i>	<i>Boys.</i>	<i>Girls.</i>
Alford. ....	Rev. E. Dawson .....	90	26	4	3*
Burwell. ....	— W. Sisson .....	7	7	..	..
Candlesby ....	— Dr. Mead .....	24	20	4	*
Gayton .....	— W. L. Sisson .....	11	13	..	..
Hogsthorpe ....	— G. Hogarth .....	..	..	8	4
Ingoldmells ....	— W. Barnes .....	25	5	19	4
Addlethorpe ..	— T. Bainbridge ... }				
Kirby East. ....	— H. Dawson .....	..	..	15	10
Muckton .....	— J. Waite .....	25	9	17	9
Ormsby South..	— W. B. Massingberd..	36	20	..	..
Raithby .....	— J. Fretwell .....	13	8	..	..
Sausthorpe ....	— F. Swan .....	53	36	..	..
Spilsby .....	— T. H. Rawnsley ....	30	60	..	..
Welton .....	— J. Walls .....	..	..	32	32
Winceby .....	— H. Dawson .....	8	8	..	..
Total of Boys and Girls, 695.					

\* Besides the Children educated in the Day School.

*Society for the Propagation of the Gospel.*

THE Anniversary of this Society was holden, according to charter, on Friday, the 16th inst. The members assembled, as usual on this occasion, in the vestry room of Bow Church, waiting the arrival of the Lord Mayor, who came in state, about 12 o'clock, attended by the Sheriffs and several of the Aldermen. There were present of the Society, the *Archbishop of Canterbury*, the *Bishops of London, Bangor, Carlisle, Chester, Peterborough, Salisbury*, and *Killaloe*, the *Dean of Carlisle*, the *Archdeacons of London, Middlesex, Essex*, and *Colchester*, besides a much larger number of the Clergy and lay members, than has been usual on late occasions. The Sermon was preached by the *Bishop of Peterborough*, from Romans x. 14., and was a sketch of the operations of the Society, in discharge of the great duty for which it had made itself responsible. After Divine Service, business was entered upon, and the Board continued sitting for the dispatch of it, till four o'clock, when their Lordships the Bishops adjourned to the Mansion House pursuant to annual custom.

*Church Building Society.*

OUR last tabular specification of the progress of this most important institution in the truly patriotic work which it has undertaken, and has now been assiduously prosecuting for three years, will be found in the Remembrancer for January, 1820. In that number of our miscellany we had the pleasure to present our readers with the particulars of 51 cases, which had received from the Society's funds, subsequently to a former report, in grants amounting to 11,255*l.* such a measure of pecuniary encourage-

ment as had produced in their respective Parish Churches, or in Chapels appendant to them, additional accommodation for 15,149 members of our Communion, previously excluded from the congregation; of whom, we had the satisfaction to state 10,904 as gratuitously provided for.

Since the date of this account there has been no relaxation on the part of the committee, either in its exertions or its liberality; nor any falling off on the part of parishes standing in need of its relief. The number of applications then amounted to 214, the subsequent increase has raised this number to 301. The cases disposed of were then 103. They are now 155. Those approved of and aided were then 97. They are now 143. The amount of its pecuniary grants was then 23,564*l.* it is now 36,212*l.* The Church room provided then furnished additional accommodation to 32,050; it now extends this benefit to 44,617; and the proportion of gratuitous sittings continues progressively upon the increase, for it then rather exceeded two-thirds, but now nearly amounts to three quarters of the whole number.

Within this period it has received occasionally both from public bodies and private individuals, substantial tokens of approbation, which, though by no means keeping pace with its disbursements, have still the effect of demonstrating that it is under the observation of those, by whom the valuable institutions connected with our National Church are so liberally supported, and that it will never be permitted, for want of funds, to suspend its operations whilst there remains a parish straitened in its means of accommodation for the worship of God, and disposed to make some pecuniary sacrifices for the supply of this lamentable deficiency, if encouraged to it by the Society's relief.

# CHURCH BUILDING SOCIETY.

*A Table shewing the Grants which have been made by the SOCIETY for promoting the Enlargement and Building of CHURCHES and CHAPELS, from JANUARY 1820, to FEBRUARY 1821, inclusive, and the Additional Accommodation which has been thereby obtained.*

(Continued from No. 13, Vol. II, p. 54.)

Place.	Dioceſe	Addit. Accom.	Sum Granted	Additional Accommodation, how produced
Pontypool (additional).....	Land.	100	£100	Building Chapel.
Seamer .....	York.		200	Rebz. and Enlarg. Church.
St. Botolph, Colchester ...	Land.		1000	Building Church.
St. Mary-le-Strand .....	Land.		50	Altering Pewing.
Midhurst .....	Church.		50	Altering Pewing.
Holt .....	Salisb.		140	Enlarging Church.
North Mundham .....	Church.		50	Building Gallery.
Shepscomb, Pariſh of Painſwick	Glouc.		60	Building Gallery.
Waldron .....			50	Building Gallery.
Stretford, Pariſh of Manchester			50	Enlarging Chapel.
Windsor .....			750	Rebz. and Enlarg. Church.
St. Mary de Crypt .....			100	Building Galleries.
Forest of Dean, S. E. Diſtrict. .			500	Building Chapel.
Maresfield .....	Church.		35	Enlarging Gallery.
Lexden .....	Land.		500	Rebz. and Enlarg. Church.
Kenwyn .....	Exeter		50	Enlarging Church.
Bulkington .....	L. & C.		200	Enlarging Church.
Hylton (additional) .....	Durh.		300	Purchas. & Accom. in Chap.
Groombridge .....	Rich.	100	100	Enlarging Accommodation.
Newport Pagnel .....	Lincoln	200	40	Altering Pewing.
Whaplode Drove .....	Lincoln	110	100	Enlarging Chapel.
Manningtree (additional).....	Land.	230	150	Enlarging Chapel.
Hurston .....	Lincoln	50	50	Enlarging Church.
Chriſt Church, Hants .....	Winton	200	100	Altering Pewing.
Dewsbury (additional).....	York		100	Enlarging Church.
Llangefin .....	Bangor	300	250	Rebz. and Enlarg. Church.
Merthyr Tydfil .....	Lan.	34	150	Enlarging Church.
St. John's, Sunderland....	Durh.	500	200	Purchas. Seats in Chapel.
Kingsley .....	L. & C.	206	100	Enlarging Church.
St. Martin's, Scilly.....	Exeter	100	200	Enlarging Church.
Fiant .....	Church.	490	350	Building additional Aisle.
South Cerney .....	Glouc.	148	50	Building Gallery.
Basingſtoke .....	Winton	144	45	Building Galleries.
Ossitt .....	York	300	300	Enlarging Chapel.
Skelmersdale, Pariſh of Omskirk	Chester	140	90	Enlarging Chapel.
South Wraxall .....	Salisb.	160	200	Enlarging Church.
Buckingham .....	Lincoln	230	25	Enlarging Gallery.
Calne .....	Salisb.	83	250	Altering Pewing.
Southleigh .....	Exeter	168	80	Enlarging Church.
Lane End .....	L. & C.	460	600	Enlarging Chapel.
Colford (additional) .....	Glouc.	160	100	Rebz. and Enlarg. Chapel
Quainton .....	Lincoln	130	15	Enlarging Church.
Caerphilly .....	Lan.	50	100	Rebz. and Enlarg. Chapel.
Weymouth .....	Bristol	800	800	Building Church.
East Teignmouth ....	Exeter	400	500	Enlarging Church.
Blagdon .....	B. & W.	250	300	Enlarging Church.
Hemel Hempstead ....	Lincoln	197	100	Enlarging Church.
Selattyn .....	St. Asa.	100	60	Building Gallery.
Radford .....	York	250	150	Enlarging Church.
Backlund Newton ....	Bristol	120	50	Enlarging Gallery.
St. Peter's Nottingham.	York.	185	500	Enlarging Church.
St. Mary, Reading ....	Salisb.	210	60	Altering Pewing and building Gallery.

Total 12,884 £10,430

In our statement in January, 1820, we recorded additional benefactions to the amount of about 1,050*l.* we have now the pleasure to announce the following, amounting to 2430*l.* more :

	£.	s.	d.
Osborne Markham, Esq. ....	105	0	0
E. H. by Miss Gabell .....	10	0	0
Rev. Archdeacon Brown ....	52	10	0
A. B. ....	10	0	0
Hon. P. Pusey, 3d Donat. ..	100	0	0
R. W. of Staffordshire .....	100	0	0
John Back, Esq. ....	50	0	0
W. A. S. ....	10	0	0
John Curteis, Esq. ....	10	10	0
Rev. Charles Proby .....	21	0	0
Rev. W. Raikes .....	20	0	0
W. Nettleship, Esq. ....	10	10	0
Rev. F. Tutte .....	20	0	0
L. G. 3d. Donation .....	100	0	0
Sir H. W. Marten .....	50	0	0
D. Cabanel, Esq. ....	20	0	0

	£.	s.	d.
Lady Jane Gardiner .....	25	0	0
Rev. Dr. Linton .....	20	0	0
Mrs. Brown .....	10	0	0
Zaccheus .....	100	0	0
T. C. Warner, Esq. ....	52	10	0
Rev. James Blatch .....	21	0	0
Mrs. Langton .....	100	0	0
Mrs. M. Milles .....	25	0	0
Miss Brooke .....	30	0	0
T. Monkhouse, Esq. ....	10	0	0
Rev. E. Williams .....	10	0	0
Anonymous .....	1000	0	0
Christopher Pemberton, Esq. ....	10	10	0
J. Whitmore, Esq. 2d Donat. ....	105	0	0
Miss S. C. Marriott, 2d Don. ....	10	0	0
Anonymous .....	50	0	0
Rev. J. L. Crawley .....	20	0	0
Mrs. Waldo, 2d Donation ...	20	0	0
Mrs. Baylis .....	10	10	0
Rev. John Wilson .....	21	0	0
W. by Mr. Gutch, of Bristol. .	50	0	0
And various sums under £20 amounting to .....	49	15	0

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. A. Wheeler, B.D. head master of the college school, to the rectory of Broadway, Worcestershire, void by the resignation of the rev. T. Clarke, M.A.

The rev. T. Clarke, M.A. to the vicarage of Overbury, Worcestershire, void by the death of the rev. Wm. Stafford.

The rev. T. Price, M.A. to the rectory of Bredicott, Worcestershire.

The rev. C. Copner, M.A. to the vicarage of St. Peter, Worcestershire, on the resignation of the rev. T. Price.

The rev. H. Glossop inducted to the valuable vicarage of Isleworth; patrons, the dean and canons of Windsor.

The rev. Mr. Heath, son of Dr. Heath, head master of Eton school, is presented to the valuable rectories of West Dean and East Grinstead, near Salisbury, in the counties of Hampshire and Wiltshire.

The rev. E. R. Butcher, of Portman chapel, London, and chaplain to the earl of Pomfret, instituted to the vicarage of

St. Sepulchre, Northampton; patron, T. Butcher, esq.

The rev. John Lynes, M.A. to the rectory of Elmley Lovet, Worcestershire, void by the resignation of George Waldron, clerk.

The rev. A. Crigan, to the valuable rectory of Marston, Yorkshire.

The rev. J. Willes, to the perpetual curacy of Wilberfoss, near York.

The rev. Edwin Colman Tyson, B.A. fellow of Catherine hall, Cambridge, elected second master of the Royal Mathematical School at Christ's Hospital.

The rev. H. S. J. Bullen, late head master of the free school, Leicester, to hold by dispensation the living of Wrestlingham, Bedfordshire, with that of Dunton, Buckinghamshire.

The rev. W. H. R. Birch, to the vicarage and parish church of Yoxford, Suffolk; and also to the rectory and parish church of Bedford, in the same county; patron, lord Rous.

The rev. S. M. Westhorp, to the vicar-

age and parish church of Sibton, with the chapel of Peasenhall, Suffolk.

The rev. Charles Ashfield, to the rectory of Dodington, by Bridgewater; patron, the marquis of Buckingham.

The rev. S. Parkins, to the vicarage of Preston deaunery, Northamptonshire, vacant by the death of the rev. Thomas Watts; patron, Langham Christie, esq.

The rev. J. T. Law, M.A. late fellow of Christ college, Cambridge, and eldest son of the lord bishop of Chester, appointed by the lord bishop of Lichfield and Coventry, to the chancellorship of that diocese, vacant by the death of the rev. Dr. Outram.

### UNIVERSITY INTELLIGENCE.

OXFORD, Feb. 3.—We omitted to notice, that on the 23d of December the following gentlemen were admitted students of Christ church:—Mr. Legge, Mr. Durell, and Mr. Grenville.

The Rev. John Anthony Cramer, M.A. student of Christ church, has been admitted pro-proctor, in the place of the Rev. Walter Levett, of Christ church.

Saturday last, the following degrees were conferred:

BACHELOR IN CIVIL LAW.—Rev. James Duke Coleridge, Balliol college.

MASTER OF ARTS.—Oswald Feilden, Edmund Henry Penny, Brazenose college.

Feb. 10.—Thursday last, the following degrees were conferred:

BACHELOR IN DIVINITY.—The rev. Ellis Ashton, fellow of Brazenose college.

MASTERS OF ARTS.—Rev. Wm. Salmon Bagshaw, Worcester college; rev. Charles S. S. Dupree, scholar of Pembroke college; Henry Joseph Boone Nicholson, Magdalen college.

Feb. 17.—The rev. Charles Thomas Langley, M.A. student of Christ church, has lately been admitted one of the masters of the schools, in the place of the rev. John Anthony Cramer, M.A. student of Christ church, and now one of the pro-proctors.

CAMBRIDGE, Jan. 31.—The subject of the Seatonian prize poem, for the present year, is, *The Old Age of St. John the Evangelist*.

The Lord Bishop of Lincoln has instituted the Rev. E. Fane to the prebend of Clifton.

The late Dr. Smith's annual prize of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts, were on

Friday last adjudged to Mr. Henry Melville, of St. John's college, and Mr. Solomon Atkinson, of Trinity college, the second and first wranglers.

Feb. 16.—The following gentlemen were admitted to the undermentioned degrees on Wednesday:

DOCTOR IN PHYSIC.—Stephen Luke, of Jesus college.

BACHELORS IN DIVINITY.—The Rev. T. Beevor, and the Rev. G. C. Gorham, fellows of Queen's college.

BACHELORS IN CIVIL LAW.—S. Marryat, esq. Trinity hall; R. M. Bevelley, esq. Trinity college; the Rev. G. T. Seymour, the Rev. G. S. Elliott, the Rev. J. Rawlinson, and the Rev. J. Roberts, Trinity hall.

MEMBERS' PRIZES.—The subjects for the present year are, for the Senior Bachelors, *De Origine et Progressu Idolatriæ*,—Dialogus. Middle Bachelors, *Oratio in Laudem Musicæ*.

BUCKINGHAMSHIRE.—Died, at Tyingham, in this county, the Rev. John Praed, youngest son of Wm. Praed, esq.

Died, at Dinton vicarage, aged 27, the Rev. R. W. Williams.

CAMBRIDGESHIRE.—Married, the Rev. Jonathan Wilkinson, B.A. of St. John's college, to the daughter of Richard Burrows, esq. of Saffron Walden.

CHESHIRE.—Died, in his 26th year, the Rev. T. Norbury, of Macclesfield, assistant curate of Pott Shrigley.

CUMBERLAND.—Died, the Rev. Robert Rigg, curate of Winstar.

DEVONSHIRE.—The right rev. Dr. Wm. Carey, the new lord bishop of Exeter, arrived at his palace in that city on Thursday, Dec. 28. The snow was still deep, and the weather very cold, when his lordship was met by a procession from the city on the Heavitree road, about 3 p. m. His lordship stopped his carriage; and the master of the episcopal charity schools drew up his troop of little scholars in the snow; when the eldest of them (Robert Garland) his teeth chattering while he spoke, addressed his lordship as follows:

"My lord—We, the poor charity children of this city, and parish of St. Thomas the Apostle, do most humbly beg leave to congratulate your lordship on your happy arrival in your diocese, and implore that your lordship would be a patron unto us. We are in number two hundred and fifty, clothed and educated by the charity of the good people of this city, and of the said



parish of St. Thomas the Apostle, at first prompted thereto by the kind persuasion and good example of bishop Blackall, one of your lordship's predecessors, and encouraged and animated in the same good design by all his successors. May their memories be for ever blessed! The same good Providence which at first raised these schools has continued them for one hundred and eleven years, during which period some thousands of poor children have been instructed by their benefactors in the duty they owe to God and their neighbours, and many of them are now living comfortably in the world, industrious members of society, true to the Church, and loyal to the King. This, my lord, is the state of us, who now intreat your lordship's blessing and protection. May your lordship enjoy long life and full health to govern the Church."

The right rev. prelate replied in the most kind and condescending terms, regretted the inconvenience incurred by the children in this inclement weather, expressed his satisfaction on reaching his diocese, and assured them he would patronize their schools as his predecessors had done. He also presented the boy with a guinea. His lordship's carriage then moved on to East Gate, where at the house of the rev. C. H. Collyns, master of the free grammar school, who accompanied him into the city, he was met by the mayor, common council, and incorporated tradesmen. A procession was then formed, of the rev. clergy, and the gentlemen of the chamber, headed by the mayor and the bishop; down High-street, through Broad Gate, into the Close, where his lordship was met by the precentor, sub-dean, chancellor, canons, prebends, lay officers of the ecclesiastical court, and choir, and introduced by the mayor to the precentor. With this addition to the procession they entered the cathedral; the civic body entered the church, the dignitaries and choir returned to the chapter-house through the cloisters, whilst his lordship retired into bishop Grandison's chapel (which is between the real and apparent front of the church) to robe. Being attired in his episcopal habit, he was conducted to the chapter-house, and introduced by Mr. precentor Bartlam, to the other dignitaries; after which they returned through the cloisters to the west entrance, preceded by the choir. His lordship read himself in (as it is called) on Sunday, at the cathedral.

**GLOUCESTERSHIRE.**—A female penitentiary is about to be established for the

city and county of Gloucester, under the immediate patronage of the lord bishop of the diocese, and the nobility and gentry of the county.

**HERTFORDSHIRE.**—Married, at Great Gaddesden church, the rev. John Fitz-More, of Ivinghoe, Bucks, to Mrs. Halsey, of Gaddesden park.

**KENT.**—Died, the rev. Henry Kipling, vicar of Plumstead and East Wickham, Kent, formerly of Emmanuel college, Cambridge. This gentleman has left 1000*l.* towards keeping up the Sunday schools at Plumstead and Wickham.

Died, at Eltham, in the 81st year of his age, the rev. Dr. Wilgress, rector of Raweth, in Essex, and late reader of the Temple church.

**LANCASHIRE.**—The rev. Joseph Selkirk, curate of Balderstone, near Preston, has been appointed to the incumbent curacy of Ashworth, near Manchester, by Wilbraham Egerton, esq. M.P.

**NORFOLK.**—Died, at Caebourn, near Caistor, aged 75, the rev. Anthony Funness, vicar of that place.

**OXFORDSHIRE.**—Died, at Ambrosden, near Bicester, the rev. Thomas Pardo Matthews, M.A. formerly of Magdalen college, vicar of Ambrosden and of Piddington, and one of his Majesty's justices of the peace for this county.

**SHROPSHIRE.**—The rev. John Langley, A.M. of Newport, has been unanimously elected chaplain to the gaol and house of correction in Stafford.

**SOMERSETSHIRE.**—An altar-piece has been erected in the parish church of Dowlishwake, in this county, executed by a self-taught artist, master of the free school at Ilminster. The subject is the xxiii chapter of St. Luke, verses 50, 52, 53.

**STAFFORDSHIRE.**—Died, at Litchfield, the rev. Edward Outram, D.D. canon residentiary of Litchfield cathedral, chancellor of the diocese, archdeacon of Derby, and rector of St. Philip's, Lichfield.

**SUFFOLK.**—Married, at Southwold, Thomas Tayler, esq. B.A. of Trinity college, Cambridge, to Miss Fanny Mansel, fourth daughter of the late bishop of Bristol.

At Eyc, the rev. Samuel French, D.D. master of Jesus college, Cambridge, to Miss Wythe, of Eyc.

Died, at Sibton vicarage, very suddenly, the rev. Francis Leggatt, rector of Bedford, and vicar of Sibton, both in this county.

Died, at an advanced age, greatly respected, the rev. George Routh, rector of

St. Clement and St. Helen, in Ipswich, and of Holbrook, in this county.

SUSSEX.—Died, the rev. E. Merriman, master of the free grammar-school, and rector of All Saints, Lewes.

Died, at Hellingley, in this county, in his 60th year, the rev. Joseph Langley, curate of that place, and vicar of Bapchild, Kent.

WORCESTERSHIRE.—Died, at the rectory-house, the rev. Christopher Whitehead, A.M., thirty years rector of Eastham, in this county, and one of his Majesty's justices of the peace.

YORKSHIRE.—A suit having been instituted in the consistory court of York, in reference to a hymn book previously in use at St. Paul's church, in Sheffield, both parties eventually agreed to refer the matter in dispute to the archbishop, and agreed to adopt such a selection as his grace should appoint. The archbishop has been pleased not only to prepare a selection, but also to present, at his own expence, a sufficient number of copies for the use of the congregation. An address of thanks to the archbishop has been signed by the minister, churchwardens, and the seat-holders of St. Paul's church, Sheffield, as a testimony of the high appreciation of the liberality which he has so conspicuously manifested, and the trouble he has so kindly taken in this business.

A handsome new church is to be built at Scullevates, near Hull; it is to be in the Gothic style, built of white brick, with buttresses and pinnacles, and 500 free sittings are to be appropriated in it to the use of the poor.

Died, at Askrigg, after a long and painful indisposition, in the 65th year of his age, the rev. Robert Bowman, perpetual curate of Askrigg and Monk Fryston, both in this county.

Died, at York, aged 82, the rev. Jonas Thompson, by whose death the livings of St. Martin cum Gregory, in York, and of Rufforth and Langtoft, in this county, become vacant.

Married, at Horncastle, the rev. J. F. Ogle, fellow of Jesus college, Cambridge,

to Frances, daughter of the late James Conington, esq. of Horncastle.

## WALES.

CAMERIAN INSTITUTION.—J. H. Parry, esq. has resigned the secretaryship, and is succeeded by James Evans, esq. This society offers a reward for an ode on the subject of the revival of the institution, Cymrodorion society, in Gwynedd. The committee of engagement in the society held a meeting at Caernarvon, on the 29th of December, when the following were decided on for the subjects for the several prize poems and essays, at the Eisteddfodd, to be held in the course of the ensuing autumn:—In memory of the birth of the first prince of Wales, of English blood, or Edward II. in the castle of Caernarvon.

For the Englyn Coffedwriaeth am enedi-gaeth y Tywysog cyntaf o waedoliath y Saeson (sef Edward yr ail) yu Nghastell, Caernarvon.—For the Awdl (ode), Cerd-driaeth (minstrelsy).

## IN AND NEAR LONDON.

Died, at his house, in Park place, the rev. F. Thurston, minister of Bayswater chapel.

Married, at Kensington, the rev. Dr. Crigan, rector of Marston, and son of the late bishop of Sodor and Man, to Mary, third daughter of colonel Smelt, lieutenant-governor of the Isle of Man.

At the same church, the rev. B. V. Layard, M.A. rector of Uffington and vicar of Tallington, Lincolnshire, to Sarah Jane, only daughter of the late T. Margary, esq. of Clapham.

Married, at Willesdon, Middlesex, the rev. L. Buirroughs, of Office place, Herts, to Miss Ann Dickie, of Brandebury, Middlesex.

## DEATH ABROAD.

Died, at Grenada, aged 23, Henry Larkins, esq. M.A. barrister scholar of University college, and likewise scholar upon the Vinerian foundation.

MONTHLY LIST OF PUBLICATIONS.

The Book of Common Prayer, in Eight Languages. 4to. 2l. 10s.

Unitarianism Refuted, being a Reply to Captain James Gifford's Sequel to Mr. Hewson's Appendix. By the Rev. William Hewson, Vicar of Swansea. 1s. 6d.

A Sermon preached in the Parish Church of High Wycombe, Bucks, Dec. 30, 1820. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge. 1s. 6d.

Christian Loyalty (as taught by St. Paul) acceptable to God, and beneficial to Mankind, a Sermon, preached in the Parish Church of Wooburn, Bucks, on Sunday, November 12, 1820. By the Rev. Thomas Mortimer, of Queen's College, Cambridge, Curate of Wooburn. 3d.

A Dissertation on the Importance of Natural Religion. By the Rev. Robert Brough, B.A. of Corpus Christi College. 2s. 6d.

Two Sermons. I. On the Duty and Reasonableness of Loyalty. II. On the Duty and Reasonableness of that Medium, in respect to Christian Faith and Practice, which lies between the Extremes of Apathy and Enthusiasm. By the Rev. Richard Pearson, B.A. of St. John's College, Oxford; and late Curate of the United Parishes of St. Briavel's and Hewelsfield, in the Diocese of Gloucester. 1s. 6d.

A Course of Sermons for the Festivals and Fasts of the Church of England. By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin in the Fields. 8vo. 12s.

Attention to the Origin and Design of the Gospel, recommended, as a Defence against prevailing Errors, including some Observations on the Doctrine of Imputed Righteousness, a Sermon, preached at St. James's Chapel, Whitehaven, July 14, 1820, at the Visitation of the Right Rev. the Lord Bishop of Chester, and published by request. By William Ainger, B.D.

(formerly Fellow of St. John's College, Cambridge) Vicar of Sunning Hill, Berks, and perpetual Curate and Superintendent of the Clerical Institution, at St. Bees, Cumberland. 1s.

Vindiciæ Hebraicæ, or a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion, occasioned by the recent Strictures and Innovations of Mr. J. Belamy, and in Confutation of his Attacks on all preceding Translations, and on the Established Version in particular. By Hyman Hurwitz. 9s.

A Series of Sermons on the Christian Faith and Character. By the Rev. John Bird Sumner, M.A. Prebendary of Durham, and Vicar of Mapledurham, Oxford. 10s. 6d.

Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible, with Notices of his Coadjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their time; and of the authorised English Version of the Bible, to a projected Revision of which Dr. Walton and some of his Assistants in the Polyglot were appointed. To which is added, Dr. Walton's own Vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, County of York. With a Portrait. 2 vols. 8vo. 1l. 1s.

Plain Thoughts on the Abstract of Mr. Brougham's Education Bill, humbly submitted to the Consideration of the British Legislature. By a Plain Englishman. 1s.

A Letter to Earl Grey, in Answer to a certain Challenge thrown out by his Lordship at the late Meeting at Morpeth, on Wednesday, the 10th Day of January last. By one of the Clergy. 2s.

LITERARY INTELLIGENCE.

The Society for promoting Christian Knowledge and Church Union in the diocese of St. David's, have adjudged to the

Rev. S. C. Wilks, A.M. of Oxford, author of "Christian Essays," "Christian Missions," and of "the St. David's Prize Es-

may for the year 1811, on the Clerical Character," their premium of fifty pounds, for the best Essay on "the Necessity of a Church Establishment in a Christian country for the preservation of Christianity, among the people of all ranks and denominations; and the means of exciting and maintaining among its members a spirit of devotion, together with zeal, for the honour, stability, and influence of the Established Church."

#### WORKS IN THE PRESS.

The first Part of a new Edition, on fine medium Paper, of the Family Bible, edited by the Rev. Dr. D'Oyly and Bishop Mant, and published under the sanction of the Society for promoting Christian Knowledge, will appear in a few days.

The Rev. Thomas Boys, of Trinity College, Cambridge, has a Volume of Sermons in the Press.

The Works of John Home, Esq. Author of Douglas, with an Account of his Life and Writings. By H. Mackenzie, Esq. In 3 vols. 8vo.

Recollections of a Classical Tour made during the years 1818 and 1819, in Turkey, Greece, and Italy. By P. E. Laurent, Esq. In a quarto volume, with Costumes.

Captain Parry's Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific, with numerous Charts and other Engravings in a quarto volume, will soon appear.

The Doge of Venice. By Lord Byron.

Mr. Burckhardt's Travels in Syria and Mount Sinai. In one volume quarto, with Maps.

A Second Volume of the Rev. T. Mitchell's Translation of the Comedies of Aristophanes; with numerous illustrative Notes.

Church of England Theology, in a Series of Ten Sermons, separately printed in Manuscript Character, on important Subjects. By the Rev. R. Warner.

#### PREPARING FOR PUBLICATION.

A History of the Town of Shrewsbury. By the Rev. Hugh Owen, and the Rev. J. Blakeway, of that place, in two quarto volumes, with a Profusion of Antiquarian Illustrations.

The Rev. Robert Stevenson, of Castle Haddingham, has in the press, a small work on the Nature and Importance of the Christian Sabbath, with Hints for its better Observance, and Remarks on the awful Consequence of the Profanation of that Sacred Day.

Mr. Faulkner has issued Proposals for publishing by Subscription a Series of Etchings, illustrative of his History and Antiquities of Kensington, from original Drawings by R. Banks. Comprising every object of Antiquity in that ancient and interesting Parish.

Mr. Cooper has issued Proposals for a new Choral Book, for the Use of the Established Church, containing a Selection of the most valuable and useful Compositions for that Service, by the most celebrated German Composers of the last four hundred years, with a number of choice Melodies, by the best English Masters of the last Century. Among the former will be found nearly forty Tunes by the celebrated Martin Luther, not hitherto published in this Country.

A Chart of the Episcopacy of England and Wales, beginning with the Reign of Henry VIII. The Compartments, viewed horizontally, exhibit the Bishops who flourished in the Reigns of the respective Kings of England; taken vertically, they shew the succession of Bishops in the respective Sees. The dates of the Kings are those of Accession; the dates of the Bishops, as near as may be, those of Consecration. The Martyrs for the Protestant Faith are printed in Capitals: the Seven Bishops sent to the Tower by James II. are distinguished by Italics.

## POLITICAL RETROSPECT.

THE Session of Parliament which was expected to be fertile in such variety of uncommon and important events, is passing away with a very unusual degree of tranquillity; and the attention of all parties appears to be directed to ordinary measures of inquiry and legislation. It is not a little singular that after all the dissatisfaction which was supposed to exist upon the subject of the Queen, Ministers have had larger majorities in their favour, upon that question, than upon the other topics which have furnished their opponents with matter of complaint. The explanation of the circumstance seems to have been correctly pointed out in our last Number, viz. that of those who disapproved of the Bill of Pains and Penalties, and consequently assisted in causing it to be withdrawn, the larger portion decidedly condemn the conduct of the Queen, and will not sanction any proceeding which would imply their approbation of it. The people, too, appear to share the same sentiments; for no dissatisfaction has been manifested at the large majorities in the House of Commons, and the agitation which was lately visible has entirely subsided.

If we are to believe the assertions of many respectable individuals, it is otherwise with the agricultural and commercial distress. Complaints and petitions are sent up from all parts of the country, and the assertions which they contain are for the most part corroborated by the testimony of the members who present them. But, in spite of this strong *prima facie* evidence, we cannot believe that the distress is

as severe or as general, as many persons have been induced to suppose. The Birmingham petition produced a very strong sensation; and as far as that town and its immediate vicinity are concerned, we have no doubt that the stagnation of trade, and the consequent embarrassments of the merchant, manufacturer, and mechanic are nearly as overwhelming as they appear upon paper. But the petitioners conceal a fact which must have been known to them, though it has escaped the attention of the public at large, viz. that the trade of Birmingham has repeatedly been threatened with annihilation at times when other parts of the country have continued in a flourishing state. It was thus during the war of the American Revolution; and it was thus also during the last war with America, when the sudden opening of the whole continent of Europe did not compensate the Birmingham manufacturers for the loss of the market of the United States. This market is lost to them at present from a different cause than that of war. The Americans can find no purchasers for their surplus corn, and consequently have no money to pay for Birmingham wares. And if to this we add the cessation of the war demand for arms, and for all the innumerable articles of military equipment with which Birmingham recently furnished at least a million of soldiers, it will be quite certain that the decay and suffering of that important town may be accounted for on other principles than the excessive pressure of taxation; and it will be absurd to argue upon the extreme case of one district, as if it

were an adequate specimen of the general situation of the country. On the contrary, it is agreed on all hands, that the clothing and cotton manufactories are improving; and the increased consumption of excisable articles during the last year, ingenious as have been some of the endeavours to explain away the fact, is a stubborn proof of the increasing prosperity of the people. We can only speak (from our own knowledge) of the metropolis and its vicinity; but of them we can assert, after a very diligent inquiry, and pretty ample means of information, that there never was a winter during which the great body of the labouring classes have suffered less than during the present season. The high rate of profit, and of wages which was obtained during the war, cannot reasonably be expected to return; but there is no dearth of employment, and there is the greatest abundance of provisions, and the people, in spite of all the wiles of the demagogue, are happy and contented.

The agricultural difficulties are of a more formidable nature. The poor-laws are a dead weight round the neck of the landholders, and no one has the ability or the courage to remove it. Capital employed in agriculture cannot be depreciated less than one-fourth, and in numerous instances this proportion might be doubled. The effect of such an event is too obvious to require explanation; and it is equally evident that the mischief admits of no instantaneous cure. Until the new capital has been produced to replace that which has been sunk by the altered value of our currency, rents will be paid with difficulty, labourers be employed as sparingly as possible, and the farmer will feel uncertain from day to day whether he shall be able to proceed in the cultivation of his land. These evils are serious; and their only cure, even their only alleviation is patience.

If agricultural associations choose to amuse themselves with petitioning the Parliament, they ought not to be denied this harmless though trifling occupation; but if their leading members proceed from complaints to threats, and talk, as in some recent instances, of defrauding the public creditor, and breaking the national faith, they will only demonstrate their own ignorance, rashness, and want of principle, and create a new and dangerous division in the bosom of their country.

Some progress has been made in enforcing the law against libels.—Mrs. Carlile, and Hunt the publisher of the Examiner, have been recently convicted; Sir F. Burdett by a lenient sentence, has been sent to prison for three months; and prosecutions have been instituted by the Queen against the *Courier* and *Morning Post*, and by a private individual against the *Sunday Newspaper* called *John Bull*. This looks well—both parties are beginning to discover that the press may be abused—Government has no longer the slightest excuse for inactivity; and we trust that respectable persons of all parties and opinions will join in one grand effort to punish libellers of every description. By so doing they may at once secure the invaluable blessing of an unrestricted press, and cut off the main source of that irritation and uneasiness which has caused so much alarm during the last four years, and which will be excited again and again, as long as the law winks at the shameful misconduct of the Newspapers scribblers, and the people read and believe their lucubrations. No notice has yet been taken in Parliament of *Sunday Newspapers*—but it is to be hoped that they will not be permitted to pass uncensured. It has been proposed entirely to prohibit the publication of weekly journals; but we doubt whether this be a proper or a practicable scheme. To prohibit however any publication or any sale on

the Sabbath would be most proper ; and we cannot believe that it is impracticable. The Senate seems wisely anxious to support and encourage religion and morality ; and if these appearances be not mere pretence, the due observance of the Sabbath should be peremptorily enforced. Some murmuring among Newspaper Editors, and some deficiency in the receipts at the Stamp-office may by possibility ensue. But they are both beneath the attention of Christian legislators ; and when we think of the great advantages by which they are counterbalanced, we cannot doubt that the experiment ought to be tried.

Foreign affairs appear to stand precisely where they were a month ago. Spain is full of commotion, and Italy and Germany are full of doubt, and England is wisely resolved to leave them all to themselves. There is a good deal of contradiction in the speeches, of the Parliamentary leaders upon both sides, respecting our continental relations. The Opposition tells us that we have lost all weight and influence in Europe, and are little better than the laughing stock of our Imperial and Royal Allies ; and in the very same breath, they maintain that if we had interfered in favour of Naples, even by a Manifesto, we might have preserved the independence of that nation against all the bayonets of Austria. The Ministers on the other hand contend that the Holy Alliance has done nothing unjustifiable, or contrary to the established rights of nations ; but they admit that it has pursued a course which the consti-

tution of England will not tolerate, and in which they never will recommend the Sovereign of England to join. Such are the contradictions which party spirit generates, even in the clearest understandings and purest hearts.

We give an abstract of the population returns in the Colony of New South Wales. It has been published in an Appendix to Governor Macquarie's reply to Mr. Bennett ; and is well worthy of the attention of all who take an interest in the reform of our criminal code. The number of pardoned convicts, will be found very much larger than it was generally supposed to be. The Governor's letter contains several interesting particulars respecting the good conduct of this class of persons. And we shall hereafter present the reader with some extracts from the work. But our reason for alluding to the subject here, is that if so large a proportion of the whole inhabitants of the Colony consist of persons who went out as convicts, and are now settled as freemen, and if this class of the population are on the whole very decently behaved under the insufficient regulations and instruction which have hitherto prevailed among them, there is no reason to despair of the ultimate prosperity of the establishment, and to empty our gaols and flash-houses into the capacious bosom of this new world, will be more likely to improve both them and us, than the schemes which pretend to convert hardened villains in six months, and send them out at the end of that time to plunder their fellow-creatures as before.

*A General Statement of the Inhabitants of New South Wales: shewing the Description of Persons, and the Station they reside in, as per General Muster taken by his Excellency Governor Macquarie and Deputy Commissary-General Drennan, commencing the 27th September, and finally ending the 12th November, 1819; with an exact Account of the same at Van Dieman's Land.*

Station.	Civil Department.				Persons who came free.				Persons who came Prisoners, but now free.				Convicts.				Total number of Souls in the Settlement.	Remarks: in the New South Wales Establishment, according to the Parliamentary Estimates, viz. Governor and Commander-in-Chief. Lieutenant-Governors. Secretaries. Judges. Solicitors. Provost Marshals. Chaplains. Principal Surgeon. Assistants ditto. Surveyor-General of Lands. Deputies ditto. Naval Officers. Boat-builders. Clerks and Superintendants.	
	Men.		Children.		Men.		Children.		Men.		Children.		Men.		Children.				Total.
	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.			
Sydney .....	37	17	16	70	218	133	245	596	2662	1201	2295	6158	3704	527	154	4385	11,209		
Parramatta .....	8	6	13	27	80	17	31	128	667	699	1198	2564	1564	170	173	1927	4646		
Windsor .....	5	4	7	16	149	23	47	219	1163	818	1419	3400	1778	57	27	1862	5497		
Liverpool .....	2	1	7	10	92	42	93	227	481	482	939	1902	1158	226	97	1481	3620		
Newcastle .....	2	2	4	8	2	—	—	2	20	5	3	28	696	86	26	806	846		
On board colonial vessels.	—	—	—	—	199	—	—	199	9	—	—	9	—	—	—	—	208		
Hobart Town } Van Dieman's }	11	2	5	5	179	101	206	486	468	270	324	1062	1445	196	75	1716	3282		
Port Dalrymple }	7	—	—	—	24	17	43	84	189	75	143	327	483	63	21	570	988		
	72	32	52	156	943	333	665	1941	5659	3550	6321	15,450	10,848	1328	578	12,749	30,296		

*Sydney, 25th January, 1820.*

**L. MACQUARIE,**  
Governor-in-Chief of New South Wales.



## NOTICE TO CORRESPONDENTS.

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*W. X. Y.* shall appear.

We apprehend that *Beta* is quite right in the view that he takes of the Office for the Churching of Women, although a contrary interpretation of it is often adopted.

*Philecclesia* and *Cantab.* have been received, and are under consideration.

Our Correspondent *W.* is evidently correct in supposing that the custom of introducing a funeral sermon into the funeral service is at variance with the provisions of the Act of Uniformity.

We have received several communications respecting a Bill upon Church Briefs introduced by Mr. Lyttleton, the member for Staffordshire. We shall advert to the subject in our next Number, and in the mean time refer our Correspondents to some excellent remarks upon the subject in our earlier Number, under the signature of a Berkshire Incumbent.

THE  
CHRISTIAN  
REMEMBRANCE.

No. 28.]

APRIL, 1821.

[VOL. III.]

ON THE STATE OF MAN  
" BY NATURE."

IT is usual for those, who see in the rudiments of Christianity grounds for depreciating the human character, to appeal to arguments seemingly arising from the authority of Scripture; in order to shew that we are essentially depraved; and all in consequence of our descent from Adam: sinful ourselves, because he sinned.—Thus having described the race of mankind as radically corrupt, *καὶ φουσι*, by the very nature which God gives us; after stating that the "seeds of vicious principle are implanted in every bosom," "that mankind is totally depraved in consequence of the fall of the first man; a mere mass of corruption extending over the whole soul, and exposing it to God's righteous displeasure, both in this world and in that which is to come"—they usually have recourse to passages in the Scriptures to confirm their assertions; without regarding the *per contra* evidences which may be drawn from the same authority.

I shall not here bring forward the clear statement which might be given of much seemingly innate good principle even in very young children, so as to prove, at least, some early good in them, if others would from hence contend sometimes for early evil:—nor the acknowledged fact, that, so far from the human heart being "naturally hostile to God, and adverse to religion," hardly any nation in all the

world, at any period of time, has been discovered, which 'has not made some advance towards religion, and shewn some reference to a God, however feeble and imperfect:—nor the consideration that in whatever degree such a preponderance toward evil were natural, we may well assure ourselves it would receive an adequate allowance from the Almighty, when his equitable sentence shall be finally pronounced; but in reply to those who found their Christianity in these degrading assertions concerning the state of man, and for their authority appeal to texts of Scripture; I would observe, first,

That there is either ignorance or some apparent disingenuousness very frequently observable in the arguments of those persons respecting the native history of man, and the words "image of God," as referred to him, (Gen. i. 27.) And it is by no means uncommon with such to represent the case as follows:—that Adam was indeed made in the "image of God," (whatever high excellence may be imagined to be thus implied) but that Adam begat a son "in his own image;" whereby a supposed jingle of antithesis, "image of God," and "Adam's own image," it is inferred, (not merely that all mankind are to be deduced from Adam, but) that the race of men was so made to lose sight of its high original, as to be no longer entitled to that estimation which the words "image of God" seem to imply:—whereas a continuance of this very same high

quality and character was preserved, and is repeated by God himself in his command to Noah against murder: (Gen. ix. 6.) "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he him:"—the continuance of this very "image of God" in man, being that which should constitute the crime of killing him, and make the difference of offence between destroying a man and any other animal. And the very same high attribute, or character in man, is preserved still later in the holy writings; St. James, (iii. 9.) speaking of the tongue, and saying, "therewith bless we God; and therewith curse we men who are made after the (image or) similitude of God."

A late writer on this subject, appealing to scriptural authorities, to prove the radical depravity of man, brings forward the following instances: Gen. vi. 4. "the wickedness of man was great upon the earth: and every imagination of men's hearts was only evil continually." Spoken no doubt with inclusive reference to the state of the world before the Flood: and if true then, and in whatever degree true still, yet implying nothing as to the origin of such depravity; nor what Adam had to do with it; nor as if the aversion from God and righteousness, here stated, implied any incapacity to be otherwise, and any necessity to be sinful; which in such a case would not produce sin. Again, he instances in Rom. iii. 9. "there is none that doeth good, no not one." Certainly, as a general expression, very allowable; not absolute good, unmixed with any alloy of evil. But how is this to be traced as from a necessary cause in Adam? So, in Rom. viii. 7. "The carnal mind is enmity against God," or more properly, "A carnal mind is enmity against God," that is, a mind or thought influenced by carnal propensities; which is very true; but carries nothing of necessity in

it, nor any thing more than a general moral assertion. So in 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God; neither can he know them; because they are spiritually discerned." A truth indisputable. The things of God which are attainable only by revelation, cannot be thoroughly received, known, or entered into, by merely natural perception: if the word natural is the proper rendering of the original, *ψυχικός*, *animalis homo*; *qui humanæ tantum ratione lucis ducitur*. And if we add his other references, "By nature children of wrath," and "in my flesh dwelleth no good thing;" these and other like passages, whatever of actual depravity they may imply, yet have no connecting cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil by descent from him. (See Simeon's Appeal, &c. p. 25.)

On the contrary, some strong inferences and declarations are to be met with in the Scripture, of original goodness, as ascribed to man by his very nature, however often chequered with appearances of a worse kind. And goodness, even very real goodness, is frequently ascribed to individuals who are pronounced "holy" and "righteous." And if "the flesh lusteth against the Spirit," we still read of the spirit's acting against those fleshly propensities. (Matt. xxvi. 41.) Though the flesh may be weak, the spirit of man is said to be willing to follow duty. (Rom. vii. 22.) St. Paul says, he "delighteth in the law of God after the inward man;" and if the law of the members opposes the good principle of the mind, nothing is said to imply this law to be irresistible.

These and all the common expressions of, *video meliora, proboque*, though accompanied with the *deteriora sequor*, and the *τα χεῖρ' ἰωγαμὸν καὶ γυνώσκω*, though counterbalanced by the *ὅτι ἀποκρίνεται*

Y, &c. &c. only point out the undoubted fact, that man has much variety and contradiction in his character. But the assertion of a complete debasement would be to ascribe such a degree of imperfection (I had almost said of error and misconstruction) to God's works, as would imply neither praise, nor wisdom, nor goodness in him, and would authorize such an ever-increasing progress in corruption, as would make the world too bad either for mankind to live in it, or for God himself to suffer its existence.

If any other passages in Scripture are adduced in proof of this necessary depravity in human nature, I conceive it will be found upon a candid examination of them, that they are either general, strong, comprehensive expressions, denoting what may be true, in the main, without noticing exceptions; or that they partake of the peculiarities of Eastern figurative phraseology; or that so far as they are true at all, they are only the result of men's own blameable departure from better knowledge; the effects of evil habits arising from propensities unduly indulged; dispositions early corrupted; bad education; prejudices injudiciously directed; all which may be well admitted, without supposing either a total ruin, or an irresistible dominion of evil, or any necessity to sin by the very frame and constitution of our nature: always keeping in mind the ordinary assistance of God's grace; and that superintending Providence, by which goodness and virtue upon the whole, even in the Heathen world, have been in general ever sustained, but which among Christians are more highly favoured, in those who pray for God's assistance to keep them in all goodness, and to guard them from the extreme of evil.

It is lamentable that in the nineteenth century of Christianity, these elementary principles should not

be universally acknowledged, and that the investigation of such plain truths should be at this time necessary. The only things which are natural to mankind, are such as hunger, thirst, impressions upon the senses, liability to disease, pain, and the like. Let but the reader keep in mind this distinction, and he will easily perceive that if "sin" be said to be natural to us, it must be only in some assumed and inferior sense, and that the arguing from it in any other, causes much inaccuracy of Christian sentiment.

Perhaps what leads most to error upon this subject, is the expression in our Catechism, stating that by "nature we are born in sin." Yet surely this by no means necessarily must be so explained as to imply any thing contrary to what is here affirmed. Our present state of being is doubtless the effect and consequence of sin; namely, Adam's sin: and if, by a very allowable mode of speech, substituting the cause for the effect, we say that we are born in sin, that is in a state the consequence of sin, and as a race of beings, collectively considered, under God's comparative displeasure, theologically and judicially now called "children of wrath," from which we are removed by baptism into a state of "grace," or favour, by a *quasi* regeneration,—every fair construction is secured to the expressions used, and neither truth, or fact, or critical exposition becomes intruded on. St. Paul (Gal. iii. 22.) says, "the Scripture hath concluded all under sin," σικλῶσι τὰ πάντα (very remarkable!) all things, *universa, omnia*, ὑπο τῇ ἁμαρτίᾳ,—under the charge of sin; the same πάντα, which were made by Him, or Christ; (John i. 3.) "I hath included the whole creation under the general charge or comprehension of diminished favour in his sight, or sin," brought on by Adam. Whereby, scripturally speaking, the whole universe becomes divided between that charge

from Adam, and the removal or exculpation of that charge by Christ. In this sense also we may intelligibly be said to be born *in sin*, under sin, or in sin. But this by no means implies sin by "nature," as God creates us, or a natural necessity of sinning. Sin in such a case would not be sin. The word nature also has various senses and modes of application.—Let us hope that due consideration will better explain this subject, together with some others relating to the early history of man, his sentence, death, and fall, which by many are not sufficiently contemplated, and are spoken of in unwarranted extremes.

N. R.

Feb. 1821.

*To the Editor of the Remembrancer.*

Sir,

THE time has happily returned when passages of Scripture, which treat of marriage, adultery, and divorce, may be dispassionately and impartially discussed. The attention of men has of late been powerfully directed to these passages, but in the ardour of debate and controversy, interpretations have been proposed, which, in the season of calm reflection, it seems not possible to justify and approve. A writer, whose letter, bearing the signature of Alethes, and addressed to the Archbishop of Canterbury, has appeared in the Morning Post and Courier, has expressed his anxiety that the scriptural law of divorce should be "correctly and well understood." In this anxiety, every good man will cordially concur; but in his endeavours to attain this desired and most desirable conclusion, he will regret to observe that the positions of Alethes are wholly untenable, and that the means to which he resorts, are expressly calculated to defeat or delay the purpose which he professes to pursue.

In proceeding to refute these positions, I shall cautiously suppress every private allusion, and confine my observations exclusively to the scriptural expositions suggested by Alethes.

The first text upon which he comments is Malachi ii. 14—16, disputing the justice of the appeal which was made to that text, by the Archbishop of Tuam.

"The Archbishop," he says, "rested his vote on the solemn denunciations in the second chapter of Malachi, against 'putting away,' and the calamities with which God visited such a practice, declaring that he hated 'putting away.' It is certainly matter of surprise, that this passage of Scripture should be thus interpreted by so able and conscientious a prelate. Malachi, in his second chapter, represents, under the type of a marriage, the covenant by which the Jewish nation was bound to the worship of Jehovah, and threatens with loss of his favour those who had 'dealt treacherously with him,' putting away the guide of their 'youth, and the covenant of their God.' 'Judah hath profaned the holiness of the Lord which he once loved, and hath married the daughter of a strange god.' Mal. ii. 10. It is the more extraordinary that this view of the chapter did not occur to the Archbishop, as it is an allegory of continual and favourite occurrence in the prophetic writings. It is the entire subject of the sixteenth chapter of Ezekiel, where the Jewish nation is represented as a foundling girl, nourished and brought up by God, married to him when she became of nubile years, and subsequently found faithless to his bed, by adultery with many nations, and under circumstances of unparalleled ingratitude and aggravation."

It is not easy to discover the purpose for which this writer recites Solomon's description of the adulteress, for it is she who forsaketh the guide of her youth, and forgetteth

the covenant of her God, Proverbs ii. 17. which is very consistent with the received and ordinary interpretation of Malachi, but bears no possible relation to the refined and recondite meaning which Alethes would fasten upon his words. But whence is this meaning derived? Has it any authority to recommend it, or is it such as would occur to any plain man in reading his Bible? In the contents prefixed to the chapter in the English Bible, it is noted:—"1. He reproveth the priests for profaning the covenant: 11. and the people for idolatry: 14. for ADULTERY: 17. and for infidelity." Thus a distinction is made between the eleventh verse, which treats of idolatry, and the fourteenth, which relates to adultery: it is of adultery that King James's translators understood the treacherous dealing of the Jews with the wife of their youth, or of their covenant: and it is of the treacherous dealing of the Jews by adultery, and of the divorces to which it led, that in their translation the Lord declares his hatred. The marginal references in the Bible, upon this, and upon many other texts, recommend the same interpretation as the title of the chapter, and prove the harmony and consistency of our only authorized interpretation. In the preceding version, there is a marginal note on ver. 14. "This is another fault of which he accuseth them, that is, that they brake the laws of marriage." There is therefore, as it were, an hereditary exposition of the text in the Church of England, which is not yet extinct, for in the notes extracted from Dr. Pocock, Archbishop Secker, W. Lowth, Bishop Hall, and Archbishop Newcome, and inserted in the Family Bible, published under the sanction of the Society for Promoting Christian Knowledge, and vigilantly superintended by some of our prelates, the same natural and obvious interpretation of the iniquity of cause-

less repudiations is maintained. Lowth states the substance of the chapter to be this: "From the tenth verse he proceeds to reprove the people for marrying strange women, and even divorcing their former wives to shew their fondness for such unlawful marriages:" and in his comment upon the several verses, he shews the bearing and consistency of the argument. The commentators in Poole's Synopsis, Calvin, Drusius, Grotius, Menochius, Piscator, and others, all agree in the same interpretation of the text: and in proof that this was the original exposition, it may be remarked that Selden in his *Uxor Hebraica*, recites the words of a Jewish commentator, on ver. 13. that when a man repudiates his first wife, or the wife of his youth, the altar sheds tears upon his account.

Thus strongly does the current of authority flow in favour of the received interpretation, to which the Archbishop of Tuam appealed, and to which Alethes objects. It is not meant to assert, that this figurative exposition may not be found in other passages of the prophetic writings. Lowth, in his Index, refers to "marriage as an expression of God's covenant with the Jews," but he does not mention the text of Malachi; and it will hardly be pretended, that the admission of the figurative sense in one text, excludes the plain and literal interpretation of another. It is always dangerous to allegorize the Scriptures without necessity, when the purport of the writer does not require that his words should be mystically understood, and when their natural force and meaning are not inadequate to the design with which he writes. Even on these occasions, the plain sense of the words often contains a sound and wholesome truth; and before the proposed interpretation of Malachi can be established, or its force on the law of divorce can be evaded, it is necessary to shew that the

literal meaning is either untrue in itself, or inconsistent with the context, and that the figurative meaning is indispensable to the full and clear interpretation of the passage.

There are some other texts, on which, at a future time, I may be tempted to offer some observations, always assuming that it is of the highest importance to public and private virtue, that the doctrine of divorce should be "correctly and well understood."

A. M.

*To the Editor of the Remembrancer.*

Sir,

IN the controversy upon regeneration, it was attempted to throw a doubt upon the sense in which the Jews understood the words *regenerate* and *regeneration*, and to make it a questionable point, whether the truth of their opinions could be satisfactorily proved and ascertained. The assertion of Waterland, and the authorities to which he refers in the Discourse upon Regeneration, and the incidental notices of Wall in the Introduction to the History of Infant Baptism, left no room for these doubts in the mind of any sober and accomplished divine. The writings of Selden, whose authority in matters of Hebrew philology and philosophy will not be disputed, are from the singular perplexity and obscurity of his Latin style, less known than from the treasures of learning which they contain they deserve to be: and as I have recently had occasion to look into them, you will perhaps allow me to lay before the reader the substance of some few passages, accompanied with the texts of Scripture which they appear to illustrate and explain. If it should be thought that there is an unnecessary repetition of the same matter in these brief extracts, I will only remark, that it is from that repetition that I wish to infer

the undoubting and settled conviction of the author's mind, whose opinions and language were the same, notwithstanding the difference of the subjects of which he treated, and in which he had no theory to establish concerning regeneration.

In the treatise "*De Successionibus in bona Defuncti ad Leges Hebræorum*," he assigns the reasons for which a deceased proselyte had no heir: "Proselytes of justice were usually admitted by circumcision, ablution or baptism, and sacrifice, and a man who had been thus initiated and made a proselyte, was always held regenerate or born anew (*regeneratus et renatus*;) all respect to his former kindred was entirely superseded, and in virtue of this sacred privilege, he was held to have no kindred afterwards, either in respect of succession or of marriage, except the issue which followed after his baptism or initiation. A Gentile, from the moment that he became a proselyte, was accounted to be *born anew*, and of a new mother, as was feigned in the Hebrew law. His father, mother, sons, and daughters, previously born, and his brothers, ceased, according to the Jewish notion, to bear these relations. The reason which they assign for thus superseding the former kindred is, that a proselyte, as soon as he becomes a proselyte, is esteemed *an infant born as it were of a new mother*: so that a proselyte of this kind is divested of self, of former lineage, and of all consanguinity derived from it; and the effect of this regeneration is that no kindred with the Gentiles, or existing in his Gentile state remains to him, as by the Roman law no servile kindred remains after manumission. When Nicodemus, a Pharisee, and chief of the Jews, wondered at the words of our Saviour, concerning regeneration, and asked, "How can a man be born again, when he is old? How can these things be?" Our Saviour answered, "Art thou a master of

Israel, and knowest not these things?" To masters of Israel, acquainted with the received opinions, the notion of regeneration by water or baptism was sufficiently clear. This is the meaning of Tacitus: "Circumcidere genitalia instituere Judæi, ut diversitale noscantur. Transgressi in morem eorum idem usurpant. Nec quidquam prius imbuuntur, quam contemnere Deos, exuere patriam, parentes, liberos, fratres vitia habere." Proselytes who in their own persons first obtained that title by profession, retained no notion of their country or kindred, they were esteemed to be *born anew*, and from another stock; in other words *they were regenerated*. Hence it followed, that they held their former kindred with which they were connected by blood, to be vile: they considered themselves to be free and disengaged from all former bonds of affection, piety, and duty, whether to relations by blood, or to countrymen by local habitation: and they considered that those relations were to be despised, on the ground of their being gentiles. It is a singular notion, arising from the law of regeneration, and a renewed lineage, that proselytes divested themselves of their country. In regeneration they assumed another country, Judea, even although they were born again (*renati*) out of Judea: and afterwards they were called Jews, and truly held to be Jews, although the name of Proselytes distinguished them and their posterity from the Israelites who bore that name by descent and originally." De Succ. c. 26.

St. Paul probably alludes to opinions of this kind, in the effects and results of regeneration, when he says, "Wherefore henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we him no more: therefore if any man be in Christ he is a new creature; old things are passed away;

behold all things are become new." 2 Cor. v. 16, 17.

A further illustration of the same text will be found in the following passage, in which the attentive reader will not fail to trace the language of St. Peter upon the same subjects. "Being born again or regenerated" . . . "as new born babes:" ἀναγεννημένοι. ἀρτιγεννητα βρέφη. Both are Jewish expressions addressed to Jewish converts: what would be the interpretation of a Jew?

"A new lineage," says Selden, "was assigned to the proselyte, in the same manner as a new name, and as soon as any person was initiated he was called *regenerate*. It is the common saying of the Talmudists, 'the proselyte, from the time that he becomes a proselyte, is esteemed, as it were, an *infant newly born*,' even as if he had been born of a new mother. Hence it followed, that he did not retain his ancient kindred or relation by blood, nor include among his kinsmen either brother, sister, father, mother, or children previously born. These relations, as they were by nature, were at an end. Even if his father, mother, son, or brother, should become a proselyte at the same time with him, the kindred or consanguinity between them nevertheless was determined. It was a received rule, 'Whoever was the kinsman of a proselyte in his gentile state, is not his kinsman now,' or in his proselyted state. As if he had now been first created, or had fallen from heaven; he was altogether a *new man*, divested of all former consanguinity, not less than of gentilism. No one could, therefore, succeed him as his heir, on the ground or pretext of former consanguinity. The proselyte of justice was regenerated in such sense as to be taken for a new man, who previously had not been born. When, therefore, Nicodemus wondered at the saying of our Lord, 'Ye must be born again;' and pressed the



question, "How can this be?" our Lord answered, "Art thou a master of Israel, and knowest not these things?" For the notion of regeneration (although our Lord was speaking of that which is by the Spirit, and not by water only,) was a prominent feature in the discipline and manners of the Hebrews, in initiating the proselytes of justice. . .

"The regeneration which has been mentioned, is so consistent with the doctrine which is found in their more abstruse philosophy, concerning the souls of proselytes, as to lead to a suspicion, that the one is derived from the other. The cabalists say, that there are always existing innumerable souls, either singular and separate, or hereafter to be drawn from what they call the ideal mass, and that men are made as these souls are sent into human bodies. They call the human body the matter, and the soul the form of man. . . And they say, that as the soul of which man is made passes from heaven into the human body, so does a new soul enter into every proselyte of justice, at the very instant in which he is made a proselyte; and that the soul which occupied the body in its gentile state vanishes and disappears. . . Passing these trifles, we may observe, that they maintained the creation of souls in heaven, before their admission into the human body; and that a new soul, and therefore a new form, was given from heaven to every proselyte, as soon as he was made a proselyte. He was altogether to be called a new man; and was reckoned to have put off his former kindred, as an infant conceived and born again in the womb of a new mother." *De Jure, N. and G. Lib. ii. c. 4.*

"It was their doctrine, that all former kindred vanishes in regeneration; and it is the saying of Maimonides, 'When a gentile or a redeemed slave becomes a proselyte, he is like a *child newly born*: all consanguinity existing in his former state ceases and is determined; he

is not guilty of incest, if he should marry with the nearest of his relations,' by nature; and this acquittal of incest was grounded on the principle, that where there is no consanguinity there can be no incestuous marriage." *Ibid. lib. v. c. 18.* This rule was afterwards modified, that the gentiles might not be offended; and a proselyte was not suffered to marry his mother, or his mother's daughter.

A distinction was also made in respect of children born in sanctity or out of sanctity: to which St. Paul may be supposed to allude, *1 Cor. vii. 14.*

"They say, that if a woman in a state of pregnancy becomes a proselyte, and is baptized, it is not necessary to baptize the offspring; because as it is born in the mother's sanctity or Judaism, as they say, it bears the condition of a proselyte, i. e. of the mother. It must be farther observed, that although they would have the condition of a proselyte acquired only by descent, they nevertheless will not admit the relation of consanguinity or fraternity, between the two sons, for instance, of a proselyted mother; unless they were both conceived, as well as born in sanctity; or after the mother had been initiated by baptism. . . In discoursing concerning the right of fraternity, under which the widow of a brother deceased without issue was to be married, the Talmudists maintain: Even when the one brother was born, but not conceived in sanctity, and the other was both born and conceived in sanctity; they are, as it were, strangers, there is no fraternity between them, unless both were conceived and born in sanctity." *De Jure, N. and G. lib. ii. c. 4. lib. v. c. 18.*

It is necessary to add some few words on the form of initiation.

"Baptism was necessary in the case of women, and of proselytes, who had been circumcised, but not baptized; for without baptism they were not placed under the wings of

the divine majesty, or made partakers of the privilege of an Israelite. The form of baptism was this; the proselyte in his own person, if he was of full age, i. e. of the age of thirteen years, if a male, or twelve years, if a female, made profession before the court or triumvirate which presided over baptism, of his intention to keep the law of Moses. The court made the profession in the name of a minor, (as do the sponsors in the Christian church), unless the parents were present to answer for him. They called every one who was thus made a proselyte, *regenerate and new born* (*regeneratum et renatum*), as *an infant new born*, and they considered that his ancient kindred vanished and ceased in baptism. It is the comment of the Gemara of Babylon, on Numbers xv. 15. 'The words AS TO YOU, have the same meaning as the words AS TO YOUR FATHERS, or ancestors. What then was the state of your fathers or ancestors? They certainly did not enter into covenant without circumcision, baptism, and the sprinkling of blood, and therefore neither can proselytes enter into covenant, without circumcision, baptism, and sprinkling of blood.' Again.—'A man wants the perpetual privilege of a proselyte, unless he is baptized as well as circumcised, and unless he is baptized he remains a heathen or gentile.' Again, in the same Gemara. 'The wise have rightly determined, that if any man hath been baptized, but not circumcised, or circumcised, but not baptized, he is not a proselyte, until he is baptized as well as circumcised.' De Synedriis, lib. i. c. 2.

"The Hebrews were wont to add to circumcision and baptism, a third sacrament, namely, the offering or sprinkling of the blood of sacrifices, which they regarded as a testimony of confirmation, and plenary initiation. They deduce this sacrament from the words immediately following the delivery of the law, when

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the people had been previously and duly initiated by circumcision and baptism. (See Exodus xxiv. 3. &c.) They understood that the sacrifice was offered, and the blood sprinkled, in the name of every one, and that the initiation of proselytes, and of Jews by descent, was thus fully and plenary confirmed." Ibid.

Hence we may learn, that the Apostles in speaking of the blood of sprinkling, (Hebrews x. 22. xii. 24. 1 Peter i. 2.), spoke of an initiatory rite, with which the Jews whom they addressed were well acquainted.

R. N.

To the Editor of the Remembrancer.

Sir,

I WAS very much pleased at Ihuoa's remarks on Bishop Gleig's Sermon, page 658, of your number for November, and in order to corroborate them I take the liberty to hand you the following fact, illustrative of the subject, which, if you think it worthy of a place in your very useful miscellany, is entirely at your service.

Some years ago, my father, who with all his ancestors had been strict members of the Established Church, removed with his wife and children into a commercial district where he took a house then newly erected, which, in common with many others of the same date, had no pews belonging to it in the parish church. As his family was large, he could not trespass upon the kindness of his neighbours by sitting in their pews: and besides, the vast population rendered it impossible for the old inhabitants to accommodate us. One dissenting chapel was erected after another in quick succession, and were soon filled. My father was very reluctantly compelled to take a pew in one of them, and so he and all his household became, through necessity, dissenters. My

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worthy parents in due time paid the debt of nature, and I had the honour to succeed my father in his business. From the same cause I continued a sectarist. Many times were additional churches talked of, but none were erected. At last, however, a few gentlemen in our town ventured upon the arduous work of building a chapel of ease, which, as I understood, after considerable difficulties, they accomplished. The church was consecrated in due form by the bishop of the diocese, and public notice was given to the inhabitants that many of the seats would be free for the poor, and that others would be let to those who chose to take them.

Now, Mr. Editor, as I had often heard my dear father speaking in the highest terms of the service of the Church of England, and lamenting that we were debarred from enjoying its privileges, I resolved to take a pew. I did so, and attended the following Sunday. I must honestly confess to you that I felt rather awkward in the use of a Prayer-book which a good natured friend in an adjoining pew handed to me. I waited for the sermon, which, in due time was admirably delivered with much affection, solemnity, and earnestness. As I had received a good English education I could perceive that the style and composition were excellent; and as I had read my Bible through every year from my childhood, I was glad to find that its sentiments were purely Scriptural. I could not tell whether the clergyman preached as the dissenting ministers did, without book, or whether he did as I had understood churchmen used to do, from a written book, because he had all the animation of the dissenter without his mistakes. However, I liked every thing upon the whole very well. I attended the next Sunday, and was still better pleased.

In a few Sundays Advent arrived. Our minister told us in the introduction of his sermon as Jhuoa did in

your last number, that the Church of England presented to her members "*a system of regular edification*" in her Lessons, Epistles, Gospels, &c. As a charge had gone forth that some of the clergy did not preach the Gospel, he for *this* reason (as I was afterwards informed) preached every Sunday one or two sermons from the Gospel for the day. In the afternoon he preached a regular course of plain familiar sermons to the poor people, on the doctrines and duties, the privileges and consolations of the word of God. In the evenings (for this indefatigable minister preached as well as prayed three times on the Sabbath day) he expounded, in a connected order, the Gospel by St. Matthew. As these subjects were discussed on each succeeding Sunday, I was more and more convinced of the excellence of the Liturgy. Thus a whole year was spent, during which, I am happy to say, that I and many others who had never before attended church, became truly attached to the establishment from the purest motives.

The second year our minister began with the Epistles for the day, and continued his course from Advent Sunday to the last Sunday after Trinity. In the afternoons he gave us another course on the Catechism of the Church of England, which proved of very essential service both to parents and children, especially as in the summer of this year the Bishop came round his diocese to visit and to confirm.

The third year we had every Sunday morning a sermon founded upon the Collect; and in the afternoon we had a lecture on the Morning and Evening Prayers, the Litany, &c. In the evenings of the second and third years he expounded to us a great part of the Psalms. This exposition we considered of great utility as it taught us to apply them to Christ and his Church under the Gospel.

The last Advent Sunday in 1819,

he entered upon the first Lessons for morning and afternoon. In the evenings he expounded in regular order St. Paul's Epistles to the Romans, Corinthians, &c. &c.; and thus we are nearly completing another ecclesiastical year. What courses he will take next Advent Sunday 1820, we cannot divine, but judging from his former taste and judgment, we anticipate much pleasure and profit. Perhaps I may, if this letter should prove acceptable, give you a more particular account of his courses of sermons. I think that such a method, were it more generally adopted, would do infinite service to many as it has done, Sir, to your constant reader.

A CHURCHMAN.

Nov. 23d, 1820.

*To the Editor of the Remembrancer.*

SIR,

IN the excellent Sermon prefixed to the last Report of the Society for Promoting Christian Knowledge, the learned preacher, the Rev. Dr. Goddard, after having shewn the national advantages of the union of learning and religion, in those who have enjoyed the benefit of being educated in our public schools and universities; and having thence deduced the general advantages of education, under the new and improved system, in those institutions which private benevolence has either formerly consecrated, or still supports, for the instruction of the poor; in the fortieth page makes the following observation, "Much therefore is it to be wished, that these institutions, so intimately connected with the public good, may not always remain dependent on the precarious support of private benevolence and charity; but be rendered secure and permanent, through the provisions of legislative authority."

In the wish thus expressed by a

person so competent to speak with authority on the subject of education as the writer of this Sermon, there is no one, I presume, at all acquainted with the present state of it in a great many of our country villages, who will not devoutly join. In them generally is legislative authority, for the due regulation and success of so important a concern, much wanted, and imperiously called for. In towns, and in some parts of the country, frequented by persons of rank, talents, and fortune, those establishments which have been founded by the charity of ancient or modern times, for the instruction of the poor, have lately attracted a considerable portion of public notice: their endowments, in many cases, have undergone strict inquiry: their revenues have been appropriated to the true ends of the institution: teachers conversant with the new system of education have been appointed to them: the progress of the scholars, on stated days of examination, has been matter of public observation: their emulation has been thus excited, and their proficiency in a variety of useful knowledge has far surpassed the attainments of former times. This is the case in many places which have the advantages of established funds and liberal patrons, competent teachers and vigilant inspectors; in which considerable numbers of the children of the poor are assembled and kept together by well-regulated discipline and public munificence: in places such as these, where every impulse is given to the successful education of the poor by the liberality and personal inspection of the opulent and learned, the business is carried on with an energy and effect, which, it is hoped, will be discernible in the future steadiness and good conduct of those who are the favoured objects of so bountiful a provision.

Here then, and in such places, where the business of education seems so prosperous, the interfer-

ence of the legislature may not perhaps be necessary: but it is far otherwise in many, probably in the greater number, of our country parishes. And their aggregate population, in point of respectability and number, claims every attention and assistance, in regard to the improvement of the education of the poor, that their superiors can afford. In most of the county towns indeed Central Schools are established, on the improved system; one of whose benevolent objects is, to educate and send forth masters, for the better instruction of the villages within their district: and generally every facility is afforded, and every due assistance kindly given, to such as apply to them, by those who preside over, and conduct these Central Schools. But still, in their Annual Reports, it is often a subject of general regret, how few country parishes avail themselves of their offer of assistance, and are anxious to meliorate their system of parochial education. The truth is, that few country parishes are at present prepared to receive the assistance that is tendered to them, or to profit by the exhortations to improve their system of instruction. In many there is neither public school-rooms, nor established funds for the purpose; so that the business of village instruction becomes altogether a matter of private speculation, and is left to the management of some person who may happen to possess a convenient apartment, and, without the requisite qualification, may hope to derive a scanty subsistence from the employment. In such cases, neither the aptness of the teacher, nor the progress of the scholars, is much considered: and the whole business is conducted in a languid and inefficient manner. There is often no person of weight or consequence, able or disposed to interfere in such matters, excepting perhaps the Clergyman; and he, in many instances, has the care of two, and in some,

of three parishes; so that his influence is often inconsiderable. If he should succeed in uniting with himself some of the principal inhabitants in the establishment and support of a parochial school on the improved plan; yet this is "dependent on the precarious support of private benevolence," which is often found to fail, and ruins the Establishment. Those who are with difficulty persuaded to contribute any thing to its support, soon grow weary of well-doing, and withdraw their subscriptions; and the teacher, having but slight encouragement, and perhaps no other local attachment there, is induced to look out for a more eligible station. Thus the plan is frustrated; and the village school relapses into the hands of those who are unfit and unqualified for the management of it.

But further, the Clergyman, often the sole person who takes any interest in these concerns which are highly important to a country parish, has other difficulties to encounter; has to contend with the prejudices of those who are adverse to the improved system of education, because they do not understand it, and prefer what has the sanction of long usage, however ill-adapted it may be to answer the end proposed: or else, which is perhaps the greater adversity, he has to combat the schismatical propensities of his parishioners. Persons of this description, whose attachment to the Established Church, if it subsist at all, is scarcely discernible, are becoming now a numerous and prevailing class in many country parishes; and they take the lead, in many instances, in the direction and superintendence of village education; and get masters appointed who train up the children committed to their care in a state of alienation from the Church. They do not themselves set the example of frequenting its services and ordinances; but are perhaps employed in regulating methodistical class-

meetings, or as preachers in their own, or some neighbouring village. It is hardly to be expected that children thus instructed, should be taught the Catechism of the Church, or possess any knowledge of, or respect for, its services. They are in truth brought up in habits of schism, of which schools, thus ordered and constituted, are the nurseries, and their parents the patrons of them: and thus in them provision is made for the continuance and increase of that evil which distracts and divides the Church.

It is evident that evils such as these call for some more powerful remedy than can be administered by private hands, and that the due regulation of parochial instruction requires the interference of legislative authority. If the National Religion is justly established by law, so likewise should the national education, which is to train up the youth of the country to the knowledge and profession of that religion, have some advantage from legal enactment. It is of importance that some legal encouragement should be held out for the improvement of parochial education, and some regular return required from those who are concerned in it; in order that they who are engaged in a business of great public importance may be subject to public responsibility. If parochial school-rooms were erected, and some small endowment annexed to them by the State, a foundation would be laid for the exercise of public control, and a provision also made for the gratuitous instruction of some of the poorest children. Though, in the present state of the country, it is not perhaps to be desired that any addition should be made to parish rates, but rather that the public burdens should be lightened: yet, in a more prosperous state of affairs, it is to be hoped that each parish might be reasonably required to contribute something to so good a work as the right education of its respective poor. The

subject is worthy of being taken into consideration by those who are contemplating the amendment of our Poor Laws, and might eventually tend to diminish that expence which is so much complained of under the present system; inasmuch as a right education would induce frugal and industrious habits, and prevent the increase of burdeasome poor. An expence of this kind incurred by parishes would probably in the end be found a great saving to them; as the moral advantages would be great and incalculable. But in the reform of our parochial education, which is so much to be desired, it is necessary that the State should take the lead, and exercise a salutary authority; and they probably would be induced willingly to follow, and cheerfully to co-operate, whose general good was the benevolent object proposed.

In the selection and appointment of village instructors, who should neither be appointed by popular election, nor allowed to appoint themselves, as is now frequently the case, it seems desirable that such should be chosen as have some local attachment to the place in which they may be employed, some connection with it by property, or other not incompatible calling, that they may be induced to continue in their station, when qualified and approved, and not tempted to derange the establishment by suddenly abandoning it. This a stranger will be inclined to do, whenever he is conscious that his talents may be exerted elsewhere to his own greater advantage. Great inconvenience is found to arise from such changes. Some competent person belonging to the parish, and qualified by previous instruction in the improved method of teaching, will be likely to continue in his employment, and to conduct it at moderate expence.

If these imperfect suggestions on a topic of considerable importance should happen to meet the eye of any of those who may have the op-

portunity or ability to introduce and give effect to those improvements which are so much wanted in our parochial education, and procure for them the sanction of legislative authority, they would promote a plan of great national utility, perform a service very acceptable to those who have long witnessed and lamented the present inefficient system of village instruction, and effectually second the wishes of the learned writer, whose words have been quoted in the beginning of these remarks.

I am, Sir, respectfully your's,  
W. X. Y.

February, 1821.

#### REFORMED CONVICTS AT BOTANY BAY.

ONE of the charges against General Macquarie, the Governor of New South Wales, is, that he has unduly promoted and associated with pardoned convicts.—In answer to this charge the General, in a letter to Lord Sidmouth, from which a table of the population of the Settlement was extracted in our last Number, has given a sketch of the services of the principal convicts so promoted. The following are the most interesting cases.

"I am well aware that an opinion has been expressed in England unfavourable to the practice I have followed, of restoring men to that rank in society, to which, by birth and education, they belonged previously to their being transported, when I considered them to be entitled, by their personal merit, to that degree of consideration. But with all due submission to the judgment of every respectable *unprejudiced* man, I cannot but hope that when I explain the situations in which I found the persons who have been thus favoured by me, (with the exception of one, who arrived here since,) and the faithful and long services they have performed,

the humanity and justice which influenced the decision of the Committee of the House of Commons in 1812, will not be lost sight of in 1820, although the Committee of the latter year may not have the advantage of Sir Samuel Romilly's talents to assist their deliberations.

"Mr. Fulton was transported to this Colony in consequence of his political principles, in 1800. He was immediately appointed to act as Chaplain at Norfolk Island, where he continued discharging the duties of that office until 1804, when he was removed to this part of the territory. He afterwards officiated as Chaplain at Sydney and Parramatta, until the arrest of Governor Bligh. On that occasion he was one of the Governor's dinner party, and the only man in the Colony who interposed personally to save him from the attack which was made upon him. He stood in the doorway, and declared to the mutineers, that they must make their way through his body before they could reach the Governor. When Governor Bligh left Sydney for Van Dieman's Land, he entrusted Mr. Fulton and Mr. Palmer with his secret dispatches, addressed to the Commanding Officer of the succours which he expected to be sent from England for his relief. These Gentlemen continued faithful to their trust, and delivered the Governor's packet to me on my arrival. Mr. Fulton accompanied Governor Bligh to England as one of his principal witnesses;—he returned in 1812, and has ever since acted as Chaplain and Magistrate at Castlereagh, where he has a seminary for boys. I consider Mr. Fulton to be a zealous man in the discharge of the several important duties he has to fulfil, and an useful and respectable member of society.

"Andrew Thompson was transported to this Colony in the year 1792, at the age of sixteen. Governor Phillip, immediately on his arrival, employed him in a situation

of trust, having committed to him the charge of the men's provisions. The year following, he was appointed a constable at Toongabbe. In 1796 Thompson was removed to Windsor, where a constable of sober habits, and of a good character in other respects, was wanted; and here he took up his permanent abode.

"Governor Phillip, on leaving the Colony, recommended him to the notice of his successor, who finding him useful and deserving, continued him as constable of the different districts in his neighbourhood\*. In this situation he continued for nine years, to the perfect satisfaction of all his superiors, and particularly of the Governors in succession. Thompson was a sober, industrious, and enterprising man; he built several vessels for the purpose of sealing, which trade he carried on to a considerable extent. For the last eight years of his life, he always employed from 80 to 120 men, and latterly had annually from 100 to 200 acres of his own estates in cultivation.

"In the calamitous floods of the river Hawkesbury, in the years 1806 and 1809, at the risk of his life, and to the permanent injury of his health, he exerted himself each time, during three successive days and nights, in saving the lives and properties of those settlers whose habitations were inundated.

"Soon after my arrival here, I found Mr. Thompson to be, *what he always had been*, a man ever ready and willing to promote the public service, for this was the character he had obtained from all my predecessors. In consequence of his merits, and being the only person at that time in his neighbourhood fit to fill the office, I appointed him a Justice of the Peace, and Chief Magistrate of the Districts of the Hawkesbury, where he had

acted in that capacity, though not invested with the title of Magistrate, for eight years previously. In the fulfilment of this duty he caught a severe cold, which terminated his existence, in the 37th year of his age. Mr. Thompson was born of a respectable family, who, from the time of his conviction, entirely discarded him from all intercourse with them. He felt so much gratitude for being restored to the society he had once forfeited, that in his will he bequeathed to me one-fourth of his fortune.

"Mr. Redfern, in consequence of the mutiny at the Norc in 1797, was, at his own particular request to Sir Jeremiah Fitzpatrick, then Inspector of the Transport Service, sent to this Colony in 1801. During the passage, he assisted the surgeon, and kept the journal of the treatment of the sick. A few days after his arrival in this Colony, he was sent to Norfolk Island as assistant to the surgeon stationed there. General Foveaux, shortly after his arrival, appointed him to the sole charge of the hospital. On my taking the command of this Colony, General Foveaux personally introduced, and recommended Mr. Redfern to my notice in the strongest terms, as to his conduct, character, and professional abilities, stating, that in order to secure to the Settlement the advantages of his professional skill, he had appointed him assistant surgeon in the Colony, and solicited Lord Castlereagh for his confirmation. His appointment was confirmed by His Royal Highness the Prince Regent in 1811.

"Mr. Redfern's singular abilities are well known here, and I believe there are few families who have not availed themselves of his services. His duty in the general hospital has been laborious, and most certainly fulfilled with a degree of promptitude and attention not to be exceeded.—I have heard many poor persons, dismissed from the hospital, thank him for their recovery;

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\* In 1801, he was appointed Chief Constable by Governor King.



but have never known a patient complain of his neglect.

"Mr. Redfern had obtained a grant of 500 acres of land from Colonel Patterson, as a remuneration for his services to the military at Norfolk Island; which grant I confirmed, making at the same time an additional one of 1390 acres, in consequence of his useful services here. Mr. Redfern's farm is allowed by all who have seen it, to be laid out and cultivated in a manner more nearly approaching the English style, than any other in the Colony.—He has now, after eighteen years' service, retired from his professional pursuits to his estate. I have appointed him a magistrate, and as far as my opinion goes, no man in this Colony is better qualified to execute the duties of that office, with credit to himself and benefit to the public service." P. 33.

"Simeon Lord, at the age of nineteen, was sentenced to seven years' transportation: he arrived here in 1791, in the ship *Atlantic*, commanded by Lieut. Bowen, agent for transports, from whom, to use his own words, 'a gratitude, that can terminate only with his existence, calls upon him to declare, he received the most humane and indulgent treatment, and almost paternal kindness.'

"By the intercession and strong recommendation of this gentleman, after eighteen months' servitude, Mr. Lord was employed as an assistant in the victualling stores; in which capacity he served the remainder of his sentence, in a manner highly satisfactory to his superiors. During that period, by his own exertions and economy, he built two houses, and, cultivated about an acre of garden ground; and by rearing pigs and poultry, and engaging occasionally in trade, he accumulated, even before the expiration of his term, property to the amount of several hundred pounds.

"With a part of this he pur-

chased a house, and also an allotment of ground, on which he erected a commodious house and warehouses. At the expiration of his sentence being appointed an auctioneer, and also employed as a general commission agent, he gradually acquired a large property, which enabled him to commence business on a more extensive scale, as a merchant and ship owner. Pursuing these engagements successfully for several years, he became at length possessed, in whole, or the greater part, of several ships and small craft, which he principally employed in procuring oil, seal-skins, beech lemar, pearl-shells, sandal-wood, and other articles of export to the Mother Country and the East Indies; while the benefits derived by the settlers from his speculations, which opened a vent for their produce, for which there was otherwise no market, were by no means inconsiderable. In the course of these mercantile pursuits, Mr. Lord, in conjunction with Mr. Andrew Thompson, formed an establishment at New Zealand, to procure flax, hemp, timber, and other productions of that country, for the home market. He also chartered the ship *Boyd*, freighted with coal, cedar, and other timber for the Cape of Good Hope, and the English market. This vessel touching at New Zealand for the purpose of filling with spars, was unfortunately cut off by the natives. Owing to this loss, with others of a great amount, occasioned by the misconduct and speculations of his agent in England, and the equally unfaithful conduct of his agent in India, his affairs became so embarrassed, that his mercantile exertions were nearly paralysed for seven years. During that interval, however, having married, and having a numerous young family, he made a successful attempt to establish a manufactory of woollen cloths, hats, blankets, and carpets, in which he now employs, and for several years has employed, victu-

allied, clothed, and paid, from fifty to one hundred persons, principally convicts. He has also greatly improved his lands, which comprise five thousand acres, obtained principally by purchase, on which, both in this Colony and at Van Diemen's Land, he has reared very considerable herds of cattle; and has erected houses, warehouses, and manufactories at Botany Bay and at Sydney; the latter of which are decidedly superior to any of a similar description in the Colony.

"Mr. Lord was one of the persons recommended to me by General Foveaux. I appointed him a magistrate in 1810. He is allowed to have been useful and attentive in the discharge of his public duties: his large commodious house has been a home to those who were in distress, and I have always found him to be an industrious and enterprising man. His readiness during the time of his prosperity, in applying his money towards the support of settlers and others in distress, from whom he received repayment as it suited their convenience at distant periods, and without interest, is remembered with gratitude by those who were saved from ruin by his generosity; for although Mr. Lord has always been considered as litigiously inclined, he was never known to oppress a poor man.

"Mr. Greenway was transported to this Colony in the year 1813, under sentence for fourteen years, in consequence of a breach of the Bankrupt Laws. He brought me a letter from Governor Phillip, recommending him strongly to my protection, and informing me that he was an architect of eminence, who had been employed in erecting public buildings at Bristol and Clifton. Feeling great respect for that most excellent man, I had much pleasure in attending to the first request he ever made to me. Mr. Greenway being the only regular architect here, has been ever since his arrival, the sole designer, and the assistant

engineer in the erection of all the public buildings in the Colony, in which he has displayed much taste and great abilities. He received a conditional pardon from me on his completing the new light-house at the south-head; and has lately received a free pardon. He has thus been restored to his former rank in society, which he promises to maintain with credit to himself and usefulness to the government, as well as for the benefit and support of a respectable wife and numerous family.

"These are the men, my Lord, whom I have thought fit to invite to my table, and to treat with the respect to which I have deemed them entitled; from the offices they have held under my government. To those offices they were, in general, promoted in consequence of their meritorious conduct, and the many services they had rendered to the government in their different professions and employments. Their good conduct had obtained for them also the good opinion of the most respectable inhabitants of this Colony, as well as my own: and it is with real satisfaction, that I have to bear testimony to their uniform fidelity and zeal in the discharge of their respective public duties. They have been peaceable and loyal subjects, and ever ready to assist the government." P. 45.

#### BISHOP OF PETERBOROUGH ON UNAUTHORISED PSALMS AND HYMNS.

OUR former remarks upon the Bishop of Peterborough's Charge were confined to his mode of examining Candidates for Orders and Curacies; the following extracts from his Appendix relate to a subject which is but ill-understood, and which his Lordship appears to have placed in its proper light.

"The privilege, now claimed and exercised in many of our Churches, with respect to psalms and hymns, E c

is founded on the argument, that no Act of Uniformity, includes the metrical psalms, which are printed with the Book of Common Prayer. These metrical psalms, (that is, the psalms in *English metre*) though commonly annexed, either in the old or in the new version, to the Book of Common Prayer, form no constituent part of it. Consequently the Acts of Uniformity relate to the Book of Common Prayer, they cannot be so construed as to include the metrical psalms. And the new version of the Psalms by Tate and Brady, is excluded by the additional circumstance, that it did not exist even at the time when the last Act of Uniformity was made. If then the metrical psalms, annexed to the Book of Common Prayer, come not within the scope of any Act of Uniformity, neither the Act of Uniformity which passed in the reign of Elizabeth, nor that which passed in the reign of Charles II. can be obligatory with respect to those metrical psalms, as they are with respect to the Liturgy itself. And hence it is inferred, that though a Clergyman has no choice, with respect to the Common Prayer, the administration of the Sacraments, and other rites and ceremonies of the Established Church, he may exercise his own discretion with respect to the use of psalms and hymns.

“ But in this conclusion there is a fallacy, which in the present times it is very necessary to explain. If the Acts of Uniformity, which are compulsory with respect to the Liturgy, are not so with respect to the metrical psalms annexed to it, we cannot thence infer, that we are at liberty to introduce any other psalms or hymns according to our own discretion. A *freedom from obligation* to the performance of one thing does not imply a *freedom from restraint* as to the performance of any other. Let us see therefore whether there are no legal restraints on the exercise of that power, which is now so frequently assumed in the introduction of psalms and hymns

for the use of our Churches. Even the Acts of Uniformity, though the *letter* of them does not extend to metrical compositions, are at least by the *spirit* of them decidedly adverse to that liberty, in which too many of the Clergy at present indulge. The “Act for the Uniformity of Service,” which passed in the second year of Edward VI., the Act for the ‘Uniformity of Common Prayer and Divine Service in the Church,’ which passed in the first year of Elizabeth, and lastly the Act, which passed in the fourteenth year of Charles II., and is commonly known as the Act of Uniformity, have no less for their object a uniformity of *doctrine*, than a uniformity in *external worship*. Indeed the latter would be of no use without the former. And how is it possible to maintain a uniformity of doctrine in our Churches, if every Clergyman is at liberty to introduce into the service of his Church whatever psalms or hymns he thinks proper to adopt? Indeed our Acts of Uniformity as well as our Articles of Religion must thus be rendered nugatory. It will be of no avail to preserve a consistency of doctrine throughout the *prayers* of the Church, if different doctrines are inculcated by the aid of psalms and hymns. Nor must we forget, that the *impression*, which is made by the singing of hymns is much more powerful, and much more durable, than the effect which is produced by the reading of prayers. The importance also which in many places attaches to the Hymn Book, is equal, if not superior, to the importance ascribed to the Prayer Book. Hence the former becomes the manual for doctrine as well as devotion: and though the prayers of the Liturgy cannot be omitted, it is the Hymn Book which too frequently supplies the most valued portion of Divine Service.”

“ Surely then our Ecclesiastical establishment requires, that neither psalms nor hymns should be admitted in the *public service* of the

Church, till they have received 'the sanction' or 'permission' of 'public authority.' Otherwise the constitution of the Church, established in this country, must be more defective, than the Constitution of any other Established Church whatsoever. If that, which forms a part of our public service, is not subject to the regulation of public authority, our public service, as far as that portion extends, which in many places bears a large proportion to the whole Service is exempted from that controul, which is indispensably necessary in all public concerns, whether of a civil, or of a religious nature.

" But the constitution of our Church is *not* so defective as the practice, now under consideration implies. It is *not* lawful to use in the public service of our Church, any psalms or hymns which have not received the sanction or permission of public authority. The public authority necessary for this purpose is not the authority of Parliament, but the authority of the King, as Head of the Established Church. It is *this* authority, not that of any Act of Parliament, by which the Lessons from the Bible are allowed to be read in our Churches from only *one* English Translation, out of the many which exist. This translation is appointed to be read in Churches having been revised and corrected 'by his Majesty's special command.' On this account the translation of the Bible, which is used in our Churches is called the *authorised* Version: and no Clergyman of the Establishment would venture to read the Lessons in the public service of the Church from any *other* Version. But the same authority which is exercised by the King in regard to *this* part of divine service, belongs to him also in that part, which regards the *metrical* psalms. For though the King cannot interfere by his sole authority, where provision is made by an Act of the whole Legislature,

yet no Act of Uniformity extends to the psalms in English metre; they are no less matter for the exercise of royal authority, than the prose Translation of the Bible. Indeed the things themselves are quite analogous. If the sanction of public authority is necessary for a prose Translation of the Bible, the sanction of public authority must be necessary for a *metrical* Translation of the Bible. If without such authority the former cannot be *read* in our Churches, neither can the latter without such authority be *sung* in our Churches. If the exercise of private judgment is not allowable in the choice of a prose Translation, neither can it be allowable in the choice of a metrical Translation. And accordingly we find, that when Tate and Brady had finished the new Version of the Psalms, the first step, which was taken, in order to obtain its introduction in our Churches, was to present a petition to the king for his permission. The Translation was carefully examined by the Bishop of London, and the royal permission was signified by the following Act.

" At the Court at Kensington, December the 3rd, 1696, present the King's most excellent Majesty in Council.

Upon the humble petition of N. Brady and N. Tate, this day read at the Board; setting forth, that the petitioners have with their utmost care and industry, completed a new Version of the Psalms of David in English metre fitted for public use, and humbly praying HIS MAJESTY'S ROYAL ALLOWANCE, that the said Version may be used in such congregations, as shall think fit to receive it.

" His Majesty taking the same into his Royal consideration, is pleased to order in Council, that the said new Version of Psalms in English metre be, and the same is hereby *allowed* and *permitted* to be used in all such Churches, Chapels,

and Congregations, as shall think fit to receive the same.

“W. BRIDGEMAN.”

“The old Version of the Psalms, by Sternhold, Hopkins, and others, has likewise the sanction of royal authority. It is true, that no Act of the King in Council, as far as I know, is now on record, by which they were formally allowed at the introduction of them, which was in the reign of Edward the Sixth. But if the royal permission has not been expressed in *that* way, it has in *another*. In every Prayer Book, which contains the old Version, it is declared to be ‘set forth and allowed to be sung in all Churches;’ but it could not be so allowed except by the King. And the permission of the King is signified by the very act of printing them with the Prayer Book by the King’s printer, and his continuing to do so time immemorial without contradiction. The royal permission is further signified by the order of the King in Council with respect to the new Version. By that order the new Version is ‘allowed and permitted to be used in all such Churches, Chapels, and Congregations, as shall think fit to receive the same.’ This order implies therefore, that such congregations as did not think fit to receive the same, might retain the *old* Version. The old Version therefore has the sanction or permission of royal authority, as well as the new.

After this statement, the first question to be asked is, Has any individual Clergyman a right to use in his Church either the old or the new Version, or any other form than that, in which they received the royal permission? It is true, that the new as well as the old Version, may be in some parts so altered, as to improve the Version. The same may be also true in some parts of the prose Translation of the Psalms, whether it be the Translation which is printed in the Bible, or the Translation, which is printed

in the Prayer Book. But whatever opinion a Clergyman may entertain in his individual capacity, he has no right when he officiates as Minister of the Church to oppose his private opinion to public authority. And there is the same reason for adhering to an authorised Translation in *verse*, as to an authorised Translation in *prose*. The obligation is the same in both cases: and in either case a deviation may be attended with the same danger. Alterations in the former may be made a cloak for the introduction of false doctrines no less than alterations in the latter. And the only security against the introduction of false doctrines is a rigid adherence to those Translations of the Bible, whether in prose or in verse, which after due examination by the best judges, have been allowed by royal authority.

“But if it is improper to make alteration in the *psalms*, when they are sung in our Churches, it follows *a fortiori* that hymns, of which not a line has received the royal permission, ought not to be admitted in the public service of the Church, however excellent they may be in themselves, or however well they may be qualified for private devotion. The *public service* of the Church requires the sanction of *public authority*. And if the collection of psalms, in the Version of Tate and Brady could not be introduced in our Churches, till they were permitted by royal authority, so neither can any modern collection of psalms or hymns be introduced without the same authority. If this authority is acknowledged in regard to one collection of psalms, we must acknowledge it also in regard to any other. Our Sovereign George the Fourth, as Head of the Established Church, has the same authority which was exercised by William the Third, over the collection of Psalms by Tate and Brady. No new collection, therefore, can be legally introduced into the service

of the Church, without the same authority, the authority of the King in Council. Whether it would be advisable under the present circumstances, to make a new selection of psalms and hymns, which may accord with sound doctrine and genuine devotion, while they are better adapted to modern taste than productions of an earlier date; to submit that selection to the judgment of the Bishops; and then to petition the King in Council, that he would be pleased to allow the same to be sung in Churches, is a question which may become a fit subject for examination. But till the royal permission has been obtained for a new collection, the two authorised Versions, which are printed at the end of our Prayer Books, are the only collections of psalms and hymns, which we can legally sing in the public service of the Church." Appendix, p. 21.

*To the Editor of the Remembrancer.*

Sir,

THE Family Bible, published under the direction of the Society for Promoting Christian Knowledge, has been received with such general approbation, that it may appear presumptuous even "to hint a fault, or hesitate dislike." But nothing in this world is perfect, and at the sight of the very first part, I could not but perceive the danger that might arise from the principle on which the editors have proceeded. It is certainly very desirable that our religious opinions should be founded on the authority of the most pious and learned Doctors of the Church, but then this plan of constructing a system of annotation is liable to this evil. In the various subjects of controversial-disinity, different authors will take different methods of obviating the same objections, and explaining the same difficulties; so that one may possibly be inconsistent

with another. In attempting therefore to string together a collection of independent notes, much care should have been taken, and probably was taken, to prevent such inconsistencies from appearing. But this has not always been done with success, and though I have not observed many instances of the kind, I will draw the attention of your readers to one which is perhaps of some importance.

In Rev. chap. ii. I find it stated, on the authority of Dr. Wall, in a note on ver. 8. that Polycarp was a "disciple of John, and by him made Bishop of Smyrna;" that he held that office when the Book of Revelations was written, A. D. 96; and that some time after "he died a martyr, being then 86 years old."

Again, in a note on ver. 10. of the same chapter, it is stated, on the authority of Dean Woodhouse, that Polycarp "suffered martyrdom, A. D. 169." Subtracting 86 from this year, he was of course born A. D. 83, and therefore was only 13 years of age when he was Bishop of Smyrna, A. D. 96. That this is a mistake, will not, I suppose, be denied; and the question is, in what manner it should be corrected.

It is not in my power at present to refer to original authorities, (the only proper way of proceeding) but according to the Encyc. Brit. Polycarp was born in the latter end of the reign of Nero, who died A. D. 68, and suffered martyrdom A. D. 167, when he must have been at least 90 years of age. In Dr. Nares' admirable Discourses on the three Creeds, with which most of your readers are undoubtedly well acquainted, it is allowed that Polycarp was "the angel of the church of Smyrna," or in other words, that he was bishop of that place at the time the Revelations were written; and he is said, apparently, on the authority of Pearson, to have suffered A. D. 147. In this case, if he were 86 at the time of his death, he was born A. D. 61, and might have



But if the schoolmaster does not frequent either those private lecture meetings, or the sordid, conventional, nor assume any sectarian profession, what religion then can you give him? He is an enemy to the Church; he does not, by example favour the dissenters: how does he spend his sabbath? At home in indolence, at the public-house, in vice, in his garden, breaking human and divine injunctions, in the fields, pursuing vain and empty pleasures. What else can he be doing? Reading. True, books of impiety, blasphemy, or infidelity. Do not think I am too severe. In a populous town these schoolmasters are under no sort of controul. Their school-rooms are certainly, in some instances, occupied on Sunday; but each minister, or some zealous member of each sect, take charge of their own juvenile professors, and the schoolmaster is exempted from attendance. In villages, the principle that every man should follow the dictates of his own conscience, precludes all interference and observation. Nine out of ten of the masters of those public free schools for all denominations, as well as of private dissenting seminaries, are, as I have here asserted, men either of weak and hypocritical principles, or cool infidels. I ask, then, are these the men from whom the children of the poor are to derive their motives of action, their knowledge,

their habits? But by these, they are instructed and influenced. From these thousands do imbibe all the knowledge they possess. Can we wonder, then, to find the poor and their children so destitute of stability of character? Is it surprising that their conduct vacillates from immorality to desperation, and from fanaticisms to infidelity? How can the child, whether biassed at home by a good or bad example, acquire that love of virtue, by practically viewing and feeling its blessings, and that firmness in religious faith, which, though carried to a high degree, are scarcely able to secure a conscience void of offence, from a man whose principles are vicious, whose conduct impious, whose faith incongruous.

Were these masters indeed, in a perfect state of indifference, and was their influence on conduct and thought insignificant, still there are reasons sufficient in my opinion to annihilate the schools altogether, or to reduce the religious instruction to something definite, or to make the master undergo those conditions before he set up or began to conduct a school, the importance of which till lately has been rightly estimated\*. Why are the children of the National Church trained by open and secret enemies? Consider how many thousands enter yearly into these unprincipled seminaries, and how many thousands, without any reverential impressions, yearly issue from them into the world, prepared for every mischief, rooted in hatred of every established institution, and taught no other religious sentiment than to curse the Church they should adore. This is the fact. Go into those schools; talk with the master; he teaches no religion; he favours none; yet mark how he rails against the Church! Though he may have endured no persecution; though, if persecuted, he might sustain martyrdom, or not

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have fought and I have watched: but it would not all do. I have grievously sinned! I have despised his mercy: I have (eyes rolled mildly)—“Good Christian,” interrupted the schoolmaster, “there are evidences of a contrite spirit. Repel the Devil, and he will flee from thee. Do not be discouraged in thy Christian warfare. Let us pray God, that he may endue thee with strength to withstand all the fiery darts of the tempter.” A long prayer was uttered, accompanied with deep and heavy groans at every sentence, serious, trifling, figurative, or precatory of temporal comforts. A few verses of a right devout hymn concluded the evening’s employment.



care a fig what professions he made; yet mention the Church of England or National Schools; then observe his volubility, his rancour, his inconsistency. The illiberality of the Church is intolerable! "The Bell's System teaches nothing else but the Church Catechism. They force the children to learn religion. Our System admits all—teaches all. We let every one choose for himself." Wonderfully rational and becoming! But how sadly to be regretted! As to religion then I conclude, that no sensible man, who either acknowledges that some religious principles are necessary to controul the intemperance of human nature, or that believes in the truth of Christianity, would, on reflection, commit his children to one, who contemns all divine revelation; and that no friend of the Church of England can countenance schools repugnant to the pure form and spirit of godliness.

And well would it be for society, if the danger rested here. But examine, and you will perceive that too many dissenters from the Church are opposers of the State. We at this time lament the infatuation of the bulk of the poor, we see them laughing at every thing that is venerable, and hating every thing that good men love; we see them halloving the direst vices, and encouraging the deepest treachery.

How is this? From whence proceeds this overwhelming inundation of disaffection among the poor, the illiterate, and the wicked? From turbulent teachers, and particularly from disloyal schoolmasters. No doubt the press disseminates thousands of pamphlets and tracts, which greatly vitiate the readers, but these books, unless the mind was previously trained to receive their contents, would meet with comparatively little encouragement. But when we know that both the dissenting teachers who give the rule of life to the adults, and their schoolmasters, who instruct the young, are not only enemies of the

Church, but frequently violent declaimers against the State, can we be surprised at the tumults and excesses of their devotees? The most lawless demagogues are dissenting preachers or schoolmasters; the ablest \* republicans write books and political catechisms. Do you want arguments in support of this? Do you want reasons for such an assertion? No; one day's observation is sufficient. It matters not to say, they conscientiously oppose, they conscientiously dissent; their private conscience has nothing to do with public right. They have no power to instigate sedition. They have no authority to break laws. They have no right to property or influence gotten by violence. They are by encouraging uproars, guilty of transgressing the great law of mutual confidence, and individual privilege, and if they cannot quietly enjoy their own liberty, but must destroy the comforts of others, they should be either incarcerated, or sent to Botany Bay for life. The property, the safety, the welfare of the good, and peaceable and loyal inhabitants require that some severe measures should be immediately executed. There is no calculating the mischief these men do, and may produce. Every thing that can irritate the evil, and prejudice the good; that can gain popularity and destroy merit; that can countenance vice, and ridicule virtue; that can exalt folly, and stigmatize dignities—is propagated, exaggerated, repeated. The old, the young, male, and female, have their directors. From these they gain their information, by these they act; in these they trust.

The question then is, are we to continue in this state? nay, can we continue? We cannot. What is to be done? I have called your attention to the subject. Vigorous measures must be adopted, and im-

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\* Even Cobbett has written an English grammar, full of his own tenets.

mediately. Do you, Mr. Editor, or your able friends, devise some counteraction to this dangerous evil.

PHILACRIBOS.

*To the Editor of the Remembrancer.*

Sir,

THE attention of Churchmen is much and justly directed to the state and numbers of the various Protestant Dissenters; but let us not be indifferent to the increase of Roman Catholics, if, as is asserted, the tenets of that church are daily gaining ground in the country! Some letters in your late Numbers, adverting to the Romish Establishment at Stoneyhurst, are well calculated to alarm us and open our eyes; and the contents of a report now before me are such as in my humble opinion to merit insertion in your excellent publication: for danger, if danger there be, should be distinctly seen, in order to be guarded against. The Report in question, is printed at Liverpool, and entitled, "The Catholic Chapels and Chaplains, with the number of their respective Congregations, in the County of Lancaster, as taken at the end of 1819." The totals are 77 chapels, containing congregations amounting to 73,500 persons. I have no data enabling me to judge how far there has been an increase of Roman Catholics in that county within any given time; probably such information may be in the possession of yourself or some of your correspondents. Liverpool is stated to contain four chapels, six chaplains, and congregations amounting to 18,000. Manchester two chapels, four chaplains, and 15,000. Preston two chapels, four chaplains, and 8000. The district round Stoneyhurst is, as may be expected, particularly thronged with Papists.

Blackburn..... 1200

Ribchester ..... 400

Clayton Hall..... 400

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Stoneyhurst ..... 1500

Clitheroe .... 100

Chipping ..... 200

Of these places Blackburn is a populous town, Clitheroe a very small borough town; the other chapels are annexed to villages. Perhaps the insertion of the above may be the means of drawing forth more accurate observations from your Lancashire Correspondents.

I am, Sir,

Yours very faithfully,

CLER. GLOC.

*To the Editor of the Remembrancer.*

Sir,

HAVING given you, in a former Letter, a sketch of the origin and constitution of THE SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY, its proceedings remain to be investigated and shall be the subject of this and two following letters.

No institution can be imagined of a more harmless character than the Society under examination, if respect only be had to the resolutions published at its institution as the rules for its future government. Its very title, as explained by Mr. Wilks (Evan. Mag. June, 1812, p. 246,) was significative of the *conceding* spirit of its founders; that "they determined in these times, not to agitate the country by *requiring* their CIVIL rights, but to be *content* with protecting their RELIGIOUS liberty; i. e. that they were even more moderate in their intendments than the old board of Dissenting Deputies, now to be merged in their comprehensive body. In further demonstration of the same spirit, they publish it as their resolved purpose, to be "*mild*, though firm, in their remonstrances," when their rights are invaded, and to act not merely legally, but *temperately*, in the protection which they afford. Not satisfied with these pledges of

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their inoffensiveness and moderation, they further covenant "not to embarrass any administration, assume political importance, or menace any opponents by ostentatious displays of numbers or of influence," (Evan. Mag. July, 1811, p. 282,) and they also declare themselves "resolved, (Mr. Wilks, in this instance, being the guarantee of the resolution,) not to become the tools of any political party, but to *conciliate* the esteem, and *invite* the support of the existing government, and of all illustrious men in both Houses of Parliament, who are friendly to civil and religious freedom." (Evan. Mag. June, 1812, p. 246.)

The last resolution is that which I shall have immediate occasion to advert to, as the one which has *real* meaning in it, and has actually proved the sheet-anchor of the institution.

It too plainly appeared, from the success of that manœuvre played off against Lord Sidmouth's Bill—the covering the floor of the House of Lords with upwards of 300 petitions collected in a couple of days from various dissenting congregations—and from the language held by Government on that occasion, that *concession* was the order of the day in that most important department; and that an intercourse opened here by agents duly accredited from the whole dissenting body, who could happily temper demonstrations of *conscious importance* with a delicate *fur-pawed* approach, would more materially aid their strides towards power, by a few occasional strokes of dextrous diplomacy, than all their other means of aggrandizement combined.

The Society, therefore, is no sooner formed, than we find its secretaries in "correspondence" "with Mr. Secretary Ryder and Mr. Perceval, on various subjects intimately connected with the *rights* and welfare of Protestant Dissenters," and a Deputation from its Committee holding "interviews" with the latter gentleman. (Evan. Mag. June,

1812, p. 241.) Amongst the reported subjects of these interviews, one is an interference with the discipline of the army, in which they "*remonstrate*" with the Premier upon the punishment of three soldiers for absence from barracks to attend a prayer-meeting, and, as is alleged, obtain an expression of his disapproval of the "*persecution*," and his promise to prevent its recurrence. (Ditto, p. 243.)

The subject of another is the Charter of the East India Company, into which, upon its renewal, they perceive it to be their duty "to endeavour to obtain the insertion of provisions which shall secure to *suitable* instructors power to evangelize the nations of the East;" and here again they obtain a pledge from Mr. Perceval that he will afford "to *all* Missionaries the same rights of residence as are conferred on those who, for commercial purposes, visit those distant regions." In this instance, indeed, Mr. Wilks does admit that the Committee did hesitate "whether such an effort was compatible with the objects of their establishment;" this, however, was only momentary, for a stream of benevolent considerations, which he details, rushing in upon their minds, dissipated their hesitation. (Ditto.)

But the chief subject of conference and correspondence, during the first year of the Society's existence, was the Toleration Act, which having limited the "*ease*" which it affords "in the exercise of religion," to the scruples of *conscientious* persons, and therefore only exempted from penalty those teachers who made at least *pretence* to ordination, or had some specific congregation attendant upon their ministry, was not (as the Committee of Privileges of the Wesleyan Methodists candidly intimate) "*adapted to the present state of religious society*," in which *scruples* are imposthumated into "*unalienable rights*," and the office of religious teaching is held to

be open to *mankind in general*, or as Mr. Wilks expresses it, "*to all who aspire to preach*," (Ditto, p. 245,) without any other licence than a sufficient measure of presumption and vain conceit in the persons charging themselves with that responsibility. (Wesleyan Circular to Superintendents, July 31st, 1812.) In this instance also, the Society's agents received from Mr. Perceval what Mr. Wilks might well designate a "frank and liberal reply," as it was an expression of "his conviction that Parliament *ought* to interfere to protect the Dissenters;" i. e. to legalize their *universal* ministry, "and of his inclination to ensure to them all the relief which the counteracting *prejudices* of other persons would permit him to recommend." (Evan. Mag. June, 1812, p. 246.)

The fulfilment of this promise was prevented by his atrocious assassination; but a new administration was no sooner formed, than the Committee renewed their applications, and *concession* still continuing the favourite policy, before the Session closed, they were gratified with the passing of an Act framed in concert with the Wesleyan Methodists, and in conformity with their joint suggestions; "upon a principle (as the latter parties describe it) common to all Dissenters," which let loose upon the public, "teachers of Sunday Schools, students, probationers, and itinerants," (Ditto, p. 244,) to traverse the country without controul, from village to village, scattering the seeds of dissension systematically as they advanced, and emboldened to any calumny or outrage against the established religion and its ministers, by which the bond of Christian unity might be broken, and its very traces destroyed\*.

\* The following comparative view of the old and new Toleration Acts, will shew the increased facilities given to religious licentiousness by the latter statute. By the old Act, no person could preach in any place of dissenting worship, till it was both *certified* to either the Bishop's or

What the Society thought of this exploit in diplomacy, may be gathered from the terms in which it is spoken of in their Reports. On the first communication of it to the dissenting body, it is said of the Committee who had achieved it, that "during the past year, they had effected more for the domestic security of religion than had been obtained during the whole of the last century." (Evan. Mag. July, 1813, p. 281.) Dr. Bogue of Gosport, re-echoes this sentiment, but increases the estimate to "several centuries," instead of one. (Evan. Mag. May, 1814, p. 244.) Mr. Colinson of Hackney, goes yet further, and pronounces "the toleration expanded by it to an unprecedented extent," (Evan. Mag. June, 1815, p. 263,) and, in a communicative moment, this most significant of all disclosures respecting it is made,—that some country congregations were ceasing to take an interest in the Society, from the *presumption* that "with the attainment of the new Act its necessity terminated."

Archdeacon's courts, or to the Quarter Sessions, and registered, and a certificate of rectify given; by the new Act, the mere *certifying* of the place is all-sufficient. By the former Act, only *five* persons could meet together besides a man's own family, without having the place *registered*; by the latter Act, the number is extended to *twenty* persons, who may meet *without even certifying* the place of meeting. By the former Act, no person could preach till he had *taken the oaths*, which could only be taken at the *Quarter Sessions*; by the latter, any one may preach *without having taken them*, but is merely liable to be called on *once* to take them, if *required in writing* by one Justice, whose requisition is nugatory beyond the distance of *five miles*. By the former Act, only "persons dissenting from the Church of England, in holy orders, or pretended holy orders, or pretending to holy orders, or being preachers or teachers of congregations of dissenters," could insist upon taking the oaths; by the latter, *any Protestant*, whether preacher or otherwise, whether member of the Church of England or dissenter, may *require* a Justice to administer them, and grant a certificate.

(Evan. Mag. June, 1813, p. 284.) This, however, as the stigma affixed to it by the Society intimates, was, in their account, only *presumption*,—a grovelling conceit, the offspring of “*apathy*” in the cause of dissention: and, in the face of all the above declarations; and on the anniversary on which Mr. Cockin, of Ilalifax, had borne his public testimony to the “mildness of the laws,” and the “very tolerant” administration of the government; (Instructor, May 13, 1815,) and in the very string of resolutions in which the *kind compliance* of the King’s Ministers with the applications of the Committee, is recorded, they actually record it also, that “the new Act,” which had, in fact, thrown down every fence by which the Church of England was protected from their invasions, had gone no farther than “to DIMINISH their causes of complaint;” Mr. Wilks having previously expatiated to the Meeting upon the “*degrading fetters*, which even in England, *continued* to be imposed upon Dissenters, and which he hoped would finally be broken.” (Evan. Mag. June, 1815, p. 260, 261.)

Accordingly the “*conciliating*” and “*invitatory*” system above developed, proceeds, and that no suspension of intercourse with government may take place from a failure of topics of discussion, the East India Company’s Charter is again brought upon the carpet, and made the occasion of an interview between the Earls of Liverpool and Buckinghamshire, and a deputation from the Committee; and here again the “*attention and urbanity*” of these noble leaders of administration is made matter of ostentatious eulogy; and though the deputation receive a negative as to the extent of their demands, viz. the *unqualified* exposure of India “to *pious men of every sect*,” to propagate what doctrines they please amongst its benighted inhabitants; yet if the So-

ciety’s statement be correct, the *justice* of the principle is acknowledged, and the refusal to act upon it made as palatable as possible, by being grounded upon “inexpedience and impracticability;” and by the accompanying promise to communicate “to the deputation any clauses which might be introduced; and to receive with attention any *alterations* conformable to their (the government’s) principles which the deputation should suggest.” (Evang. Mag. July, 1813, p. 282.)

Domestic grievances furnish the next pretext for keeping alive these conciliatory communications. Meeting houses are included in parochial assessments, on the ground that being lucrative concerns they are justly rateable to their proportion of the public burthens, in common with all other productive property\*. This, however, is construed into PERSECUTION, not so “obnoxious” from “the amount of the assessment,” as from “the principle” involved in it, and the “exposure of the trust deeds, the developement to vulgar curiosity and to hostile magistrates, of every part of the receipts and expenditure of Dis-

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\* That meeting-houses are a very profitable concern, the following advertisement from THE TIMES of January 12, 1821, sufficiently demonstrates.

“Chapels.—Gentlemen and Ladies disposed to subscribe towards the Building of Chapels in London and its vicinity, are requested to communicate their intention, post-paid, to X. X., at Messrs. Baynes and Son’s, booksellers, 23, Paternoster-row. N.B. The subscribers will form a committee of management, be allowed 8 per cent. for their money, and to point out situations eligible for chapels, more than 50 of which are wanted in and near town. The Liturgy to be used in them may be had of Messrs. Baynes and Son, as above, price 2s.”

It is, moreover, known to the writer of this letter, that a gentleman, not 100 miles from Milk-street, Cheapside, in his communicative moments upon his money speculations, makes no secret of his large investments in meeting-houses, and of their yielding him an interest of 10 per cent.

senting and Methodist congregations." (Evang. Mag. June, 1816, p. 3. at the end.) The Society's sheet anchor is immediately resorted to, and as the report states, "by the advice of government" and the instrumentality of Mr. Vansittart, "a general clause of exemption is introduced into a bill for amending the Poor Laws," then before Parliament. 'This bill is lost, *"the just and equitable clause,"* in question, encountering, as we are informed, "great opposition."

In this instance government had only *advised* without taking a *decided part* in the measure. They were not, however, to be let off with this *retired* sort of countenance. "The Committee," as the Report proceeds, "became convinced that the *avowed* interposition of government would most effectually promote their success." (Evang. Mag. June 15, p. 259.) "*Its* (the Committee's) *powerful influence*" had been felt and acknowledged by government in a former instance, "the enlargement of religious liberty;" and that influence having acquired by *concession* a large accumulation of power, was not to be disparaged by a *reserved* countenance now that it was put forth again to obtain new legal protections, to *repel* and *crush* newly devised modes of persecution." (New Evang. Mag. June, 1815, p. 182.) Accordingly as the former report proceeds, the Committee "prevailed upon the present administration *kindly* to introduce a bill to *exempt Churches, Chapels, and other places of religious worship, and places appropriated to gratuitous instruction, not only from assessments to the poor, but from all parochial rates;*" and as *equally kind* promises of support were obtained from the principal members of the OPPOSITION, a successful result is stated to have been confidently hoped for: and Mr. Wilks in one of those fine touches of the pathetic with which he is so well known to diversify his

anniversary orations, tunes the affections of his auditory into the proper key of "additional gratitude," which upon their anticipated success, would be due "to that *Divine Protector*, who had so conspicuously prospered the past endeavours of the Committee, and crowned them with *his benediction.*" Evang. Mag. June 15, p. 259.

Whilst this matter is pending a new occasion of conference with Ministers is discovered by the Committee, which can only be adequately stated in their own words, as one of their reporters has preserved them. Referring to the last mentioned negotiation, which is described as an "important and elevated spot of their ascendancy," the statement proceeds, "they have not stopped even at this." "They have prayed government to give instructions to their ministers at the Congress at Vienna, to strive to gain an enlargement of religious liberty on the Continent;" and if the Committee may be credited, even in *this* instance they obtained not merely a patient but a *favourable* hearing, for they report that "their pious and earnest solicitations have not been wholly in vain." (New Evang. Mag. June, 1815, p. 182.)

Presumption such as this, would soon be restrained from nothing that it imagined to do, if some check were not given to its arrogant pretensions. Such a check the Society now received, for the POORS' RATE EXEMPTION BILL—"the important and elevated spot of their ascendancy," as in the exuberance of their security in its enactment they are pleased to designate it, sunk from under them, too outrageously exorbitant in its demands to bear Parliamentary investigation: and instead of the Secretary's projected thanksgiving, this requiem is chaunted explanatory of its fall; that "the mismanaged interference of another Committee; the exertions of the violent Tory and high Church party; and dis-

union amongst the members of administration, which the utmost labours of the Committee could neither counteract nor prevent," frustrated all their efforts, and even nullified the above specified very promising coalition in their favour, which they had ambidextrously procured. (Evang. Mag. 1816, p. 2.)

The Society's self importance, however, does not seem in the least abashed by the rebuff which had been given to it, nor does government experience any relief from its communications; for having once received a deputation from its Committee, in their recently assumed function of FOREIGN protectors, on the failure of BRITISH grievances, those of other countries are imported for redress, and deemed warranty sufficient for claiming ministerial co-operation. "Remote PERSECUTIONS therefore, as Mr. Wilks's analysis sketches out the proceedings, next "awaken the sympathy and the zealous exertions of the Committee. THE SUFFERINGS, viz. OF THE PROTESTANTS IN THE SOUTH OF FRANCE," (Evang. Mag. June, 1816, p. 3. sheet at the end) the first rumour of which produces a manifesto, setting forth, in the first place, the *universality* of the Society's protectorate over religious freedom; and then in virtue of their high commission, calling the French king not a little roundly to account for something very like connivance at the "systematic and cruel" outrages in question; and "humbly but earnestly entreating government to *remonstrate* against the evils which they announce. (New Evang. Mag. Decemb. 1815, p. 378.) With this insolent document in their hand the Committee not only obtain an audience, but are so far humoured as to receive a promise that representations shall be made; and when in reply to these representations, the British Ambassador, the Duke of Wellington, condescends to rectify their misapprehensions in an official despatch; and Mr. Maron, the Pre-

sident of the Protestant Consistory, protests against their impertinent interference; they suppress both these documents, and are not even restrained from persisting in and propagating the falsehood, though the TIMES NEWSPAPER put them publicly to shame by the full exposure of their dishonesty. (See Times, Jan. 6th, 8th, 10th, 13th, 1816. See also Morning Post, Decemb. 23, 1815.)

Still, however, government continues feeding their exorbitant self-conceit, and bolstering up their consequence. For the Committee having taken a further philanthropic flight from the SOUTH OF FRANCE to the VALLEYS OF PIEDMONT, Mr. Wilks's eloquent detail of the proceedings of the year 1816 is brilliantly closed with the annunciation of a letter of the preceding day from the Earl of Liverpool, acknowledging the receipt of his official enquiry after the suspended allowances to the Vandois, and conveying an "assurance" from his Lordship that the Lords of the Treasury had directed the "investigation of their complaints." (Evang. Mag. June, 1816, sheet at the end, p. 4.) The Society's vote upon which, that they received it "with *some* satisfaction," should be its inseparable accompaniment, being a sort of deposit from the Society, of the coin in which they intend to pay government for its condescension.

"Illustrious men in Parliament" are bracketed together with his Majesty's Ministers, as destined equally with them to be the objects of the Society's civilities; and if Mr. Wilks's anniversary statements are to be credited, the *conciliating* and *invitational* system has been played off upon this department of the state also with tolerable effect: for the Society's "Parliamentary interposition" recurs regularly as a distinct head in Mr. Wilks's annual digest of proceedings, the details of which exhibit a sort of *domiciliary visitation* of both Houses of the Legislature, perseveringly carried on

throughout each Session, "at considerable expense and trouble," as Mr. W. repeatedly affirms, for the purpose of "*watching* the progress" "of the numerous Turnpike and local Acts, annually submitted to Parliament"—"guarding against the introduction," or "procuring the amendment of clauses injurious to the rights and honour of Dissenting Ministers," or "prejudicial to Dissenters in general"—and procuring, moreover, the insertion "of clauses of exemption" in their behalf—and "in establishing useful precedents." In the prosecution of these objects, especially with respect to Turnpike Acts, Mr. Wilks more than once represents the Committee as resisted by "*Prclates*," the very *highest* of whom, he says, had not *disdained* to meditate the design of restricting exemptions from Sunday tolls, unfavourably to Dissenters, and even of excluding them from the benefit." (Philanth. Gazette, May 20, 1818.) Nay, he goes further on another occasion, and affirms, that the "state of exemption" from Sunday tolls enjoyed by Dissenters, and which was "coeval with the introduction of Turnpike Acts," "had by *Episcopal influence*, been *intentionally, secretly, injuriously, and extensively* infringed." (Philanth. Gaz. May 24, 1820.)

The very substance of this insolent charge, is the strongest presumptive evidence against it; for, were our Bishops disposed to *infringe* upon Dissenting rights, Sunday tolls would scarcely be the selected encroachment: but Mr. Wilks spares us the necessity of *presuming* any thing, for in the very speech in which he has allowed his tongue this licence, he lays it down, that "the exemption from such demands (*viz.* Sunday tolls) depended *not on a general Act*," there being, as he stated the point of law on the preceding anniversary, "*no general regulation on this subject*," (Phil. Gaz. May 24, 1819,) "but on each local statute regulating every particular road,"

(Phil. Gaz. May 24, 1820;) and it appears from his own citation of the exempting clause, that in almost every one of the many cases referred to him in his secretarial capacity, it is one and the same, *viz.* "*going to or returning from his proper parochial church, chapel, or other place of religious worship, on Sundays*," (Phil. Gaz. May 26, 1819,) and so it stands in several Acts of different periods, the whole that I have been able to consult. Now this does in fact all that Mr. Wilks *apparently* contends for, *viz.* "extended exemption to them (the Dissenters) equally with the members of the Established Church," (Phil. Gaz. May 24, 1820,) i. e. permits the Dissenter to traverse, free of toll, on a Sunday, the same length of road that it allows the Churchman—the equity of which provision leaves no doubt of its being that originally introduced. But Mr. Wilks means *more* than he *appears* to mean, for what he *actually* intends, is that the free course along the turnpike road to be allowed to the Dissenter on a Sunday, is to be as much more than that allowed to the Churchman, as the Meeting which he is pleased to frequent exceeds in distance the situation of the Parish Church; and this is what the Committee have been long labouring by their *conciliatory* and *invitatory* attendances upon "*illustrious men* in both Houses of Parliament," to effect: and no other account can be given of this oratorical flourish of Mr. W.'s against the Bishops, and of his having dragged them forth, and exhibited them as spoiling Dissenters of their rights, and making "*systematic exertion*" against the canvasses of his Committee, than that, besides the opportunity of easing himself from a little bile, it furnished the means of a more triumphant display of the Committee's paramount parliamentary influence, and of "the success which has attended its interposition:" for the fact actually is, however it may have



been brought about, that the Committee have carried their point, and that a new clause has been framed, privileging dissent beyond conformity to the extent contemplated, which is now always substituted for that given above, which comprized all the inhabitants of a district indiscriminately in one enactment\*; and the promulgation of this new concession is the occasion taken for the railing accusation against the Bishops, above transcribed, the whole purport of which is to the following effect: that "the Committee now, however, watched at considerable expense and trouble, all renewals of Turnpike Acts, and procured the *re*-insertion of words of exemption that would be effectual, and that would restore gradually that state of exemption which, by *Episcopal* influence, had been *intentionally, secretly, injuriously, and extensively infringed.*" (Phil. Gaz. May 24, 1820.)

These proceedings, and the abuse of Parliamentary condescension, which they exhibit, seem scarcely capable of aggravation: Mr. Wilks, however, has contrived to make both more outrageous, for after all the clamour raised about oppression—after all the *watching* the proceedings of Parliament, and the opprobrium cast upon the SPIRITUALTY in the Upper House, we are given to understand, that it is not

so much the point of *right*, as the point of *honour*, which has excited the Committee's interference: for, though annual mention is indeed made by Mr. Wilks, of the "personal hardship and pecuniary exaction" of Sunday tolls levied upon Dissenters, as not discarded from the Committee's consideration, yet this is dwelt upon as the intolerable part of the grievance, which renders it a "subject in the Committee's estimation, of vital importance to Dissenting congregations"—"the subordination thereby assumed of Dissenters to Episcopalians—of the equally pious and enlightened, and useful frequenters of the meeting-house to the attendants upon the parish," (Phil. Gaz. May 26, 1819.)

Besides Turnpike Acts, other local Acts are mentioned as comprised within the Committee's sphere of supervision: and it is stated by Mr. W. on one anniversary, that "during the last Session of Parliament, they had procured the insertion of clauses of exemption (*viz.* of meeting-houses from parish-rates) in several Acts," (Evan. Mag. June, 1815, p. 259.) But here, it seems, they were stopped short in their career, through their own over-haste in accomplishing it. This unobtrusive method of exonerating their rental from assessment, was too creepingly progressive for persons raised to their "elevated spot of ascendancy;" nothing would satisfy them but a sweeping enactment, which should at once set their whole rental free. Thus they committed the great mistake of provoking legislative enquiry into the reasonableness of their claim, and they lost their snug *retail* trade in clauses of exemption, in the attempt to become *wholesale* factors.

But ample justice will not be done to the Committee's Parliamentary labours, if "general measures" are not added to the above, as included amongst the objects of their "interposition." The several Bills for LOCAL MILITIA—PARISH REGIS-

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\* The clause now adopted is as follows:—"Nor from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or from any person or persons going to or returning from his, her, or their usual place of religious worship tolerated by law on a Sunday," &c. As it stood prior to the alteration, it conferred upon all one common privilege; it now distinguishes Dissenters above Churchmen, by giving them the greater license; for Dissenters may choose toll free that meeting whose preacher they prefer, but Churchmen have no such choice of churches; nay, a Clergyman going on duty to any other church but his own must pay double toll, while the Dissenter going to meeting passes free.

TERS—REGULATING VESTRIES—AMENDING THE LAWS OF THE POOR—BUILDING ADDITIONAL CHURCHES—and PREVENTING SEDITIOUS MEETINGS—are all reported by the Secretary, as in a greater or less degree, mitigated in the evils which they inflict on the Dissenting Population, by their unslumbering vigilance; and “conscience” is actually represented as having its “rights vindicated,” and

“liberty,” as well “civil” as “religious,” as having its “cause sustained” by their “opposition.” (Phil. Gaz. May 24, 1820.)

I have now, Mr. Editor, completed my sketch of the Society in its “conciliating” moments, *acquiring* power. Its demeanour in the *exercise* of it, must be reserved for my next communication.

Your obedient servant,  
SCRUTATOR.

## REVIEW OF NEW PUBLICATIONS.

*Sermons for Domestic Use, intended to inculcate the great practical Truths of Christianity. By William Bishop, M.A. Rector of Upton Nervet, Berks, and late Fellow of Orvil College, Orford. Pp. 465. Rivingtons. 1820.*

THE ministers and stewards of God's holy word and mysteries experience but few difficulties which are greater in themselves, or which it is of more importance to overcome, than the manner of addressing an ignorant and illiterate congregation, with such force as shall fix their attention, and such plainness as shall instruct their understanding. To convince a learned, or to gratify a polite congregation, is far more congenial to the studies and education of the Clergy, and more adapted to the display of cultivated talent. In ascending the pulpit of an ordinary parish Church, the preacher is conscious that his sermons can be useful only in proportion as they are easy to be understood; and he feels it necessary to abandon all ambition of eloquence, to prove his learning by the increased simplicity with which he explains the truth, and to exert his whole strength in instructing the many who are ignorant, without offending the few who are

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more educated and refined. The first and best qualifications of the curate, who labours in a secluded village or in a populous town, are to be plain without meanness, and earnest without the appearance of enthusiasm, and to be capable of setting forth the whole counsel of God in the redemption of mankind, without compromising its high and holy mysteries under pretence of simplifying the Gospel, and without abating any portion of its practical duties, under a false and mistaken view of the salvation which is by grace through faith.

Considerable address is also required in the composition of Sermons designed for domestic use. Argument may again convince the learned, and florid declamation may captivate the vain. But the man who reads Sermons, with the pure intention of instructing himself and his family, pursues an object too important to be gratified by a laboured style and argument, which, like sounding brass or a tinkling cymbal, strikes the ear, indeed, but leaves no impression on the heart or the understanding. He requires a clear mirror to be set before him, in which he may see both what he is and what he ought to be, in which he may perceive the necessity of con-

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tinual watchfulness against his own corrupt passions, and of an entire resignation of himself to the unalterable instructions and promises of infinite wisdom, goodness, and truth.

Some of the Sermons which Mr. Bishop has prepared for domestic use are excellently adapted to that important purpose, at the same time that they are models of composition for village congregations. They are marked by a plainness, a force and an earnestness, which show that the heart of the preacher is in his holy work; and that it is his chief and principal desire that they who hear him may be brought to repentance and to the knowledge of the truth, that they may be saved. There are other discourses in the volume which are of a more elaborate cast and character, and not equally calculated for domestic use. The whole are worthily described in the title, as "intended to inculcate the great practical truths of Christianity:" and Mr. Bishop, in his Preface, observes, with equal truth and modesty:

"The design of the present publication is not to offer a work for the instruction of the theological student, but merely to assist the serious reader in pursuing the path of duty. No apology is therefore attempted by the Author for not having entered farther upon doctrinal subjects, than might serve to enforce practical truths."

It would, however, be unjust to suppose, that Mr. Bishop has been negligent of doctrinal truths, or that any one of his Sermons is liable to the imputation of being a moral essay. He has set before the reader the whole truth of the Gospel, and has dwelt with sober and consistent earnestness on the natural infirmity of man, on the necessity, means, and end, of his redemption, and on the indispensable assistance of the Holy Spirit. In his doctrinal Discourses he has stated the practical consequences of the doctrine; and in his moral exhortations he has not

been unmindful of the principle of faith. He has offered to the public "a course of domestic divinity," and without professing "to follow a strict method," has arranged his Sermons "in such a manner as may aid the object which he has in view." In the Preface he has faintly and indistinctly marked out the order and dependence of his several Sermons, and has shown that no important doctrine has been overlooked, although he has failed in establishing a systematic arrangement, to which few readers of domestic Sermons would have leisure or capacity to attend, and theological students, whom he does not profess to instruct, will refer to other authorities to comprehend the body of divinity. It may, nevertheless, be useful to advert to this prefatory synopsis in exhibiting the matter and substance of these Sermons, and in enabling the reader to form his own opinion of the judgment with which the subjects have been selected, and of the ability with which they are discussed.

Sermon I. Luke viii. 18. "Diligence in hearing the path to improvement." The object of this opening Sermon is "to awaken a habit of religious attention, without which all hope of improvement must be vain," and to expose some of the false and unworthy motives which lead people to attend the public services of the Church, without suffering them to receive any benefit or improvement. This is a Sermon of peculiar force and vigour, which few will read without desiring a more intimate acquaintance with the author's doctrine and manner. It is equally adapted to the parlour and the pulpit. In the following passage the master may be supposed reading to his family, or the pastor remonstrating with his flock; although a critic will, perhaps, object to the figurative meaning which is put upon the words of the Apos-

tle, and which the context does not appear to justify or require.

"It is said in Scripture, 'He that will not work, shall not eat:' what is this but to say, he that will not seek instruction, shall not find it, and he that finds not instruction in the way of righteousness, when it is within his reach, shall not inherit the kingdom of heaven? But it is thought by some, perhaps, that they have *satisfied* their duty, if they have paid respect to the ordinance of their Maker, while they are present at his temple. Satisfied their duty! Is then the influence of the Sabbath to be limited to that portion of the day, which is set apart for public worship? 'If any one be a mere hearer of the word,' says Saint James, 'he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and straightway forgetteth, what manner of man he was.' But we may be told by some, that the task of meditating on those subjects, which have been enforced upon them at Church, is tedious, is troublesome; that they have an engagement, and have therefore no leisure to think any longer on such matters: what is this but in other words to say, it is too much *trouble* to do the will of my Redeemer; it is too much trouble to obey him who *died* for me. For shame! for shame! Away with such base, such ungrateful excuses. It is too much *trouble* to serve your Saviour: has he deserved such contemptuous treatment at your hands? When did he shrink from any sacrifice, any suffering, by which *your* welfare might be promoted? But perhaps you have not *said*, that the duty here urged is troublesome: have you not thought so? have you not *acted*, as if you *felt* it to be such? Seek not then to establish a distinction, between what you have openly avowed in words, and what you have not *less openly* declared by your conduct.

"But you have no leisure; you have some engagement, which hinders you from serious reflexion on what you have heard at Church. In the name of the Most High, I ask, what is the engagement for which you were created? Shrink not, I pray you, from the question; if you put it not to *yourselves*, there is one who will ask it in a voice of thunder, when all the empty engagements on which you are now intent, shall have vanished for ever; and yourselves roused at length from those idly-busy occupations, shall stand shuddering and confounded before the judgment seat of Christ. Judge therefore

yourselves brethren, that ye be not judged of the Lord." P. 6.

Sermon II. Acts iv. 10. 12. "Faith in Christ necessary to salvation." The insufficiency of all human righteousness, and the necessity of a better salvation than it is in the power of man to establish, are shown, from "the nature of man," and from "the nature of God;" and the insidious exception, that if faith is necessary faith is also sufficient to salvation, is cautiously anticipated and clearly refuted.

Sermon III. Acts ii. 38. This Sermon professedly treats of the nature, benefits, and duties of baptism: and under the latter head the preacher principally insists upon the obligations of sponsors, upon whose office and obligations he offers many important and seasonable observations, of the justice and necessity of which no parochial minister will need to be convinced. This is a proper and useful subject for ministerial exhortation, especially at the time of Confirmation: it is also an interesting thesis of private meditation with those who have answered, or who mean to answer, in the name of children at their Baptism: but it is strictly adapted to domestic use, in the presence, perhaps, of children, and of others who are not sponsors.

Sermon IV. Luke xvii. 19. "The nature and ends of the Lord's Supper."

"It will be the design of this discourse to inquire into the origin and intent of the Lord's Supper, to suggest some of the reasons which call upon every Christian to partake of the body and blood of their Saviour, as represented in a spiritual manner under the figures of bread and wine; and to answer some objections, which misguided members of our Church occasionally bring forward to excuse them from appearing at the Holy Table of their Saviour." P. 51.

This is the plan of the Discourse, marked out and divided by the author in the good old way, and

faithfully prosecuted and observed in the detail.

Sermon v. Romans xv. 4. "Advantages arising from the study of the Scriptures;" 1. as they teach patience by examples, some of which are recited and enforced; 2. as they commend patience as a duty; 3. as they convey a promise of divine assistance and support: as they open sources, 4. of consolation, and 5. of hope.

The argument of the two following Sermons is not designed to exhibit evidence to establish the truth of our religion, but to suggest powerful motives to Christian obedience.

Sermon vi. Acts x. 43. "Prophecy a motive to Christian obedience." Certain prophecies concerning Christ are produced from the Old Testament, and shown to be fulfilled by a reference to the New. The prophecies concerning the Jews are also visibly fulfilling, or fulfilled. The wisdom and power exhibited in these prophecies, and in the corresponding events, should fix our attention, and inspire us with an earnest desire to study and to do the will of God.

Sermon vii. Acts ii. 22. "Miracles an inducement to holiness of life." Some few miracles are recited at the beginning of the Sermon, but the motives to holiness are deduced without any immediate reference to these miracles.

Sermon viii. Exodus xx. 8. "On public worship, and the right manner of performing it." This Sermon exhibits the obligation, manner, and benefits of sanctifying the Sabbath in all parts very plainly; and in some passages, especially towards the conclusion of the second part, very forcibly. The necessity of *punctuality* in attending the public services of the Church, and of attention to the proper postures of devotion, and to the responses, is also appropriately enforced; and the reasons of transferring the religious solemnity of the Sabbath from the seventh to the first day of the

week are easily explained. The subject is trite; but the method and style are admirably adapted to a congregation of villagers, addressed by their proper pastor; but, perhaps, not equally calculated for domestic use in the private family, of which the master is reading to his children and servants: the pronouns, and mode of address, which are proper in the former case, are hardly suited to the latter.

Sermon ix. 1 Thess. v. 17.—"Prayer, its necessity and use." The plainness and usefulness of this Sermon would not have been injured if the matter had been more clearly and distinctly arranged. It is not necessary to adopt the tedious and almost interminable divisions which prevailed in the time of Bishop Andrews and the older divines; but a certain method and order is not only useful to assist the preacher in his composition, but necessary to leave the stronger impression upon the hearer. The remark of Bishop Jeremy Taylor on the importance of choosing a pregnant text, may be applied to the methodical division of a discourse; it is remembered when the Sermon itself is forgotten.

Sermon x. Luke xi. 1. "Commentary on the Lord's Prayer."—The answer to the question in the Church Catechism, "What desirest thou of God in this prayer?" might furnish materials for a Sermon, or a series of Sermons, upon this text and under this title. Mr. Bishop's design is excellent, and his execution is not unequal to the design.

"My design at present is to examine separately each petition of our Lord's prayer, briefly to point out the variety of duties, which the whole comprehends, and to suggest some useful considerations arising from the subject." P. 135.

Favourable specimens of the commentary may be produced from the remarks on the clauses "thy kingdom come" and "lead us not into temptation."

The considerations on the Lord's Prayer, as a form of private prayer, are too valuable to be omitted.

"It is well worthy of observation, that in this prayer we are taught to address God as the common Father of mankind: *Our Father* which art in heaven. The same petitions which we offer for ourselves, we offer also for others: *Give us this day: Forgive us our trespasses: Lead us not into temptation: the same form of expression* we are to use, whether we utter this prayer in public or private: are we not hence taught the duty, the *indispensable* duty of loving one another? Can the command to love our neighbour as ourselves be enforced in a more powerful or impressive manner? Is it not as much as to say, Acknowledge your fellow-creatures to be your brethren, and feel for them as such, or else presume not to offer the prayer, which I have composed for your sakes. Think then on this prayer of our Redeemer I beseech you, my brethren, whenever you feel a spirit of selfishness or bitterness, whenever you feel an unbrotherly spirit rising within you: think on Him who has taught us by his words and by his actions, by his life and by his death, to love one another." P. 146.

HIS prayer is, indeed, a rule of love and of all duty, a model of supplication both in public and in private, a bond of union in his Church, and a ground of faith, and hope, and consolation.

Sermon XI. Hebrews i. 1, 2.—"For Christmas Day. The Christian scheme, its blessings and claims." The blessings are briefly noticed; the claims more diffusely, but with less exactness and precision than the occasion required.

Sermon XII. Acts xiii. 47. "For Epiphany. Obstacles and dangers attending the profession of Christianity." The primitive converts made many sacrifices to faith and duty, far exceeding the religious exertions of modern Christians, whose ease and security involve them in many dangers and temptations.

"There is then a danger lurking under a state of ease, and quiet, and secure enjoyment, which, like a subtle poison, stealing on till it has seized the vitals, insensibly

weans the heart from the path of duty, making each religious performance burdensome, and regarding it as an encroachment on the more acceptable occupations of the day. Here then is the rock, on which thousands have struck, and without surrendering the professions of Christianity, or even omitting its stated services, have yet 'made shipwreck of that faith,' 'which overcometh the world.' This lukewarm temper so fatal to the interests of a religion, proclaimed by the good providence of God to the nations of the earth, may lead us to reflect on the warning which the rejection of the Jews holds forth." P. 173.

Sermon XIII. Matthew xxvi. 38. "Uses of affliction. For Good Friday." The title is most unworthy of the occasion, and very inadequately describes the matter of the discourse, which is designed to direct the thoughts, and to engage them in contemplating the sufferings of Christ, and thus to recommend a worthy celebration of the season and the day.

Sermon XIV. Romans vi. 23.—"Eternal life the gift of God through Jesus Christ." The preacher briefly states the guilt of man and the wages of sin, and expatiates more largely on the gift of God, considered as a gift, and on the value of eternal life, and concludes with suggesting proper motives of gratitude for the inestimable love which has been shown in our redemption.

"But who can reflect on the richness of the gift without thinking of the gracious Giver? 'Does not our heart burn within us,' while we trace out the wonders of his love, in the simple and artless narration of his life? Well may we exclaim with this best and noblest of benefactors, 'Greater love hath no man than this, that a man lay down his life for his friend,' and he is willing to esteem all mankind as his friends, if they will but allow him that place in their affections which a friend may justly claim. 'Having been made in the likeness of man' he presents himself before us, as one who is intimately acquainted with our nature; who stripped himself of that awful Majesty, which was displayed on Mount Sinai, that he might converse familiarly with men, and win them by gentler attractions, by 'whatsoever things are

lovely and of good report' in the ordinary intercourse of life.

"Does the Redeemer bid us 'come unto him' not 'as servants but as friends,' and shall we slight the gracious invitation? Shall we offer him the formal tribute of a cold and languid service, reserving our affections for those objects, which, if convenient, the same unwearied Benefactor has himself *provided* for our enjoyment, if injurious to our peace, he has commanded us for our own sakes to renounce and avoid? O that we would consider these things as they ought to be considered! The effect would be in despite of those sufferings which belong to a state of trial, a spring of inward comfort and satisfaction, that 'peace which passeth all understanding.'

"On this day especially, when we celebrate the accomplishment of that great and glorious work of our redemption, by the resurrection of Jesus Christ, let us turn with earnest affection the current of our thoughts to him, who is become 'the first fruits of them that slept.' Hitherto we have viewed him as the 'man of sorrows and acquainted with grief,' as 'smitten of God and afflicted,' but yet for our sake. We now behold him as 'the mighty God and the everlasting Father,' yet bending still from heaven to earth, and regarding his creatures with the tenderness of parental love. Though seated on the right-hand of the Majesty on high, he is not unmindful of those whom, when on earth, he deigned to call his brethren, but pleads his death in their behalf to the Father, and the Father listens to his beloved Son 'in whom he is well pleased.'

"Is there any special mark of respect and obedience, which we can present to the Redeemer on this day?

"So highly did the Apostles reverence this pledge of their Master's triumph over Sin and Satan, that in memory of his rising from the dead, they kept holy the first day of the week, and called it the Lord's day; a practice resting on such authority has become an ordinance among Christians in succeeding ages, so that the rule having been once established, the festival of our Redeemer's resurrection differs nothing in this respect from every other Lord's day.

"But there is a distinction which the piety of our Church has pointed out and recommended to all her members. Your thoughts will go before me in referring at once to the Sacrament of the Lord's Supper.

"If the foregoing remarks have produced the impression they were intended

to make, you will feel so forcibly the duty of making every possible return to your Redeemer for the unbounded love which he has shewn to each of you, as to be unsatisfied till every token of respect and reverence, every proof of gratitude and affection, every tribute of obedience has been freely and cheerfully offered.

"There are not wanting many and powerful arguments to enforce the duty of partaking of the Lord's Supper drawn from its beneficial influence on the heart of the faithful communicant.

"But I forbear to insist on inducements, which, however worthy of your attention, must give way to the motive derived from the Redeemer's words, and which indeed deserves to stand alone.

"The Lord Jesus, the same night in which he was betrayed took bread, and when he had given thanks he brake it and said, 'Take, eat; this is my body which is broken for you; this do in remembrance of me.' After the same manner, he took the cup when he had supped, saying, 'This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me.' P. 198.

The distinguishing character of the Sermons of which the substance has been hitherto submitted to the reader are plainness and brevity, sufficiently indicate the design with which they were originally composed, and well adapted to the domestic use for which they are now published. Some of the remaining discourses are more elaborately composed, and require more attention in the perusal, and are rather calculated for the private study and reflection of the master than for the use and instruction of the family. Such are, especially, Sermons xv. xvi. xviii. xix. xx. xxi. xxiii. xxv. xxvi. xxviii. Is it unjust to suspect, that some of these were prepared for a certain congregation assembling "*at St. Mary's in Oxford*," of which Mr. Bishop was formerly Vicar. They are valuable discourses, and the only objection to them is, that they are deficient in the ease and simplicity which are required in Sermons for domestic use.

Sermon xv. Luke xi. 13. "Influence of the Holy Spirit on daily

conduct ; for Whitsunday." In this Sermon,

" It has been the Author's wish to shew, that the inspiration of the Holy Spirit is suited not only to the wants of man, but to the social constitution of his nature : mysterious it certainly is, but what in the frame of man, so fearfully and wonderfully made, is not mysterious ? If this doctrine, instead of being regarded with cold and distant reverence, were but brought home to the heart in the various scenes of daily life, it would be found to confer the richest blessing." P. iv.

In prosecution of this design a clear view is taken of the necessity of the assistance of the Holy Spirit, as it is exhibited in the Scriptures and in the Liturgy, and the doctrine is urged in its practical uses, as a means and motive of improving the heart and the affections. It is also considered in reference to the Christian scheme of salvation, and in its peculiar adaptation to the circumstances of our nature. This important view is resumed in the twenty-third Sermon, and is worthy to be frequently and earnestly impressed on the attention. Thus is a doctrine of the highest importance made the source and fountain, from which practical holiness is deduced, and one of the chief truths of our religion familiarized in the improvement of our daily conduct, without being expanded into feelings, which few can understand, and which still fewer can explain.

There is in this Sermon a singular error in applying Acts x. 42. to the Holy Spirit, as if he were appointed " the judge of the quick and the dead."

Sermon xvi. Matt. iii. 16. " Doctrine of the Trinity practically considered." The doctrine is not explained, nor does the Preacher profess to explain it, but contemplates it with reference " to the scheme of divine mercy solemnly ushered in by the agency of the three persons in the blessed Trinity, and as displaying in the most lively manner the loving-kindness of God, and as

admirably suited to the wants and wishes of man ;" and calculated to influence his conduct and pursuits.

The remaining Sermons are principally of a practical character, and treat for the most part of the leading Christian virtues.

Sermon xvii. John xv. 14, 15. " Christ proposed as a pattern of friendship," or rather as an object of friendship : and it is attempted " to exhibit the Redeemer's character in a point of view which may recommend it to all on the same principle, that they would cultivate the friendship of the wise and good among men ;" and this attempt is carried into execution by alledging particular instances of our Lord's conduct, especially to Peter.

Sermon xviii. Job. xxii. 21. " Acquaintance with God explained and recommended." After stating the distinguishing character of divine assistance, that it is " given to every man to profit with," argues against common objections in a manner to which the advocates of infallibility, and sensible experiences, and the non-believer, would do well to attend.

Sermon xix. Matt. xviii. 1, 2, 3. " Docility required of a Christian." This Sermon " points out that disposition which Christ himself has pronounced to be the soil most propitious for the growth of filial reverence and obedience towards God : " and explains in a very powerful manner the necessity of single-heartedness and sincerity in the profession of Christianity, under a deep conviction of its paramount and supreme importance, with occasional intimations of the causes of spiritual failure and mis-carriage.

Sermon xx. John xiv. 15. " Obedience the test of love to Christ." Without adopting either of two common and prevailing errors, without giving an undue preference and partiality either to faith or to righteousness to the prejudice of the other, it is necessary to make the



love of Christ the principle of Christian obedience, and to prove the efficacy of the principle by the constancy of the result.

Sermon **xxi.** Philipp. iii. 13, 14. "The proper motives and conduct of a Christian." The subject is considered as it is exhibited in the conduct and aim of St. Paul, with natural reflexions arising from each view of the case.

Sermon **xxii.** Luke xxiii. 43. "Warning against reliance on a death-bed repentance." A short and plain discourse, designed "to obviate a dangerous inference in favour of a death-bed repentance, which it is to be feared has been often drawn from the case of the penitent malefactor on the cross:" which as it has been again and again, is here also shewn to be peculiar, with natural reflexions on the danger and presumption of deferring the most important of all concerns to the last moments of life.

Sermon **xxiii.** Psalm cxix. 9. "No rule of life safe and effectual but the Gospel." Honour, reason, and virtue, are insufficient guides, and the Scriptures alone comprize all which is good in their teaching; and at the same time that they correct their errors and supply their deficiencies, propose a true rule of life, with a sure promise of spiritual assistance, on which the Preacher expatiates at considerable length, with ability and judgment.

Sermon **xxiv.** 1 Cor. xiii. 3. "The real nature of charity in almsgiving." Paley has a chapter on the same subject: but while it is right to correct improper and to recommend proper motives of the charity, which is shewn in giving of alms, it is very doubtful whether the charity of which St. Paul speaks has any connexion with charity in its modern and ordinary interpretation. From the context it appears to mean the love of Christians towards each other as members of the Church of Christ; and there is a

Sermon by Jones of Nayland, in which he views it in this light.

Sermon **xxv.** Matt. vii. 1, 2. "Censoriousness forbidden by the Gospel." A common vice deservedly reprov'd under authority of the command of Christ, whose precept agrees with natural equity, and with the rule of the last judgment.

Sermon **xxvi.** 1 Cor. xv. 33. "Danger of careless and indiscriminate intercourse." The subject is well explained in the title.

Sermon **xxvii.** Hebrews xii. 14. "Holiness necessary to fit us for heaven." A plain, useful, edifying discourse.

"If then holiness is the ornament of 'the Saints in light,' and if the same disposition is required of all who aspire to their society, we must prepare ourselves for this privilege, by cultivating similar manners, opinions, and pursuits: for it appears that they"who propose to engage in any particular department, or to become members of any particular community, will find it expedient to train themselves for the object they have in view by suitable occupations, that they may be qualified for their future station, qualified to act in it and enjoy it." P. 414.

"It is then impossible without holiness to see the Lord; it is impossible upon the common principle of reasoning—from the character of God's moral government—and from his own solemn assurances," P. 417.

Sermon **xxviii.** Romans xiii. 1, 2. "Duty of obedience to civil government"—"a topic which the Christian preacher will never find unseasonable, but which at the present day imperiously claims our attention." If Radicals were domestic men, or readers or hearers of sermons, this discourse might not be without its effect even upon them; but from their reputed indifference, or rather antipathy to all religious instruction, its benefits must be reserved for them whose happiness it is to be more peaceably disposed. The Sermon was preached on Jan. 30, 1811. The substance of the argument is, that God

hath laid down certain rules of civil government, the violation of which will terminate in judicial and penal ruin, as was seen especially in the history of the great Rebellion. A trial of personal and domestic manners is proposed, (p. 431—434.) which but few radicals would be able to endure; for some, at least, of the reformers of the state, have been proved to be very deficient in that branch of political philosophy, which was properly called *economics*, and was seen in the wise administration of domestic affairs. But as some of these reformers who have not laid aside their Christianity, may pretend that it is right and necessary to aim at perfection, it is expedient to encourage them in the pursuit, upon the condition that they understand the nature of the perfection to which they should aspire, and the method of pursuing it.

"It will be said, perhaps, that as disciples of Christ we are commanded to aim at perfection, and to go on continually towards the standard set before us. But here it is necessary to remark, that this undertaking, as it is limited to the individual himself, is placed by the covenanted succours and promises of the Gospel within the power of each, and depends on his own exertions. But to legislate for the community, to restrain the passions and regulate the opinions of the multitude, to impress upon them the due distinction between liberty and licentiousness; to curb in the higher ranks the lust of authority and the stubborn spirit of wilful opposition, and in all to control selfishness, and establish in its place the principles of genuine patriotism, is, indeed, an arduous enterprise. To expect complete success would argue an understanding blind to the course of human things, and deaf to the voice of experience: it is wise then to pause before we attempt to shake the foundation of a system which has been long established, and to shrink from an experiment which would put all we possess to hazard: the work of reformation is not to be effected by declamatory harangues, or by mere professions, however eloquent and impassioned. Like every other undertaking which is to produce valuable and lasting effects, it must proceed from an 'honest and good heart,' and as that is ac-

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customed to bring forth fruit *with patience*, so must every wise and salutary reform be permitted to work its way." P. 435.

Sermon xxix. Rom. i. 28. "Awful state of a reprobate mind." The word reprobate needs not to excite any apprehensions or alarms: it is used in a sober sense, and the subject is practically treated with a view of exciting a spirit of watchfulness, to avoid that awful state. The design of this very earnest and impressive Sermon is,

"To correct an error which there is reason to fear has spread itself widely, that because pardon is promised to repentance the sinner may depend at any time on being reconciled to God. Though instances of hardened sinners being converted do indeed occasionally happen, it is surely perilous in the extreme to hold the hopes of salvation by so precarious a tenure. The natural, and (may it not be added?) the judicial effect of habitual sin, is to sear the conscience, and who can permit himself to expect that the measure of divine grace will be increased in proportion to the hardihood and inveteracy of disobedience?" P. vi.

"A reprobate mind means that state in which the conscience has lost all feeling to point out the distinction between right and wrong.

"Now conscience marks to each this distinction, and will continue to warn us of it, if we pay attention to its warnings, and it is only after a course of resistance to these warnings, that God gives his creatures over to a reprobate mind." P. 443.

Sermon xxx. Deut. xxxii. 29. "Reflexions on death salutary." A plain and earnest discourse, illustrated by strong and affecting examples, especially of the death of Hooker, as related by Izaak Walton.

The reader is now in possession of the substance of Mr. Bishop's Sermons and prepared to pronounce his own judgment, and that judgment will hardly be unfavourable. Mr. Bishop's merits are principally seen in the shorter discourses, which occupy the larger portion of the volume, and in which he appears in the very amiable character of a master reading to his family, or a pastor addressing his flock, with the negligent

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simplicity, and impressive earnestness, which become the Christian preacher, and contribute most effectually to the edification of a Christian congregation. If these Sermons were delivered with the earnestness in which they were composed, they could hardly fail to produce a lasting impression on the hearers, and to make them better men and better Christians, or to leave them without excuse. The I. III. IV. X. XIX. XXII. XXVII. XXIX. XXX. Sermons are models of a class of sermons which is at present very defective, and from the gradual and continual increase of plain readers, requires to be enlarged. The shelves of the theologian are crowded with sermons abounding in eloquence, argument, learning, and erudite expositions of scriptural truth: but when he wishes to read to his family, his stores fail him; he must read many sermons before he can make a suitable selection: Bishop Wilson is plain, but he wants force, and his Sermons, even his selected sermons, are very unequal. The village preacher, who from his acquaintance with uneducated men is most competent to furnish discourses to be read with effect in the gentleman's parlour, in the farm-house, in the servants-hall, and in cottages, is content to deliver his plain sermons to his own congregations, and has no ambition to be useful beyond his own parish, or by the means of the press, which might prove the engine of a very unprofitable speculation. In the language of the trade, *the book would not sell*; it could not be forced into circulation, and, therefore, the attempt is not made. Mr. Bishop has not, however, been thus deterred from undertaking a very useful office, and if he should have the encouragement which he merits, and be induced to appear again before the public, it is to be hoped that he will confine his attention to sermons for domestic use, which he

is eminently qualified to supply, and of which the want is every day more sensibly felt and acknowledged.

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*A compendious History of the Church of God, from the Promise made to our first Parents in Paradise, to the End of the Seventeenth Century of the Christian Æra. Designed for the Use of those who have not Leisure or Opportunity for the Perusal of larger Works. By the Rev. Cornelius Ives, M.A. Rector of Bradden, Northamptonshire. 12mo. 132 pp. Rivingtons. 1820.*

THE purpose which this author has in view is so unquestionably excellent, and his views respecting the execution of it are in many instances so correct, that though we cannot congratulate him upon having supplied the deficiency of which he complains, his work is still worthy of considerable attention. His preface informs us, that he has frequently enquired for some compendious history of the Church, which might profitably be put into the hands of the lower class of his parishioners, and adds, that it is entirely in consequence of an unsuccessful result to his enquiries that the present little work is offered to supply a deficiency, which ignorance alone may have, perhaps, induced him to believe is still existing on the book-shelf of the pious cottager. We believe that the apology, in the last clause of the sentence, is quite unnecessary; as nothing is more common than the complaint which is made by Mr. Ives; and we have not yet met with an individual who considered it groundless. In fact, it may be extended considerably farther; for those who are very much above the lower classes in a country village, are but indifferently provided with histories of the Church

of Christ. Mosheim is the only standard book upon the subject; and his work is rather an introduction to an extensive course of reading, than a narrative that will give satisfaction to those whose reading is limited. Whether we consider it as harmless amusement, or as profitable study, or as a branch of religious knowledge, in which every member of the Christian community ought to be competently informed, the value of ecclesiastical history is equally indisputable; and many of the errors that prevail among us might have been avoided, and some of them might even now be removed or corrected, if the former fortunes of the Church were universally known and considered. Among the poor, more especially, much good would be effected. They are, at last, beginning to be readers; and the event is attended with several obvious inconveniences. But we have no doubt that, with care, they may be shunned or overbalanced; and that as the demagogue and the infidel must lose their temporary influence, when political knowledge has become as general as political conversation and interest; so the sectary and the heretic will be circumscribed in their career, as soon as the havoc that they have already made in the world is generally perceived and understood.

Mr. Ives does not appear to have taken this view of the question. Half of his little volume is consumed by an abstract of the history of the Old Testament; and another chapter is chiefly dedicated to the Acts of the Apostles; and thus not more than fifty duodecimo pages remain for all that has happened since the conversion of Constantine. The wisdom of this arrangement is not by any means evident. For, in the first place, the Bible itself is the history of the Church of God, down to the time at which the sacred volume closed; and if it should be thought that the accounts which it contains

are not sufficiently compressed for historical information, we have various useful abstracts in our schools and our cottages, which are calculated to produce, and have produced material benefits. And in the second place, the limits within which the latter part of the work is confined, are so much contracted, as to diminish both its utility and its beauty. The events to which it relates, must be considered as wholly unknown to the class for whose use it is designed; and for any light Mr. Ives has thrown upon the subject, we fear they must still continue so. For instance, the most striking and important events which immediately follow the sacred history, such as the persecutions of the apostles, and the primitive Christians, the destruction of Jerusalem, and Julian's attempt to rebuild it, are merely mentioned, not described; and the progress and downfall of Christianity in Asia and Africa are scarcely noticed at all. The account of the Romish Church is less defective; but even here we have rather a description of doctrinal errors, than a narration of events, and it is to the latter that Mr. Ives's readers must be expected principally to attend. Remarks upon church history may be found extremely serviceable to those by whom the history itself is already known. But the general ignorance which prevails upon the subject, was the cause of Mr. Ives's publication; and that cause cannot be removed by an essay or a dissertation. A slight sketch of the leading events is indispensibly necessary; and the lives of the principal actors in the more remarkable ages of the Church, would serve to fill up what such a sketch did not contain. A valuable book of this sort, Gilpin's *Lives of the Reformers*, is already in extensive circulation; and if the events of earlier and more recent times were embodied in similar works, and one volume devoted to the compendious history, of which

Mr. Ives so fully appreciates the value, we cannot doubt that much practical information would be disseminated.

The following extracts will furnish a fair specimen of Mr. Ives's labours.

"In the mean time the English Church was obliged to conceal her rising hopes and expectations of deliverance from papal thralldom, by reason of the decided opposition of Henry the Eighth (then King of England) to the doctrines of this first reformer. That bigoted and violent prince even went so far as to write a book against Luther, in defence of the pretensions of the Romish Church, in return for which he obtained from Rome the title of Defender of the Faith, a title which still pertaineth to the kings of England, and indeed with much more propriety in the present times, inasmuch as they are now the steadfast defenders of our purer faith.

"But Henry was not of a disposition to submit to any authority whatever, longer than it agreed with his own unruly wills and inclinations. He soon after quarrelled with the Pope, in consequence of his refusing to grant him a dispensation, or licence to put away his wife, and marry another; and, without much difficulty, procured an act of parliament to be passed, wherein the Holy Scriptures were declared to be the only infallible rule of faith, and the dominion of the Bishop of Rome over the Church in these realms was expressly renounced. By the same act, power was granted to the king of visiting and reforming the monasteries or religious houses, which every where abounded throughout the kingdom, and till then disclaimed all temporal jurisdiction. Visitors were accordingly appointed, who reported so many shocking abuses, and wickednesses, carried on within their walls, by men who pretended to have separated themselves from the world through the love of God, and a desire of religious knowledge, that no great difficulty was found in procuring another act for entirely suppressing them, and taking away their lands.

"At this time the doctrines of Luther had made considerable progress among the people at large, by means of the Bible and other religious books, which were printed in Germany (for the art of printing had lately, and we may say providentially been brought to light) and sent over upon the first intelligence of the quarrel of Henry with the Pope, and of the consequent se-

paration of his kingdom from the papal power. But, in delivering the *Kingdom* of England from the yoke of papal tyranny, it was by no means the intention of the king to deliver the *Church* of England from the still more grievous yoke of papal superstition. So far from it, he persecuted, even unto death, those of her members, who shewed any disposition to embrace, what were then reproachfully called, the *new* doctrines; and would perhaps have succeeded in driving them altogether from the land, but for the zeal and judgment of Cranmer exerted in their support. This celebrated man, in whom, as in many other worthies of that day, the eye of faith will surely discern an instrument of Providence for promoting the cause of truth, was, at that time, Archbishop of Canterbury, and, by his conduct in that high station, may justly be called the Father of the Reformation in the English Church. With a happy mixture of prudence and courage, he ventured, and in many instances successfully, to oppose the opinions and decrees of the king, and retained his influence over him to the last, notwithstanding the many attempts of the Popish party to work his overthrow.

"Cranmer was entirely consenting to the suppression of the monasteries, as well on account of the profligacy which prevailed within their walls, as of the danger which must have resulted to the opening liberty of the Church and nation, by suffering them to remain according to their original constitution. A large proportion of the land of the country had come into their possession, by the means above described, and no small number of the people were, in consequence, dependant upon them for their daily food. If then we consider that they were, one and all, entirely devoted to the Pope, under whose patronage they had obtained their enormous wealth, it will be evident that a king, who, like Henry, had publicly abjured his authority, could not, with any regard to his own safety, permit them to continue in his dominions. But Cranmer, in consenting to their suppression, hoped that he should prevail to have their revenues *usefully employed* in sacred foundations; in the establishment (for instance) of new bishoprics, in royal charities, and in the increase of the poorer benefices of the Church; instead of which, he was doomed to see the larger part of them *wasted* in extravagant luxury, by his royal master." P. 95.

"Elizabeth, the next successor to the throne of these realms, (whom perhaps my readers may remember to have heard of, under the familiar name of good Queen

Bess), had suffered many hardships, and, although sister to the late queen, had been in no small danger of her life during the preceding reign, for her steadfast attachment to the Protestant faith. This circumstance had very much endeared her to the afflicted Church, and contributed not a little to swell the voice of affectionate congratulation, with which she was hailed by all ranks of the people, upon her entrance into London, as their new sovereign. Neither did she disappoint the reasonable expectations of her subjects, in the settlement of things pertaining to religion. The book of Common Prayer, the Articles, and the Homilies, were restored, with some additions, and alterations, which brought them almost, if not entirely, to the exact form in which they are now continued amongst us; the Bible was translated, and put into the hands of the people, \* that they might know the certainty of those things wherein they were instructed; and the queen shewed herself generally inclined to do away with all unlawful remains of the ancient superstition.

"But a party of men was now unhappily existing in the country, who would by no means be contented with any prudent or moderate steps in the reformation of the Church. These were they whom we mentioned as having gone abroad in the time of Mary's persecution, and who were now returned, the greater part of them having imbibed many strange doctrines and notions, during their communion with foreign Churches. It was by a peculiar blessing of God, that a sufficient number of Bishops were continually raised up in the *English* Church, willing, and desirous of carrying on the work of reformation, as the temper of their prince, or the temper of the people might seem to require. At one time they stirred up the spirit of the former, at another they moderated the vehemence of the latter. No ceremony, or doctrine was rejected by them, merely because the Church of Rome had been accustomed to impose it upon her disciples. For thus they would have rejected many of the chief truths of the Christian faith, and have taken in hand some very unnecessary (not to say dangerous) alterations. But they rather tried every thing, which had formerly been received, by the rule of God's word, and then either rejected it as unlawful, or received it afresh upon that higher and undeniable authority.

"In foreign Churches, however, some-

thing very different from this had generally taken place. There the Reformation was for the most part taken in hand, and carried on by the people in opposition to the inclination and authority of the Bishops, who, at that time, were bearing rule over them. Hence they had early learned, with more zeal than wisdom, to denounce the form of government by Bishops, as a corruption of popery, inexpedient, and unlawful to be retained in every case, merely because the cause of truth obliged them for the present to reject it; and the foundations of spiritual order being thus cast down, their proceedings were too frequently marked by a rashness in meddling with sacred things, which sometimes amounted even to tumult, and profaneness. The eyes of their understandings appear, in fact, to have been rather dazzled than enlightened by a too sudden disclosure of the light of truth after a long period of darkness and superstition. Accordingly, the temples of God were, not unfrequently, more grossly profaned by the riotous breaking of the images which the papists had placed in them, than they could possibly have been by a little longer continuance of those images, after all adoration had ceased to be paid to them. A considerable body of men were hardy enough to maintain that the Church of Christ had no need to be subject to any restraints of government whatever, as having Christ himself both for their Bishop, and for their King; proceeding therefore to rebellion upon this principle, they found the fate \* of Judas of Galilee, and of his followers. While others, called Socinians, (from Socinius their master) and who have since obtained a footing in our land, ventured to exalt human reason in opposition to Divine faith, and denied, without scruple, every doctrine of the Gospel, which they were unable to comprehend and explain.

"It is true that the principal leaders of the Reformation, strongly reprobating these disgraceful excesses, conducted themselves with a more becoming prudence and moderation; yet even of these not a few appeared to have exchanged their former superstitious attachment to popery, for an equally superstitious dread of it. More especially, Calvin, in his settlement of the reformed church at Geneva, was too generally influenced by a very common opinion in those days, that the simple fact of a ceremony having been abused by the Romish Church, was a sufficient argument

\* Luke i. 4.

\* Acts v. 37.

against the most decent and edifying use of it, among the Churches of Protestant Christians. Now it was at Geneva that the English exiles chiefly sought their asylum during the persecution of the former reign. These therefore returned upon the accession of Elizabeth to the throne, desirous, if possible, of introducing into their own country the most distinguishing institutions of a church which had so kindly sheltered them in the day of trouble. In pursuit of this object, they vehemently objected against the authority of Bishops, the confirmation of children by their hands, and the use of the Surplice and other vestments of the clergy in their celebration of divine service: they also expressed their disapprobation of a set Form of Prayer for public worship, of the kneeling posture enjoined by our liturgy at the sacrament of the Lord's Supper, of the custom of bowing at the name of Jesus, of the observance of Saints' days, of the sign of the Cross in Baptism, and, in short, of every particular wherein the government and discipline of the Church of England was not exactly conformed to that of Calvin at Geneva, or retained any, the most unimportant, degree of its ancient conformity to the Romish Church. Their demands were neither more nor less, than that in all things the Church of England should be *purified* according to that most perfect pattern, or image which they had set up: On the point of discipline, they went so far as to maintain that, not only open and notorious offenders, but also that persons of doubtful piety ought to be shut out from the communion of the faithful; and hence, as well as in consequence of their pretensions to superior personal purity, they presently obtained the name of Puritans, by which they have ever since been, more or less commonly, distinguished." P. 104.

These passages will suffice to shew that our author has taken a very correct view of the Reformation of the English Church, and of the causes to which dissent from it may be traced: And we have no doubt that his work would have fully answered the purpose for which it was designed, if he had not confined himself too much to the statement of opinions and principles, and so sparingly inserted those interesting narrations, which form the distinctive character of history, and enable it to instruct, while it merely appears to be amusing us.

*A Second Charge delivered to the Reverend the Clergy of the Archdeaconry of Lincoln, 1819. By Charles Goddard, A.M. Archdeacon of Lincoln. Published by Desire of the Clergy. 4to. pp. 104. 4s. 6d. Rivingtons. 1820.*

A CENTURY has now elapsed since Jeremy Collier recommended the Clergy to devote some portion of their leisure to the study of the law, and said, that in his humble opinion *Coke's Institutes* would be better furniture than *Calvin's Institutions*, and the reading of the statute book much more serviceable than some systems of Dutch divinity. The object of the learned historian was to imbue the minds of his brethren with precise and definite notions of law and government, from which they would naturally proceed to the study of our ecclesiastical constitution, and the knowledge thus acquired, while it would enable them to shun the rocks upon which the Church had formerly split, might at the same time teach them how to defend their own just and legal rights against the various encroachments to which they are exposed. But unfortunately very few men listened to the warning voice. A small proportion of the community, smaller perhaps than that which is employed in any other liberal pursuit, has been engaged in the study and practice of the civil law; and they have contrived so completely to keep their knowledge to themselves, that the plainest points respecting ecclesiastical privilege and duty, have been disputed, not merely among the uneducated and the quarrelsome, but among intelligent, well-informed, respectable divines; by whose ignorance or apathy, the public have been gradually led to suppose that there was in reality no such thing as ecclesiastical jurisdiction; but that every question which occurred in a parish or a diocese, was to be decided in ordinary cases by a plurality of votes, and on ex-

traordinary occasions by a judge and a jury. To this source we may trace up the absurd doctrines and arguments by which the minister of a Church was laid prostrate at the feet of the churchwarden; by which the right of presiding at vestries was so generally disputed, and by which Churches were profaned by secular and even by seditious assemblages. To the same source we attribute all those ignorant revilings which have been poured forth against our bishops on the subjects of licensing and silencing curates; and a question is now in progress in the ecclesiastical courts, respecting the election of lecturers, and their consequent right to the pulpit, in the course of which it will appear, that the inconsistencies and blunders that have been inserted by a Reverend Divine in the public newspapers, are a disgrace, not merely to himself, but to the age in which he lives. For neither in this case, nor in any of the others, to which we have referred, could the public have ever been cajoled by the absurdities which have been substituted for arguments, unless the knowledge of ecclesiastical law had been at a very low ebb. The faction and the folly may be expected always to exist; but the ignorance that has been exhibited is a curable disease, and it is to the clergy that we must look for the cure. They are very reasonably expected to understand their own privileges; and such privileges as they do not claim are very naturally regarded as obsolete. The laity presume upon their indolence and indecision, 'what is innovation to-day becomes precedent to-morrow.' While a temperate but firm assertion of undoubted rights, with an appeal when necessary to the proper authorities in their support, such assertions namely, and such appeals as have recently been resorted to, will soon clear away the prejudices and vulgar errors of the people. Could some

method be devised for diminishing the expense which now attends the prosecution of an ecclesiastical suit, and for shortening the period to which it frequently extends, an opening would be made for all parties who fancy themselves aggrieved, and an increase of business might recompense the officers for a diminished scale of charges and fees.

A better, or at least a more promising and practicable mode of arriving at the same end, would be to let the clergy be encouraged if they are active, and stimulated if they are indolent, by the systematic superintendence of their respective ordinaries. A pamphlet\* is now lying before us, in which the incumbent of a parish near Doncaster, among many other serious faults which he exposes and reprehends, expostulates with his flock in the most earnest terms upon the dilapidated state of the Church. But he omits to tell them, that with the assistance of his bishop or archdeacon, he can compel them to grant that as a right which he appears to solicit as a boon. And we are the more surprised at this oversight, because the gentleman who is guilty of it, seems on the whole to be well acquainted with the laws of the Church. If our readers require any proof of the generally prevailing ignorance upon subjects of this nature, we would refer them to the Appendix of the same pamphlet, in which among "matters necessary to be known for the guidance of churchwardens and other officers," we are told that "it would be an improvement in the publication of banns, if parish-clerks and singers would abandon the foolish custom of uttering in a tone of burlesque, or uttering at all, the expression, 'God speed them well' after each publication. This practice usually

\* A friendly Remonstrance, &c. on the State of the Church and Parish, by the Rev. L. J. Hobson, Perpetual Curate of Mexbrough, and Master of the Free Grammar School, Doncaster.



destroys the gravity of divine war-ship, and has no canonical warrant." We are not expressly told that this practice exists in Mr. Hobson's own parish, but if it does, we counsel him to prohibit it without further delay. And might not such practices, and all other irregularities, be easily corrected, if parochial visitations were generally adopted, and both the clergyman and the churchwardens systematically instructed in their duty? We shall take an early opportunity of returning to this subject. It is one with which the name of Archdeacon Goddard is honourably connected, as he is well known to have been indefatigable in the superintendence of the extensive district with which he is entrusted. And the work before us is an additional proof of his skill and assiduity; for it exhibits a masterly sketch of an intricate question, and must have employed a large proportion of that valuable time, which appeared to be entirely devoted to other pursuits.

In the course of his charge the Archdeacon has succinctly unfolded the origin and authority of our ecclesiastical laws, and given very judicious advice respecting the application of them. After a few prefatory remarks, he commences with the following query:

"Is it doubted then whether these Canons of 1603, made and sanctioned in strict conformity to the prospective provisions of an Act\* of Henry the Eighth, made that is in a Convocation assembled by the King's writ and afterwards ratified by the royal assent, are binding on the Clergy, binding on them as well in virtue of this statute as on the more general ground of canonical obedience to the King as Head of the Church, and to the Convocation or Church of England by representation? I presume not; the objection, as I understand it, amounts only to this, that these Canons, inasmuch as they have not been confirmed by an Act of the Legislature, are devoid of authority over the Laity.

Next, and admitting the authority of the Canons themselves over the Clergy, it is argued that in the Articles of Enquiry which these Canons direct\* shall be provided, points of discipline are introduced for which neither these Canons nor the Rubric furnish any express warrant; lastly, that some of the Canons are on the face of them no longer practicable, and that others in fact, and from whatever cause, are not enforced. These statements are in themselves correct; and therefore, to obviate the conclusions which on a superficial view might appear to follow, some who would fain engage in defence of our discipline, but are unprepared with the proper materials for it, are content to intrench themselves in general assertions, and to require a blind obedience. And if objectors would in effect shut their eyes upon being desired to do so, or, to speak yet more appropriately to the subject in question, if a sound and solid defence were not at hand, something might be said for the prudence at least of this procedure. But the truth is that both parties are under the influence of one common mistake; of a partial and inadequate understanding of what is comprehended in the terms 'Laws Ecclesiastical,' which leads the one from statements confessedly accurate to draw conclusions which the other is not competent to refute, but which are essentially erroneous." P. 14.

By the statute of the 25th Henry VIII. all canons, &c. were continued in force, excepting such as were "contrariant" to the laws of the realm, or the king's prerogative; and though foreign canons as such had no authority, yet was it stated in another act of the same king, that this nation had bound itself by long custom to the observance of canons having a foreign origin. It follows, therefore, that to ascertain what canons are still valid, we must not only enquire into the ecclesiastical customs which prevailed at the time of the Reformation, but also we must become acquainted with the decisions of the courts of common law, with the provisions of statutes, and with the prerogative of the crown. And at the bottom

\* 25 Hen. 8. cap. 19. sect. 1."

\* Canon 119."

of all this lies another subject of instruction, namely, the general principles of civil jurisprudence, from which the canon law took its rise, and which continue, in some cases, to govern the proceedings and to supply principles for ultimate reference in our ecclesiastical courts.

The clue which Archdeacon Goddard recommends for our guidance through, what a commentator justly terms, *Legum et decretalium amplum illud et vastum mare*, is this: 'the establishing and carrying along with us the distinction between these several systems of law in their pure and proper state, and the same systems as they became subjected to an undue and paramount influence.' With respect to the civil law, the learned writer shews in the body of his charge, and confirms his position by historical references and disquisitions in his Appendix, that despotic principles were introduced into it long before the empire became Christian, and were confirmed and augmented by the communications between Rome and the East, and by the removal thither of the seat of government. Upon Constantine's conversion, Christianity became subject, not to the superintendence and protection alone, but to the controul of the emperor, who carried into religion the same arbitrary maxims which directed his secular conduct. And the third great epoch in the work of corruption occurred when the Theodosian and Justinian codes were brought to bear upon both the religious and political state of the middle and of modern ages. The course thus taken by the civil law, is circuitous, but remarkable. First the popes appealed to several of its later enactments in support of their assumed jurisdiction over all the bishops of the West; and the feudal system misunderstood and misinterpreted was pressed into the same service. But when these pretensions had so far succeeded as to render the

popes desirous of governing the temporal as well as the spiritual world, the civil law would no longer answer their purpose; for it unequivocally upheld the real and pretended rights of princes; and a distinct body of laws, framed after the model of the other system, and founded in the same abused principles and maxims, made its appearance at the same time as the revived study of the civil law, and went by the name of the Pontifical Law. In this the popes were declared superior to all temporal sovereigns; and the clergy were expressly exempted from temporal authority, so that monarchs tenacious of their prerogative, but not very well able to defend it either by force or by argument, had recourse to the civil law, as their safest resting place; and gave it all possible favour and encouragement. Accordingly, during the comparative infancy both of common and statute law, the civil law obtained a great degree of ascendancy, and our kings under its direction, acted upon principles directly subversive of religious and political freedom. Nor were these principles, either in the secular or ecclesiastical application of them, entirely abandoned till the Revolution; since which the civil law has resumed somewhat of its earlier character, and the prudent civilian recurs to it in general rather for what shall assist him with general principles, than for what shall controul him by the authority of its decisions.

The canon law, founded in the early traces of Christian discipline to be met with in the Acts of the Apostles, the Epistles, the Fathers of the three first centuries, and the decrees of the four first Councils, underwent as material a change by means of the influence of the popes, as the civil law had suffered by means of that influence united with the authority of the emperors, until at length it lost its proper charac-

ter, and made way for the peremptory decisions of synods, and the self-authorised decretals or rescripts of the popes. The Conquest introduced their authority into England, and that authority was extended partly by the weakness of our kings, and partly by the artifices of the See of Rome, until the originally independent English Church was completely subject to the pope, the legitimate authority firmly established, the regular orders of the clergy released entirely from temporal jurisdiction, and our own early ecclesiastical customs, and national and provincial canons and constitutions, were exchanged for decretals and bulls. And this was the exchange which the laws that were passed at the time of the Reformation specially annulled: all authority of foreign canon law as such being formally disclaimed, and 'those parts of it only which the nation had by its own consent and sufferance allowed to grow up into usage and common law being admitted to be valid.'

The proper barriers against the usurpations which were thus at last overthrown, should have been the common and statute law of the realm, and the prerogative of the Crown. The first was rendered ineffectual from the following circumstances: the early adoption of parts of the imperial code as the common law of the land: the contemporaneous establishment, or growth of the courts of common law, and of the papal authority in this kingdom; the influence of a clergy, now more and more devoted to Rome, in the courts over which they occasionally presided, and in which, for a time, they were the chief, if not the only advocates; and lastly, the indistinctness of the limits between temporal and spiritual jurisdiction; especially as defined by the civil law, and introduced into our country by the Conqueror. All these causes combined to facilitate the usurpations

of the spiritual over the temporal courts; and a recollection of these usurpations has frequently, though not recently, induced the latter to retaliate, by infringing upon the undoubted province of ecclesiastical law. The jealousy has now happily subsided; and an acquaintance with the true bounds of each jurisdiction, and a determination to adhere to them steadily, will be the best preservative against future errors.

The statute law, did, on the whole, offer a decided resistance to the encroachments of Rome; and although, at times, the legislature was less prudent and guarded than it ought to have been, it still might have secured the independence of the country, had it not been thwarted and rendered nugatory by the interference of the Crown.

The prerogative of the Crown being the very first thing that was attacked, we should have expected it to offer an uncompromising resistance. But so far was this from being the case, that the Sovereign often expressly invited foreign interference; and to serve some temporary purpose, or to strengthen some illegal pretension, had recourse to an ally who could render effectual assistance. The common and statute laws against the popish usurpations were to be executed, if executed at all, by the king: and were rendered merely a dead letter, when he neglected to enforce them. Even when he resisted, as our kings often did, it was more from pique than principle, and the ground that was recovered in one reign by a vigorous effort, was lost in the next by the continued vigilance and cunning of the Popes. And even when the sovereign stretched his prerogative to the highest pitch, and relying upon the despotic principles of the civil law, *dispensed* with the customs or enactments of his own country, these arbitrary proceedings were so far from inclining the balance against Rome,

that they were actually adopted in numerous instances to prevent the execution of the very laws which were intended to secure the proper prerogative of the crown. And lastly, it was this dispensing power, claimed in *secular* affairs, before the Reformation, and after the Reformation claimed (as a part of the supremacy) in *spirituals* also, which being maintained in succeeding times, when the maxims of the age would no longer admit of it, that involved the general rights of the crown, the church, and the nation in one common ruin. This was well understood at the æra of the Revolution, and additional securities were then taken both for fixing the proper boundaries to the prerogative, and for securing an unequivocal recognition of it.

If this brief abstract of the Archdeacon's argument is, in any degree worthy of the original from which it is compiled, the reader cannot fail to agree with us in thanking the learned writer for his admirable history of our ecclesiastical law. His references and illustrations which we forbear to cite, are numerous and satisfactory, but the practical application of his reasoning is too important to be omitted.

"The clue which has enabled us to appreciate the several authorities that establish our 'Laws Ecclesiastical,' and to distinguish their true and unbiassed state from an unnatural and forced one, will connect these various systems of law with each other when thus cleared of what does not really belong to them. In essentials, they will be found no longer 'contrariant or repugnant.' To the civil and the canon law in our now qualified understanding and application of the terms, the correctives of the common and the statute law may amicably be applied; these will be seen not merely to recognise but to protect and secure the proper ecclesiastical jurisdiction, both directly and by the *very limitations* they affix to it. In a word, our National Church, resting on the 'Laws Ecclesiastical' in this the full and accurate view of the materials which compose them, will be contemplated in her proper station

and character, and we shall distinctly acknowledge that to our princes she attributes that supremacy over all estates and degrees, and to our princes and parliaments united the supreme legislative controul, both which the Christian emperors concentrated in their own persons; whilst she claims for herself that power of order in spiritual matters and those actual ministrations which, though bounded in some respects in the case of an established religion by civil authority, are nevertheless of a different and higher origin. The primitive discipline of the Universal Church and of our own early National Church Establishments, which the intervention of papal usurpations is apt to hide from our sight, will thus connect itself with what was done at the Reformation, and subsequently for the restoring of it; with the Canons of 1603 and with the Rubric; on these Canons and this Rubric that discipline altogether will throw considerable light; while such portions of it as have grown up into custom, will bestow authority in cases where the Rubric is silent, and the Canon of 1603 are not binding. Thus (for we now may venture to encounter objections which less extensive or less definite views of this complex subject shall have given rise to), when it is said that the Canons of 1603 do not bind the laity, the proposition is true, but wholly inapplicable to cases of discipline introduced perhaps into those Canons, but resting for their authority on immemorial and valid custom. These cases derive not any additional sanction from the statutes of Henry 8th, where the operation and effects of usage and custom are indeed expressly shewn, but where no confirmation of their previous obligation is given, as in fact none was needed. In such instances, both *laity* and clergy are indiscriminately bound, and would have been so, although the Canons of 1603 had never existed. The ecclesiastical jurisdiction has there the authority of the common law, of which that jurisdiction is itself a part. Accordingly the ecclesiastical jurisdiction will be found to bear directly and without any interruption from the temporal courts upon *lay* impropriators, and upon *laymen* composing the body of parishioners, in regard of their respective obligations to the repairs of the chancel and of the church. On the *lay* rector is expressly entailed by the reason of the thing, by the very nature and constitution of an appropriation, the duty of the chancel repairs; the change of an ecclesiastical appropriation, for such all appropriations originally were, into a lay fee, creates no difference

in the law or in the jurisdiction on the subject, otherwise than that for the obvious reason of its interfering with a civil right, the profits of the lay-fee cannot be sequestered by the ecclesiastical court, as may those of the spiritual rector. In all other respects ecclesiastical censures for non-repairs may be followed up into their consequences as fully in the case of lay as of spiritual rectories. And in regard to the obligation of parishioners to repair the body of the church, the custom on which it is founded, though succeeding to one that allotted the duty otherwise, may be traced back much further than a custom to be legal need be traced, namely, to the Laws of Canute, where it is spoken of as already subsisting." P. 39.

"But what shall be said of that still more ancient and far more important point of Church discipline which attaches to the laity also, and is noticed in the present set of Articles, the discipline in regard to moral offences? 'Primitive,' assuredly it is at all events, and 'godly' it must ever be when administered on right principles and in fit circumstances; whence then is it so generally neglected? Now, not to speak of other causes which are beside the present purpose, it is certain that no friend to truth, or to the liberty of the subject, can lament that legislative interposition which put an end to the oath *ex-officio* and purgation in *criminal* suits, as all cases *pro salute animæ* necessarily are, can lament that those who present, should, if their presentments are to be listened to, be put to legal proof of offences which are supposed on the face of them to have given scandal by their *publicity*. Next, the transfer of the official duty of presentment from the parishioners generally, or from a certain number of them, as was the ancient practice, to the churchwardens, has materially altered the circumstances under which presentments for moral offences now are made; and it is a fact that of the causes of this description which come under the cognisance of the ecclesiastical courts, the greater number are prompted by motives to which no court would knowingly lend itself; and to which the interests of religion and morality do not require that it should. Further, since it appears from the Communion Service, which dates with the earliest part of our Liturgy, that the want of a proper personal Lent penance was even then experienced and deplored, how much must the necessity, and with this the difficulties of establishing it be augmented at this distance of time, were it only from the cir-

cumstance of our having been so long without it; from increased irreligion and profaneness, and a proportionate unwillingness to submit to the proper spiritual remedy. Whether any effectual system of Christian discipline could, in the present condition of things, be established for immoralities, which temporal laws either do not directly reach, or reach only in the way that commutation of penance anciently did, that is, without reclaiming the offender, or edifying others, we are not here concerned to enquire; while we would willingly return to that primitive discipline in this respect, which the papal abuses of it interrupted, and which has never been properly restored, the very nature of the obstacles will suggest what it is the clergy, who, by the 113th canon, not less than the churchwardens, are engaged in such cases to present, may still hope to effect by their presentments. Wherever then there is legal proof, wherever the crime is considerable and recent, wherever the scandal is general throughout the parish, it may be presumed that the parishioners will be ready to support the churchwardens, and the presentment should be made; for then, in the sense, though not in the letter, the ancient practice of the parishioners themselves presenting will be revived; but the putting down in presentment papers, as the churchwardens are now in the habit of doing, the supposed offences of their neighbours, of which, if real, neither they nor the parishioners have due proof, and which they are not prepared to prosecute in the ecclesiastical court, is worse than useless. The word of God however 'searches deeper,' says Bishop Taylor, 'than the laws of men; and many things will be hard to be proved by the measures of courts, which are easy enough to be observed by the watchful and diligent eye and ear of the guide of souls;' and it is certain, reverend brethren, that in lesser instances, our habitual persevering discharge of the pastoral duties, our example still more, will often supersede the occasion for what would be attended with so much difficulty, and afford so little probability of reform or edification as ecclesiastical censures for ordinary immoralities.

"Under the head of the laity, further I hardly need insist on what I presume to be sufficiently obvious, that over the churchwardens, though laymen, the ecclesiastical jurisdiction is admitted to extend in a peculiar and specific sense; inasmuch as no jurisdiction could exist without a direct authority over its own officers. P. 45.

"Obedience to the discipline of the Church then is neither a vague indefinite feeling, of uncertain application, which may be, and is relaxed, as fancy or prevailing opinions may incline the individual who is bound to it, nor is it a servile, un-intelligent principle, which, where the sense and spirit of the rule have passed into other channels, insists on the indiscriminate performance of the latter. The Church of England claims only a sort and a degree of obedience, which a liberally educated clergy may well bestow; imposes no undue restraint upon the liberty, wherewith as Christians, and as ministers of his Gospel, Christ himself hath made us free. Reason and authority may be adduced for what we continue and for what we disuse; for what is not contained in the Canons of 1603, or in the Rubric, for what is claimed of the clergy, for what is claimed of the laity; and it is by the 'Laws Ecclesiastical,' in this their full and definite sense, namely, as grounded indeed in the civil and the canon laws, but as comprising only such parts of them as may be exercised here consistently with the common and the statute law, that the articles now delivered to you have been modified. Not that these articles general and parochial contain enquiries upon *all* the points of our discipline, but only on those which are of primary importance, or are in most danger of being overlooked. There are points in fact, respecting ourselves, to which enquiries of this kind can never reach; and the questions put respecting the clergy I consider myself as proposing to themselves in the way of remembrancers, (as who amongst us has not need to be reminded?) rather than to the churchwardens in the way of enquiry; although the canon, and usage interpretative of the canon, suppose that the enquiry is directed generally.

"And now, in conclusion of this brief review of so extensive a subject as discipline, I may ask surely whether, bounded as it manifestly is in its exercise among ourselves, and in the present day, what yet remains of it can excite reasonable distrust even in the laity; whether to argue against the discipline of the Church of England in the degree in which it now subsists, be not to argue against its very existence. And in regard to *our own* views of it, Reverend Brethren, how shall we be prepared to counteract the attempts perpetually aimed against the doctrines of the Church through the medium of its discipline, if even to *ourselves* that discipline be distasteful; or what will be our condi-

tion, if while the sects by which we are surrounded distinguish themselves by a settled and exact internal government, such as is more or less essential to the welfare of every religious body, we, from whatever cause, disclaim, or in practice disregard it? Cautious, no doubt, the governors of our Church will be, not to insist on it intemperately as to the manner, or incor-rectly, and therefore in the end indefensibly as to the substance. The times are confessedly not suited, I know not that any times are so, for the exercise of discipline in the invidious, yet not absolutely unauthorized sense in which some would still appear to understand it; but neither is it a time for making the experiment with *how small* a portion of it the fair frame of our Ecclesiastical Polity may consist. As little are we at liberty to neglect the requiring and enforcing, if need be, on those who in justice and equity are bound to it, the repair of these material fabrics. Their decay may prove not the emblem alone, but the *occasion* of a diminished attachment to the Established Religion." P. 51.

The remainder of the Charge is chiefly devoted to a brief exposition of the law upon several points that have been recently under discussion; viz. the publication and republication of banns, the right of presiding in vestry, and the claim to pulpit cloth; and, in conclusion, the Archdeacon directs the especial notice of his clergy to the present state and exertions of the Society for the Propagation of the Gospel, to the Clergy Orphan Society, and to the Society for the Enlargement of Churches and Chapels; and lastly, to the establishment of Clerical Lending Libraries, in each of the seven Visitation Calls of his Archdeaconry. Our limits will not permit us to enter into detail upon any of these questions; but such of our readers as refer to the Charge itself will find them discussed by the Archdeacon with his usual ability.

We are not informed whether the Archdeacon has completed and issued the Book of Articles for Parochial Visitation to which he alludes in this Charge, and which he had promised in his general Articles,

which have already appeared in our work. But we trust that when they are printed he will not confine their circulation to the parishes within his own jurisdiction. His two Charges explain the principles, and establish the authority of the ecclesiastical law; the Book of Articles, already distributed, contains a part of its application; and we have no doubt that the remainder will be perspicuously unfolded in the more extensive

work which has been promised.—Nothing can be more useful than parochial visitations; and when the business of them is facilitated by a set of systematic queries, and the Clergy and parochial officers are, by the same means, made acquainted with their respective duties, we may hope to see such visitations more frequent than they have hitherto been.

### MR. BROUGHAM'S BILL.

WE have received the following letter from the Author of "Plain Thoughts upon Mr. Brougham's Bill." The writer does us no more than justice when he acquits us of any intentional misrepresentation of his meaning. That we may not be guilty of a second unintentional error, he shall very readily be permitted to speak for himself; but we must beg leave to say in our own vindication, that, though he must unquestionably be the best judge of his own meaning, and the best interpreter of his own expressions, we apprehend that many of his readers have fallen into the same error as ourselves.

*To the Editor of the Remembrancer.*

Sir,

THOUGH an author has no right to claim the privilege of replying in your pages to any criticism which you may hazard on his works, yet, as a correspondent, I trust, you will allow: "A Plain Englishman" to state his own sentiments, and to rectify some unintentional misrepresentations which you have given of his opinions.

In your last Number, I am described as advocating a Parliamentary Grant to both the leading So-

cieties of National Education; whereas it was the professed object of my pamphlet to deprecate all Parliamentary interference either with Churchmen or Dissenters, in their respective modes of instructing the lower orders. It appeared to me, to be a subject on which legislative enactments were more likely to do harm than good; and accordingly, I endeavoured to shew that the grand leading maxims of commercial and political science, were strictly applicable to the conclusions which I had formed.

But deeming it probable that the principle of non-interference would, notwithstanding, be sacrificed to an intermeddling and officious policy—I ventured to suggest, that, *if this should be the case*, it would be better to make a pecuniary grant to both these Societies; than to endeavour to amalgamate them, as Mr. Brougham has proposed, by bringing together the most opposite and discordant materials. Now, surely, Sir, this is a very different thing from advocating a grant, either to the National or to the British and Foreign School Society. It is quite in the teeth of my fundamental principle, that any grant should be made to either Society; *but if Parliament will interfere*, then, it ap-

pears to me, on every account, *expedient* that the grant should be made to *both*, because it would raise a very great odium against us, to compel Dissenters to pay for those Schools, to which they could not conscientiously send their children.

It is my earnest hope, however, that no grant will be made, either to Churchmen or Dissenters; convinced, as I am, that Public Education should depend on public opinion, and be upheld and supported by voluntary contributions. It is strange, indeed, that Mr. Brougham, who thinks he has discovered so many abuses amongst our ancient endowments, should now be desirous of filling the country with hosts of new ones. But you must not call me an enemy to "Parochial Schools."

I am their enemy only when they are made dependent on the Parish Rates. Let every Parish, which can support a school, if you please, have its separate school-room; (though it appears to me, that, in many instances, this is needlessly multiplying expenses)—but let the welfare of the school be made dependant on its merits; and let the interest of the school be kept up by the voluntary aid of the parishioners. This is the only method of perpetuating a system of real and practical Education amongst the poor—of such Education, at least, as is calculated to support our civil and ecclesiastical government, as it appears to

A PLAIN ENGLISHMAN.

Bath, March 2, 1821.

## MONTHLY REGISTER.

### NATIONAL SOCIETY.

#### SCHOOLS AT BOMBAY.

AT the annual meeting on the 14th Feb. last, the Hon. M. Elphinstone, Governor of Bombay, attended the public examination, as President of the Institution, and, together with the Hon. Lady Colville, Lady Patroness, distributed medals and rewards of merit to the boys and girls. The meeting, which was very numerous and respectable, expressed themselves highly gratified with the appearance and proficiency of the children, and recorded their testi-

mony of obligation to Mr. and Mrs. Cooper, who continue to give the Society very great satisfaction in every respect. To their experience and industry the school is much indebted; Mrs. Cooper, in addition to her regular duties as matron to the boy's school, has lent most valuable assistance in modelling the girls' school; and of the exertions and success of Mr. Cooper it will be a high testimony to say, that at the public examination forty boys or more recited, to the evident gratification of the meeting, the whole of the "Chief Truths."

At this meeting it was determined, in consequence of the proficiency exhibited by the boys, to form at the School a library of useful and



entertaining books, for their general instruction and amusement. A subscription exceeding one hundred pounds was immediately made, and the money has since been remitted to Messrs. Rivingtons, with an order for the books.

The District Committee presented the library with a set of the books and tracts of the Society for Promoting Christian Knowledge.

A District School at Broach, in Guzerat, under the superintendence of the Rev J. Carr, Chaplain of Surat, has been added to the list; and it is hoped that before the end of the year another District School will be formed at Poonah, the capital of the late Peishaw's territories, under the superintendence of the Rev. T. Robinson, the Chaplain of Poonah. The District Schools under this Society are schools formed at out stations under the chaplains for the Education of Christian Children: they are all on the National System; they are open also to natives who may wish to learn English, many of whom attend them, and make no objection to continuing in classes with the other boys, or to reading the National School tracts, excepting of course such as more immediately expound the doctrines of the Christian religion.

But the most important proceedings for the present year, regard the further extension of native schools. This work was commenced in August, 1818; and a few schools for the natives of the island, were then instituted, which have answered on the whole as well as could be expected: in these, however, English only has hitherto been taught, and it is evident that to accomplish any good and extensive effect, the natives must be taught in their own languages. The great difficulty, and that which has hitherto deterred us from doing this, is the want of school books in those languages; for it is astonishing how little the natives possess of literary works of

any kind. The Society for Promoting Christian Knowledge have lately voted the District Committee here one hundred pounds towards publishing some of their books and tracts in the native languages; and the Committee felt encouragement to consider the question of taking up native schools themselves; but on mature consideration, they thought that there were many obstacles to this object being successfully pursued by them; and the Education Society being already engaged in it, they communicated their recommendation to that Society to take up the education of natives on a more extensive scale, and to make it a separate branch of the Institution. The Managing Committee most readily complied with this recommendation, and proposed some resolutions for the purpose, which were submitted to a general meeting on the 10th of August; and with some alterations were adopted. The Governor himself, Mr. Elphinstone, presided at this meeting, and by his presence, his intimate knowledge of the natives, and his earnest interest for the promotion of the object, gave weight to the proceedings, and will materially contribute to their success. The Presidency of Bombay labours under very great disadvantages. Until the last few years it has been an English city only, surrounded by a continent in the possession of native powers. It is natural, therefore, that these natives being only very lately subject to the British, and having had comparatively but little intercourse with Europeans, should feel at first suspicious: great caution is consequently necessary in all places, especially in those taken from the late Peishaw's and Mahratta government. Again the hitherto small number of civil servants under this Presidency has rendered a college less necessary; their greatly increased numbers now seem to require such an esta-

blishment: a college will naturally invite here natives of letters, who will become themselves acquainted with our superior knowledge, and materially assist in translating and publishing such English works as we may be anxious of making known to them. At present, therefore, we must rely principally on the kindness and zeal of a few Europeans for our chief support in improving native education.

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### OBITUARY.

WE omitted to register in our obituary of the month of May last (the period when the distressing intelligence reached this country) the death of Dr. Mousely, first Archdeacon of Madras. His loss was a most severe one to the district placed under his spiritual superintendence, and was so felt and acknowledged throughout that presidency. Having obtained a copy of the inscription prepared for a monument to his memory, now executing by Flaxman, to go out to India, we gladly avail ourselves of the means thus afforded us of repairing our deficiency towards the deceased, and of making, moreover, so advantageous a reparation to our classical readers.—

Hoc Marmore  
 Viri venerandi Johannis Mousley  
 S. T. P.  
 Collegii Balliolensis olim Socii  
 Primi Archidiaconi Madrasensis  
 Memoriam servandam voluit  
 Suamque Pietatem tradendam  
 Posteris  
 Cœtus Christianorum Madrasensium.  
 Is fuit oris vultusque habitus  
 Ea sermonis et gestus verecundia  
 Quæ Divinius quiddam et verò  
 Christianum  
 Præ se ferebat.  
 Eruditio varia  
 In Literis Sacris sane magna  
 In Orientalibus summa.  
 Ad Vitam umbratilem Naturæ  
 compatiatus  
 Ad negotia tamen nec sequis nec  
 inhabilis.  
 Judicium sanum exquisitum  
 perspicax  
 Mens constans rectique tenax.  
 Ecclesiæ Anglicanæ si quis alius  
 Fidus alumnus.  
 Cujus Jura et Auctoritatem  
 Ea sustinuit comitate et prudentia  
 Ut apud invidos invidiam non  
 conflaret  
 Faventes acriore studio devinxerit.  
 Lethali ingravescente morbo  
 Summis doloribus affectus  
 Nihil se pati professus est  
 Nisi quod juvante Deo  
 Saluti conduceret Æternæ.  
 Animam Christo reddidit  
 Die XXXI Augusti  
 Anno Redemptoris MDCCCXIX  
 Etatis XLVIII.

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### MISCELLANEOUS INTELLIGENCE.

#### ECCLESIASTICAL PREFERMENTS.

The rev. Samuel Butler, D.D. head-master of Shrewsbury school, to the archdeaconry of Derby. The rev. Dr. Laurence Gardner, to the living of St. Phillip's,

REMEMBRANCE, No. 28.

Birmingham, and the rev. J. T. Law, son of the bishop of Chester, to the mastership of St. John's Hospital, Lichfield, all vacant by the death of the rev. Dr. Outram; patron, the bishop of Lichfield and Coventry.

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The rev. Carew Thomas Elers, to the rectory of Rishangles, Suffolk, vacated by the death of his uncle, the rev. Peter Elers.

The rev. Mr. Sissons, appointed headmaster; and the rev. Rich. Thomas, to be under-master of the free grammar school, at Lincoln.

The rev. W. Jennings, of East Garston Vicarage, Berks, to the living of Baydon, Wilts; patron, Sir Francis Burdett, bart.

The rev. Matthew Barnett, of Market Rasen, to the vicarage of North Willingham, Lincolnshire; patron, A. Boucherett, Esq. Willingham house.

The rev. C. Musgrave, A.M. fellow of Trinity college, Cambridge, to the vicarage of Whitkirk, Yorkshire.

The Archbishop of Canterbury has appointed the rev. J. Whittaker, M.A. fellow of St. John's college, Cambridge, one of his grace's domestic chaplains.

Rev. T. H. Lowe, M.A. vicar of Grimley, to the second portion of the rectory of Holgate, Salop; patron, the bishop of Worcester.

The rev. James Giffard presented to the vicarage of Cabourn, Lincolnshire; patron, Lord Yarborough.

## UNIVERSITY INTELLIGENCE.

OXFORD, Feb. 24.—On Saturday last, the Hon. Philip Henry Abbot, second son of Lord Colchester, and student of Christ church, was elected scholar on the Vinerian foundation, vacated by the death of Mr. Larkins, of University college.

Tuesday last, the following degrees were conferred:

**MASTER OF ARTS.**—Rev. John Delafield, Oriel college.

**BACHELOR OF ARTS.**—George Heneage Walker Heneage, student of Christ church.

March 3.—Monday last, the Rev. Chas. Hyde Wollaston, M.A. of King's college, and the rev. Wm. Pearce, of Corpus Christi college, Cambridge, were admitted *ad eundem*.

The rev. Daniel Davies, B.D. fellow of Jesus college, was admitted doctor in divinity; and Capel Cure, esq. of Christ church, was admitted bachelor of arts, grand componder.

On Thursday last, Francis Stonehewer Newbold, esq. B.A. of Brasenose college, was elected a fellow of that society.

March 10.—On Saturday last the following degrees were conferred:

**MASTERS OF ARTS.**—The Rev. Charles Goddard, archdeacon and prebendary of the cathedral church of Lincoln, and one

of his Majesty's chaplains in ordinary, Christ church, by decree of convocation:—Francis Baring, Christ church.

**BACHELORS OF ARTS.**—Thomas Kemnis, St. Alban-hall; John Wm. Lockwood, Mayo Short, students of Christ church; John Hunter Hornby, student of Christ church; Robert Burr Bourne, B.A. and Wm. Cotton Risley, B.A. fellow of New college, were admitted collectors of the determining bachelors.

On Thursday last, at two o'clock, in full convocation were unanimously voted and sealed, two humble petitions to be presented to the right honourable the house of commons of the united kingdom of Great Britain and Ireland, praying that the laws by which persons professing the Roman Catholic religion are precluded from sitting in parliament, and holding certain civil and military offices, may not be repealed.

March 17.—On Saturday last, in full convocation, an unanimous vote was passed, for inserting the name of his late Majesty, King George the Third, of blessed memory, in the list of benefactors of this university.

On Thursday last, the rev. Chas. Lloyd, B.D. student of Christ church, preacher at Lincoln's Inn, and one of the domestic chaplains to his Grace the Archbishop of Canterbury, was admitted doctor in divinity.

On Wednesday, Mr. C.W.W. Eyton, of Jesus college, was elected scholar of that society.

At a meeting of the inhabitants of Piddington, in this county, the rev. Mr. Cleobury, of Pembroke college, in this university, was elected perpetual curate of that place.

March 24.—Thursday last, Mr. James Holcombe, of Jesus college, was elected fellow of that society.

Tuesday last the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. John Wallis, Exeter college, rev. James Carne, Oriel college.

**BACHELOR OF ARTS.**—William Clarke, Magdalen hall.

CAMBRIDGE, Feb. 22.—Wm. Brougham, esq. B.A. of Jesus college, has been elected fellow of that society.

March 2.—The following gentlemen were on Wednesday, admitted to the undermentioned degrees:

**DOCTOR IN PHYSIC.**—J. Elliotson, of Jesus college.

**BACHELORS IN DIVINITY.**—Rev. W. Kell, of St. John's college.

**BACHELORS IN CIVIL LAW.**—W.C. Cur-

ties, of Trinity hall, and W. Arcedeckne, of St. John's college.

**MASTERS OF ARTS.**—The rev. C. Wolston, of St. John's college, and the rev. J. Roby, of Emanuel college.

The rev. J. Lodge, M.A. fellow of Magdalen college, was on Wednesday last, elected a foundation fellow of that society.

At an ordination, holden by the Lord Bishop of Bristol, in the chapel of Christ's college, on Sunday last, the following gentlemen were ordained Deacons:—Charles George Ruddock Festing, Edward Cowell Brice, B.A. Edward Curtis Kemp, M.A. of St. John's college, Cambridge; Joseph Haythorne, B.A. St. Mary hall, Oxford; Wm. Samuel Parr Wilder, B.A. Caius college, Cambridge; Joseph Markham Parry, B.A. with letters demissory from the Bishop of Hereford.

March 9.—Three new Claven scholarships, of 50*l.* a year having been lately instituted, pursuant to a decree of the High Court of Chancery, from the estates bequeathed by Lord Craven, for the reward of classical learning in the university, subject to the same regulations as the two former Craven scholarships; these prizes have been contested in an examination by twenty-five candidates: they were adjudged on Tuesday to George Long, Thomas Babington Macaulay, and Henry Malden, all students of Trinity college, whose names are mentioned in their alphabetical order, it being the opinion of the examiners that their merits were equal. It was declared, at the same time, that the merits of Mr. Wm. Henry Marriott, of Trinity college, were very nearly equal to those of the successful candidates.

John Husband, esq. B.A. of Magdalen college, was elected last week a fellow of that society.

Mr. Robert Samuel Battiscombe and Mr. Henry Nelson Coleridge, of King's college, were on Wednesday last admitted fellows of that Society.

On the same day, the following gentlemen were admitted Bachelors of Arts: Salisbury Dunn and John Willis, of St. John's college; Nathaniel Thomas Royse, of Corpus Christi college; John Cresswell, of Catherine hall; and Thomas Stanley, of Magdalen college.

Lord Vernon has appointed the rev. C. Musgrove, fellow of Trinity college, Cambridge, one of his lordship's domestic chaplains.

March 16.—At a congregation of this university, on Monday last, petitions were voted to both houses of parliament against the Roman Catholic bill.

At a congregation on Monday last, the following gentlemen were admitted:

**BACHELORS OF ARTS.**—John Henry M. Luxmoore, of St. John's college; John Smith, of St. John's college, and John Cresswell, of Catharine hall.

On Wednesday last the following gentlemen were admitted to degrees:

**MASTERS OF ARTS.**—The hon. Leland Noel, of Trinity college; John Hamilton, esq. of St. John's college; and Charles Manners Rich Noiman, esq. of St. John's college.

**BACHELOR OF ARTS.**—Henry Trael, of Trinity college.

**BEDFORDSHIRE.**—Married, at Henlow, the rev. W. S. Chalk, of Barton, in this county, to Eliza, youngest daughter of the rev. Thomas Gregory, vicar of Henlow.

**CAMBRIDGEBURG.**—Died, at his father's residence, at Ulveston, the rev. Christopher Thexton, curate of Walton on the Hill, near Liverpool, aged 27.

**DEVONSHIRE.**—Died, at Exeter, the rev. Charles B. Daniel, M.A. fellow of King's college, Cambridge.

**KENT.**—Died, at Bromley, in the 64th year of his age, the rev. William Girdlestone, rector of Kelling cum Salthouse.

**LINCOLNSHIRE.**—Died, at Tetford, near Hainceastle, in the 65th year of his age, the rev. John Dymoke, rector of Brinkhill, Lincolnshire, second son of the late Hon. John Dymoke, of that place.

**NORFOLK.**—Died, at Shelton parsonage, in this county, the rev. Charles Sawyer Parris.

Died, in the 64th year of his age, the rev. R. Eaton Browne, of Elsing Hall, in this county.

**OXFORDSHIRE.**—Died, the rev. J. C. Townsend, rector of Alkerton, in this county.

**SOMERSETSHIRE.**—The rev. Mr. J. M. Rogers, of Berkley, has given 200*l.* towards the fund for building the new church at Frome; 800*l.* towards the endowment of it, and 150*l.* more to enable the committee to obtain a farther grant from the governors of Queen Anne's Bounty.

Died, at Weacombe House, the rev. L. H. Luxton, B.A. prebendary of Wells, minister of Taunton St. James, and of Ash Priors in this county, and vicar of Holcombe Burnell, Devon, and for many years an active magistrate in this county.

**SURREY.**—Married, at Beddington, the rev. G. R. Mountain, vicar of North Kelsey, Norfolk, and third son of the lord bishop of Quebec, to Catharine, youngest

daughter of the late T. Henschliff, esq. of Mitcham.

**WARWICKSHIRE.**—The interment of the remains of the late Dr. Outram, at Birmingham, was attended by the clergy and magistrates of the town, by a numerous body of the most respectable of the inhabitants, and by the ministers and principal members of almost every description of religious communion in the place.

Information having lately reached the magistrates of a design to break into and rob the parish church of Shenstone, near Lichfield, during the night, two active officers concealed themselves there, when about twelve o'clock the depredators having opened the doors, proceeded to remove the books from the pulpit and reading desk, but whilst returning with their booty two of them were seized by the officers, and the third escaped.

**YORKSHIRE.**—Died, at his house, in Halifax, the rev. sir Thomas Horton, bart. rector of Bailsorth, near Pontefract, and formerly of Houndell Hall, in this county, and of Chadderton, Lancashire.

#### IN, AND NEAR LONDON.

Died, in the poor house, of St. Giles's in the Fields, the rev. Mr. Platell, formerly of Trinity college, Cambridge, bachelor of civil law, and late curate of Lye, in Hampshire. Being without any engagement during the last three years, he sunk into the most abject distress. His death was ultimately occasioned by a

wound in the foot which had been too long neglected.

#### WALES.

Died, at Llandaff, in his 80th year, the rev. W. Davies, vicar of Llanarth, Monmouthshire, and upwards of forty years one of the vicars choral of Llandaff cathedral.

Died, at Beaumaris, the rev. Hugh Davies, B.A. F.L.S. in the 82d year of his age, author of *Welsh Botany*, &c.

At Barmouth, aged 32, the rev. T. Edwards, curate of Llanaber, Merionethshire, and Llangaffo, Anglesey.

Died, the rev. John Grubb, of Presteigne, Radnorshire.

Church Union Society, in the diocese of St. David's, 1821.—The following premiums are proposed for the society's prize subjects of this year.

1. A premium of 50l. (by benefaction) for the best essay on the Scripture doctrines of Adultery and Divorce; and on the criminal character and punishment of adultery by the ancient laws of England and other countries.

2. A premium of 25l. for the best essay on the Influence of a Moral Life on our Judgment in Matters of Faith. "If any man will do his will, he shall know of the doctrine whether it be of God." John vii. 17."

The essays are to be sent directed to the rev. William Morgan, vicarage, Abergwilly, near Carmarthen, on or before the last day of July next, with the names of the writers, in a sealed paper, inscribed with the motto of the essay.

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#### MONTHLY LIST OF PUBLICATIONS.

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**The Female Character.** A Sermon, preached in the Parish Church of St. James, Westminster, on the 18th of February, 1821, being Septuagesima Sunday, in behalf of the Burlington Female Charity School. By Richard Mant, D.D. Bishop of Kildare and Kilfenora. 8vo. 1s. 6d.

A Sermon, preached at the Consecration of the Right Rev. Thomas, Lord Bishop of Limerick, in the Chapel of Trinity College, Dublin, on Sunday, October 8, 1820. By Charles R. Elrington,

D.D. M.R. I.A. Fellow of Trinity College, Dublin. 8vo. 2s.

**A Vindication of the Questions proposed by the Bishop of Peterborough to Candidates for Holy Orders, within his Diocese, from the Objections contained in various Pamphlets, more particularly in one intitled "Episcopal Innovation; or, the Test of Modern Orthodoxy," &c. With an Appendix, containing his Lordship's Questions.** By the Rev. William Jephson, A.M. 8vo. 2s.

**An Inquiry into the Doctrines of Necessity and Predestination.** By Edward Copleston, D.D., Provost of Oriel College, Oxford, and Prebendary of Rochester. 8vo. 7s. 6d.

**The Life of William Sancroft,** Archbishop of Canterbury, compiled principally from Original and scarce Documents. With an Appendix, containing Fur Prædestinatus, Modern Policies, and three Sermons. Also a Life of the learned

Henry Wharton, and two Letters of Dr. Sanderson. By George D'Oyly, D.D. F.R.S. Domestic Chaplain to his Grace the Archbishop of Canterbury, Rector of Lambeth, and of Sundridge in Kent. 2 vols. 8vo. 1l. 4s.

**The Signs and the Duties of the Times.** A Letter from a Country Clergyman to his Parishioners. 8vo. 2s.

**Letters of Philopatrius on Mr. Plunkett's Bill.** 8vo. 1s.

## LITERARY INTELLIGENCE.

### WORKS IN THE PRESS.

Speedily will be published, **Lectures on the Events of the Week of the Passion of our Blessed Lord and Saviour.** By the Right Rev. Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal Church.

**A General View of the Doctrine of Regeneration.** By the Very Rev. the Dean of Chichester.

**A new Edition of the first Volume of Sermons.** By the Rev. Archdeacon Daubeny, with Notes.

**A Third Volume of Sermons.** By the Rev. Dr. William Barrow, Prebendary of Soutwell.

The Rev. T. F. Dibdin will publish, next Month, in Three Volumes, Royal Octavo,

a Bibliographical, Antiquarian, and Picturesque Tour in France and Germany.

**Sermons.** By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge.

**Correlative Claims and Duties:** or, an Essay on the Necessity of a Church Establishment in a Christian Country. By the Rev. S. C. Wilks.

### PREPARING FOR PUBLICATION.

The Rev. Richard Grier, A.M. Author of the Answer to Ward's Errata of the Protestant Bible, has in a forward State a Reply to the Rev. Dr. Milner's End of Religious Controversy.

**A Series of Views of the Ancient Castles of England,** engraved by Woolnoth, from Drawings by Arnold, Blore, Fielding, and other Artists; the accompanying Letterpress by E. W. Brayley, Jun.

## POLITICAL RETROSPECT.

**THE** Parliamentary proceedings of the past month are calculated to excite general and serious anxiety. In the House of Commons almost every national question of importance has been discussed; and more than one decision has been very different from what was expected. The Bill for disfranchising the

Borough of Grampound, and transferring the right of election to Leeds, has been sent to the House of Lords in an amended shape, and seems calculated not only to obtain their approbation, but to satisfy all real and reasonable reformers, and to prove that the Constitution already possesses a safe and sufficient

reinedly for local disorders, and does not stand in any need of radical change. The army, as compared with that of last year, is diminished by about ten thousand men; and vigorous efforts were made by a large party in the House of Commons to procure a still further reduction. The proposal was for the present rejected, chiefly on account of the large amount of the forces required to garrison British colonies in different parts of the world. But it is imagined that the efforts of the minority will be so far successful, as to occasion a diminished estimate for the succeeding year; and it is probable that by a more economical system of governing the colonies, they may be enabled to contribute to their own defence in a much larger proportion than they do at present.

The internal state and prospects of the country have also been repeatedly discussed: the petitions complaining of agricultural distress have been referred to a committee; and it has been determined to bring in a bill for repealing the additional duties upon malt. The two measures do not strike us as remarkable for their consistency.—The committee, after mature deliberation, may very possibly resolve that there are other taxes of which the repeal would afford a greater relief to agriculture; and at all events, while the whole subject is under investigation, we cannot comprehend the propriety of dealing with one portion of it separately. The farmers imagine that the price of barley will rise when the additional tax upon malt is repealed; and they are likewise themselves great consumers of that article. But it will require some ingenuity to shew, that this particular tax is more burthensome to agriculture, than many others that might be mentioned; and it will be still more difficult to prove, that while the income and expenditure of the state

are so nearly balanced, taxes to the amount of two millions can be safely repealed. To remove a general burden from the whole mass of our population, with the view of placing it exclusively on the shoulders of the fund-holder, appears to be the favourite system of a few leading country gentlemen; but it is justly reprobated by the majority on both sides of the house, and we see no room to apprehend that it will be carried into effect.

Another subject of great interest is the plan submitted by Mr. Hume for a more æconomical collection of the public revenue; and this question is also entrusted to the care of a committee. It is not probable that the reduction under this head can be very considerable, but it is admitted by ministers themselves that some reduction is practicable, and the nation may reasonably expect that it should be effected without delay.

While we differ most decidedly from those who represent the whole body of public officers as overpaid, we are still ready to believe that many salaries may be curtailed; and that continual improvements and simplifications may be made in a business so extensive as the collection of fifty millions of money. It is said that government are served at a cheaper rate than that at which private individuals can manage their property. But this results as a matter of course from the largeness of their dealings, and does not afford the shadow of an argument against the propriety and policy of further reduction.

But the great measure not of this month merely, but of the session, and perhaps of the age, is Catholic Emancipation. The general question is too extensive to be entered upon here, and it has been too often discussed and is too well understood for us to feel any regret upon that score. But we shall venture to hazard a few remarks upon the pe-

cularities of the present plan. In the first place then we feel convinced that a large portion of our countrymen have been taken by surprise. The question had been agitated so often without making any material progress that it was supposed that a certain round of eloquent speeches would be all that the present introduction of it would produce; and to this cause may certainly be attributed much of the apparent apathy of the country. In the second place, after it had been decided by a very small majority to bring in the bills, neither the House of Commons nor the country have been allowed sufficient time for considering them. And though the sentiments of the English Catholics may be taken on the whole as favourable, it seems more and more probable, that when the subject has been fully considered in Ireland, the Popish Bishops and clergy, if not the laity also, will disapprove of the restrictions which it is intended to impose upon them. A contrary opinion was warmly maintained by Mr. Plunkett; and his character stands so high that no one can question his sincerity. But the haste with which the bill has been pressed on seems to argue that there are some misgivings in his mind, and if it shall turn out at last, that he has been altogether deceived, and that Mr. Hutchinson, the member for Cork, has been duly authorized to declare that the great body of the Irish Catholic clergy are hostile to the measure, will it not follow that the sentiments of these persons are imperfectly understood by their ablest and most successful advocates; and that the English public has no good evidence before it respecting the real principles and objects of the Irish priests? If Mr. Plunkett and his coadjutors are mistaken on so plain a question, a question into which it was their duty to inquire, and on which there was no motive for concealment, will they venture to claim an infallible

judgment respecting the secret wishes and aims which it is natural to withdraw from their observation?

Lastly, is this important measure, which may now be considered as carried in the House of Commons, to pass through the House of Lords, and receive the royal assent? It is asserted very confidently that such will be and ought to be the case, because the inclinations of the nation have been declared by the decision of the House of Commons. Now supposing that the inclinations of the nation, deliberately formed, and decidedly expressed, will sooner or later be indulged, we are not prepared to admit that such a case at present exists. In a very full house the second reading of the bill was supported by 254 members, and opposed by 243. The supporters consisted of men of the most opposite political sentiments, who agree upon no subject but that of Catholic Emancipation. At their head are the leaders both of the ministry and of the opposition; and they are assisted by every member who has any established reputation as an orator, with the single exception of Mr. Peel. Under these circumstances, out of no less than 497 members, there is a bare majority of eleven. Instead of proving that the country calls for Catholic Emancipation, we should say that these facts prove directly the reverse. The opposition, with a very few exceptions, have been pledged for years to the support of the bill—the ministry as a body are understood to be neutral, but their leaders in the House of Commons are its zealous advocates; what is called the popular voice is upon the same side, and yet there is the greatest difficulty in obtaining a much smaller majority than that upon which any important alteration was ever made before. If the numbers were so nearly balanced upon a tax or a treaty, we should be told from all quarters that the measure must be abandoned as the sense of



the House of Commons was not sufficiently favourable to it. And a law which is to make greater alterations than have been introduced since the Revolution, and which in the opinion of many men, will lay the Church at the very feet of its adversaries, ought not to be sanctioned in the House of Lords as a matter of course, because under many favourable circumstances, it has obtained a trifling majority. For our own parts, we do not believe that such arguments will have any weight in the august assembly to which it is understood they will be addressed, and we have very little doubt that the lords will still interfere to prevent the intended change in the constitution of their country.

Foreign affairs continue nearly in the same relative state in which they appeared a month ago. Any success which may have attended the Austrian arms, is more than counterbalanced by the revolution in Piedmont, which has all the symptoms of a contagious affection, and will probably extend throughout the whole of Italy. In this country all parties are united in condemning the Allies; and the only difference of opinion that exists, is on the probability of their success. To those who are unac-

quainted with the disposition of the Neapolitan leaders, it must be difficult in the extreme to form a correct judgment upon the subject. And the persons who profess to know and value the Carbonari, are precisely of that class which is least esteemed at home, and whose intimacy and approbation can neither give credit nor strength to the Neapolitan cause. We trust, however, that the recent declarations of Ministers will be received and understood at Naples; and will convince its inhabitants that the part of this nation, on which they may rely with most confidence, is not the discontented and factious minority, but the loyal, and contented, and impartial public. The justice of this feeling will be proved by the result of Lord Ellenborough's motion for an address to the King, requesting his Majesty to offer his mediation between Austria and Naples. The proposal was rejected; because it was manifestly inconsistent with the determination to interfere neither on one side nor the other; but the rejection was accompanied with such admissions and statements as cannot fail to acquit England of any participation in the crusade against Italian freedom.

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#### NOTICE TO CORRESPONDENTS.

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ΦΑΡΟΣ, W\*\*\*\*r, ΓΝ, G. P. R. Clericus, and A Beneficed Clergyman, have been received, and are under consideration.

*Ihuoa* shall appear.

E. S. did not arrive in time for the present Number.

THE  
CHRISTIAN  
REMEMBRANCE.

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No. 29.]

MAY, 1821.

[VOL. III.]

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ON ENMITY TO GOD "BY  
NATURE."

It is a frequent practice with those who labour to establish that most unfounded and unauthorised persuasion, that mankind "by nature are inimical to God," "hate goodness," and have "no spark of righteousness" in them; it is, I say, a frequent practice among such, to attribute this disposition by nature, as they express themselves, to that nature which our Creator gives us. Hence we meet with very strong declarations on this head, backed also and supposed to be supported by certain authorities in our Homilies.

That there are expressions to be met with of this kind in them, is very certain: for which the best apology, as being the truth, is, an avowed excess of statement, if applied to that sense of the word nature; meaning such as we receive from our Creator: but which, if applied to that secondary superinduced nature which is brought on us by ourselves, are, perhaps, sufficiently defensible as general declarations and descriptions of mankind.

But that the nature here spoken of as being "opposite to God's will," "hating righteousness," even in the most perfect form of it, is not of God's creating, seems to be so clear, if some established prejudices could be got rid of in contemplating the subject, that no doubt can possibly be entertained concerning it.

By righteousness understanding religion, and by religion Christianity, the whole system of that, rightly contemplated, is a proof of this; and is itself proved to be the work of the same Creator, by the remarkable correspondence, and the exact resemblance, which subsist between them; shewing that it is impossible for human nature, as God makes it, not to esteem and be attached to God, his word, and work of righteousness;—so far from being "naturally adverse and inimical" to them.

To do full justice to the proof of this would admit of a minute comparison between every particular in man, and every point of Christianity in connection with him; so as to mark out the coincidence which subsists between them, and the interest which our nature has in the truth of Christianity, that is, the interest it has that Christianity should be true, and, as such, is, and must be, primarily the object of our choice and approbation, our love and gratitude, which in most certain truth it is; for Christianity is that which favours, and adorns, and completes our nature: so far from its being that against which any hostility can originally exist. Bad men, indeed, may be naturally inimical to it, and are so; but in them the nature that acts and is apparent in its hostility is not that nature which their Creator gives them. But to mankind at large religion is the very thing which they are made for; that which perfects them; that, without which, as

men, we are incomplete, unaided, undefended, destitute, unprovided with every thing that ought to be wished for; but with which, we are made sufficient, whole, and perfect, for all the purposes of our existence. So that, if human nature be but true to its own principles, that is, to itself, it is impossible but that our adherence, love, and favour must ever attend it.

Let us consider any circumstances in man, and see what one there is which binds not our affections to the good contained in it; so far from implying any natural alienation in all mankind from goodness. Are we in prosperity? religion teaches us how to sanctify God's blessings to us; therefore we must naturally be inclined to favour God's word and will, thus set before us. Are we in adversity? the same teaches us how to make even misfortune and sorrow beneficial to us, by resignation and dutiful submission; therefore we find our advantage in it, and cannot but naturally conceive an attachment to it. Feel we the powers and impulses of hope within us, as a common passion? what so noble objects for our hopes as the sure promises of religion? Are the influences of fear universal in us? what use so salutary is to be made of these as those contemplations offer which are pointed out to us in the Gospel? So that both our hopes and fears have in that the properest materials for their exercise and employment. Possess we understandings naturally adapted to the pursuit of truth here and hereafter, beyond the limits of our present imagination; minds infinitely capacious; spirits capable of unbounded acquisition? Christianity teaches us what objects there are, both of creation and revelation, suited to our present apprehension, as well as adapted to our future higher and even infinite means of knowledge. Does the whole of our present being, both by body and spirit, indicate the design of our

greater perfectness in another state? Christianity makes known to us that state, and teaches us when and where that completion of our nature may be looked for. And is happiness the never varying aim of human expectation? we see in that the purest and most exalted means of it, together with an eternity of its duration. Lastly, are we, as men, that is, by the very terms of that nature which God gives us, since Adam's fall, are we, I say, "prone to sin," propense to error, and, beyond this, from ourselves, frequent sinners, even with all our care and assiduity to avoid great crimes. See we not thus, also, how exactly, yet how mercifully, God's goodness meets us even here; how benevolently the terms of Christianity adapt themselves to this worst part of our human character, by obviating the bad effects of sin in those cases where our offences have been repented of and forsaken, those cases which mercy can admit as proper instances for its supply and efficacy?

Is it possible, then, to contemplate these things and not to be vehemently convinced of the interest which human nature has herein; the grounds, reasons, motives, it must feel for wishing Christianity and God to be what we are assured they are? Can it be that the nature, given us by our Maker, can be indifferent to the blessings, benefits, and truths held out to us by religion? Is it conceivable, that by the very terms and conditions of our make and frame, mankind can be esteemed, under these circumstances, to be indifferent to so much good? to hate the source of so much advantage? to be at "enmity with God" naturally? It is a case which, if rightly understood, it is impossible even to suppose: to imagine it would be to suppose good and evil utterly confounded in the minds of all mankind, and the entire aim and approbation of reasonable beings to be estranged from all that

universal consent and human feelings have hitherto declared concerning them.

If it be said, that before any disposition can be argued from, as concerning God and righteousness, men must have the means of apprehending what these are; and that heathens and very uneducated persons know nothing of religion; and that young children shew, generally, an aversion from what is right; the reply is obvious: that, in the first place, these are not so clear and certain facts as to be necessarily admitted; because, it is probable that no nation has ever yet been met with in which it can be shewn that some sense of a Deity, and of religion, and of duty, however imperfect, has not been discovered; proving thereby that the human mind is naturally carried out towards religion. 2dly. The real nature of mankind is not to be judged of by the very exceptions which accidental causes may have given rise to, such as ignorance insuperable, and the want of means for a better conduct. Nor, again, do the very early propensities of children prove any decided hostility to what is right; because it is an undoubted fact that the very same children who betray perverseness and evil disposition in some respects, in others shew the very opposite to these, much benignity, generosity, nobleness of mind, and amiable inclination: so that nothing can from hence be argued but inconsistency in very young, that is, very unsteady beings. But the great arguments in proof that human nature is not adverse to true religion, till true religion becomes adverse to that, that is, till bad examples, bad suggestions, bad habits of our own acquiring, propensities unduly gratified, produce an indisposition to religion, are clear and undeniable. Then, indeed, comes all that evil which actually does disgrace and vilify our nature, and which is declared concerning men in strong and full gene-

ral expressions in the Scripture, but which is falsely attributed to the nature which God gives them. Were it otherwise, that is, were sin natural, in the proper sense, it would not be sin at all, that is, not the subject of penal sentence, accountability, guilt, and crime.

It is inconceivable how much of error frequently arises from not attending to the distinctions between popular language and real truth. For common occasions it may suffice to speak of "nature," and "naturally," loosely, and generally, when, in fact, only a subordinate nature or habitual usage is intended; but to build sacred and important theories on popular expressions is always hazardous, yet by many is actually done.

The real state of "nature" can be only that by which we are what we are by God's appointment, according to the powers, and faculties, and dimensions of our human character; in which it is impossible that "seeds of evil" can be implanted by God, who being essential goodness has not them to sow in us, and cannot implant what is contrary to his own attributes, that is, to himself. Even the power and freedom we have to offend, and any propensity to do so, is no where spoken of as incapable of our counteraction, aided by God's grace, who has promised to support us against temptations; (1 Cor. x. 13.) and facts shew that there is much, very much, real and intentional good, which therefore is good, in the world, that is, among human beings; full enough to rescue him from the charge of unrighteous or hard dealing, to vindicate the character of man from the charge of being evil totally, and continually, and by his real nature, and to leave him finally accountable only for his own personal sins, wilful and unrepented of.

N. R.

*April 2, 1821.*

# ON THE NATURAL CORRUPTION OF MAN.

*To the Editor of the Remembrancer.*

Sir,

A LATE excellent Bishop of our Church has justly remarked, that "we must know in what state man was originally placed, what were the duties resulting from that state, and what the powers whereby he was enabled to perform them. We must learn whether he be now in the same state, or whether an alteration in his state may not have subjected him to new wants and new obligations. Upon a knowledge of these particulars every system of religion and morality must be constructed which is designed for the use of men. A system in which the consideration of these has no place, is like a course of diet prescribed by a physician unacquainted with his patient's constitution and with the nature of the disease under which he has the misfortune to labour." It must, therefore, ever be an interesting inquiry, "what is man by nature and independent of grace?"

In your last Number your correspondent N. R. has observed, that it has been sometimes asked, "what benefit is obtained by attributing to human nature those degrading properties which are frequently ascribed to it?" To which he replies, "none." If it can be ascertained that no advantage of any kind will be derived from it, and that no good end can be answered by it, a great prejudice must be the consequence against the doctrine itself. But such an opinion ought not to be entertained too hastily, or to be expressed without just reason. I cannot but think that the proper method would have been to have searched the Scriptures, whether man be by nature totally corrupt, and not to have decided against the truth of the doctrine by an hasty reference to the apparent advantages or disadvantages of it. Cannot God reveal

a truth without communicating to us the knowledge of all its consequences? May not many useful ends of a doctrine be overlooked, many improvements of it neglected, and disadvantages of it be exaggerated, and the doctrine itself, nevertheless, be perfectly true? What is more common than to neglect or abuse the Scriptures? are they, therefore, untrue?

I confess, a decided persuasion that man owes every thing to Christ, in opposition to any power of extricating himself from the ruins of the Fall, is one of my ruling religious principles. And except this opinion universally prevail, in my judgment, our blessed Saviour is denied the honour and the praise which is his rightful due: and this consideration alone appears to me sufficient to make it the bounden duty of all those whom he has ransomed to avow the total corruption of man. No duties can be more important or more pleasing to a feeling mind than those which result from the amazing undertakings of our Saviour in our behalf, the duties of gratitude and love. And one measure of our obligations to our Redeemer is the degree of our own helplessness. The less we could have done for ourselves the more are we beholden to him who has undertaken our cause, and "by whose stripes we are healed." If, also, man has strength in himself, it is not probable that an assistance which is not required should be provided for him. In this case, then, let him exert himself, and not weary heaven with his importunities and supplications for unnecessary help. But if he be, indeed, by nature "without strength," let him not lean upon any broken reed of his own imaginary powers, or deny to his Saviour the honour of his recovery. If, as your worthy correspondent observes, the doctrine of total corruption has been abused, let that abuse be the object of animadversion: let a right explanation

of the doctrine, and of the legitimate consequences which flow from it, be strenuously maintained; but, because of a mischievous use of it, which is erroneous, let not the doctrine itself be denied. I take the liberty of saying, that nothing appears to me to have contributed more to the diffusion of false doctrines, and the abuse of true ones, than the neglect to inculcate the true, accompanied with right explanations of them. Had the ground been sown with wheat, there are many cases in which the tares that now are would never have sprung up. Many persons think, that some of the peculiar doctrines of the Gospel are beyond the comprehension of common hearers; not considering what impression may be made by perseverance, and that if these peculiar doctrines are not preached correctly in a man's own parish Church, he will wander to some other, where he will be exposed to the danger of erroneous interpretations, or to the meeting-house. In the present case, what can be more plain than the duty of the teacher? What easier task can be imposed than to teach, that we owe all to Christ, but that the Holy Ghost is given to man by measure; that his influence is in the shape of a talent lent, which being neglected or abused will be gradually and finally withdrawn? Who is not capable of immediately comprehending that a full and sufficient remedy is provided against total corruption, and that, therefore, even that extreme degree of it can never be alleged as a plea for the obtaining of mercy in the last great day? By insisting upon the total corruption of man, and his recovery wholly through grace, in my humble opinion, the truth of Scripture is adhered to, the honour of our Saviour is consulted, and our obligations to him are acknowledged to the extent in which they ought to be; we ourselves are directed to a remedy adequate to the inveteracy of our dis-

ease, and our hopes of eternal happiness are laid upon a foundation which can never fail, except we be wilfully wanting to ourselves.

Nothing can be more opposite to my religious opinions than the Calvinistic doctrine of the indefectibility of grace, which the tenet of the total corruption of man is thought by some to countenance. In consideration of the atonement made by the blood of "the Lamb slain from the foundation of the world," I have always cherished a belief that the benefits of redemption began to operate from the moment of the Fall; and that, though from that moment all died in Adam, to evince the justice of God and his abhorrence of sin and of the carnal mind, yet that from the same moment all were made alive in Christ, as evidences of his mercy and goodness, and of his thinking upon mercy in the midst of his wrath; and that from that moment the quickening influence of the Spirit has been necessary, and has wrought to counteract the effects of the total corruption of man. I have supposed, that by such influence alone he has been set sufficiently free from the bondage of corruption to be enabled to commence the work which it is appointed him to do. But in this there is nothing even tending to destroy the free-agency of man. The deliverance from total corruption, for which our Saviour is to be proportionally thanked, may give to us new powers, or restore old powers in man, the use of which had been suspended, but it imposes upon us no unavoidable necessity of making a right use of them. What, though the prison be set open, may not the captive still continue to hug his chain? May not the renovation of human nature be like the original creation of it? The powers which were then given to man where wholly from God; but where are we to discover the necessity laid upon him of making a right use of them? In fact, though he might have con-

tinned upright he did not do so ; and why may not the renewed man, in some instances, make a similar ill use of the talent of grace ? Lazarus was dead ; all vital functions of his body had wholly ceased : when, therefore, he was raised to life again, all the powers of life which he then enjoyed, and not a part only, were restored. Yet was it not at the option of Lazarus to make what use he would of the powers restored to him ? Was he under an invincible obligation to eat, to drink, to walk, or to do any one action in the power of doing which life consists ? So they who are delivered from the bondage of total corruption need not be irresistibly impelled to make a right use of the liberty wherewith the grace of Christ hath made them free. If that grace were not capable of being abused, if the Spirit might not be quenched finally and effectually, God's working in us would exclude all cause for fear and trembling, (Philip. ii. 12, 13.) If there were no real saving operation of the Spirit, despite could not be done unto him. For where he does not strive he cannot be resisted. And if the doing despite unto him could be only for a time, and must finally end in genuine repentance, no despite done unto the Spirit of Grace could be threatened with any, much less with the sorer punishment, (Heb. x. 29.) I cannot discern error or uncertainty in the argument : despite done to the Spirit of Grace implies his strivings within us ; if this despite were only for a time, and previous to death must give place to repentance unto salvation, it would end in eternal glory. But it may end in sorer punishment, therefore grace may be given and not be indefectible.

With all possible respect for Divines of such eminence, permit me, Sir, to add, that the Bishop of Winchester, in his *Refutation of Calvinism*, and the Bishop of Peterborough, appear to me to have given an advantage to their opponents in

this matter. When the Bishop of Winchester produces unquestionable instances of righteous men under the Jewish dispensation, surely he does not establish the point for which he contends ; viz. that man is not totally corrupt. Might not the corruption have been total, and the righteousness instanced in Noah, Abraham, &c. have been the fruit of the same Spirit working in them both to will and to do of God's good pleasure, which now worketh effectually in all *true* Christians, and even then strove with man ? Nor if man be totally corrupt, need we say with the Bishop of Peterborough, that encouragement is afforded to sin. For may not the bondage of corruption be so far done away by the grace of Christ in every man, heathens as well as others, as to enable man to work out his salvation according to the law under which he is placed, and to make him fully responsible for not working ? Nor need we contend, because without Christ man can do nothing, that therefore by the aid of Christ he must necessarily do all things that are required of him. For the spirit of Christ is given to man by measure, and only of God's good pleasure. Wherefore it is a gift adjusted to our necessities, suited only to our wants, and always certain to be at last withdrawn from the unprofitable and slothful servant.

If man be not totally corrupt, if he can do a little by his own natural strength, surely he may go on to do more by the same power ; and, (I say not the usefulness, but) the absolute necessity of the assistance of the Spirit in any part of our Christian progress may admit of question. For the difficulty lies in the first step to be taken. The first sinful temper to be overcome, the first evil propensity to be subdued, must be the most difficult to be dealt with. For as one sin naturally leads to another, so the overcoming one evil inclination weakens the whole power of the body of sin,

and makes future victory more certain. If therefore we are not so totally corrupt as to be incapable of making any effort of our own, previous to the grace of Christ; if the assistance of the Holy Spirit is not necessary towards our making a first advance, *a fortiori*, it will be less necessary in a second, and in every subsequent step towards perfection.

Pray, Sir, do not your correspondent's remarks, in pages 130 and 131, savour a little of the Methodist doctrine of sinless perfection?

I am, Sir,

Your's most respectfully,

W \* \* \* \* r.

March 7, 1821.

### BIBLICAL ILLUSTRATIONS.

"And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king, and all the people dedicated the house of God." 2 Chron. vii. 5.

"The Carthaginians, and with some probability, assert, that during the contest of the Greeks and barbarians in Sicily, which, as is reported, continued from morning till the approach of night, Anilcar remained in his camp: here he offered sacrifice to the gods, consuming upon one large pile the entire bodies of numerous victims." *Herodot. Polymnia*, p. 167.

"And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep."—2 Chron. vii. 5.

"Cræsus, after these things, determined to conciliate the divinity of Delphi, by a great and magnificent sacrifice. He offered up three thousand chosen victims; he collected a great number of couches, decorated with gold and silver, many goblets of gold, and vests of purple: all these he consumed together upon one immense pile, thinking by these means to render

the deity more auspicious to his hopes. He persuaded his subjects to offer in like manner the proper objects of sacrifice they respectively possessed. As at the conclusion of the above ceremony, a considerable quantity of gold had run together, he formed of it a number of tiles: the larger of these were six palms long, the smaller three, but none of them was less than a palm in thickness, and they were one hundred and seventeen in number: four were of the purest gold, weighing each one talent and a half; the rest were of inferior quality, but of the weight of two talents. He constructed also a lion of pure gold, which weighed ten talents. It was originally placed at the Delphian temple, on the above gold tiles; but when this edifice was burned, it fell from its place, and now stands in the Corinthian treasury: it lost, however, by the fire, three talents and a half of its former weight." *Herodot. Clio*, p. 50.

"Because thou didst humble thyself before God, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord." 2 Chron. xxxiv. 27.

"Queen Esther also being in fear of death, resorted unto the Lord, and laid away her glorious apparel, and put on the garments of anguish and mourning . . . and all the places of her joy she filled with her torn hair." Esther xiv. 1, 2.

"And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy." 1 Esdras viii. 71.

Lucian thus describes the grief expressed for the dead: "After the previous ceremonies of washing and anointing the corpse, he adds, to this succeeds the weeping of the women, tears and lamentations on every side, beatings of the breasts, *tearings of the hair*, and bloody cheeks; sometimes *the garments are rent* in pieces, dust sprinkled on the head, and the living, in short, in a worse condition than the dead;



for they roll themselves on the earth, and beat their heads against the ground." *Lucian on Mourning for the Dead*. Vol. II. p. 297.

The death of a man causes in Palestine the most violent demonstrations of excessive grief. His family send forth loud cries, *tear their hair*, and *rend their garments*, and the lower class of people who have tears at command are paid to come and weep over the body of the deceased. Friends, acquaintance, and neighbours, all partake in the affliction of the family, and they sing together songs in his praise. His funeral oration is pronounced in the church, and when the priest repeats the last prayers, their cries and lamentations are redoubled.

"They took a *fat* land." Neh. ix. 25.

"Abel also brought of the *fat* of his flock." Gen. iv. 4.

"The Jews called that which was the most excellent of every thing, *the fat*, and the Indians in like manner say, *Oosto Neehe*, 'the *fat* of the pompion,' *Tranche Neehe*, 'the *fat* of the corn.' *Neeha* is the adjective, signifying *fat*, from which the word *Necta*, 'a bear,' is derived." - *Adair's American Indians*, p. 45.

"After these things did king Ahasernus promote Haman, the son of Hammedatha, the Agagite, and advanced him, and set his *seat above all* the princes that were with him." Esther iii. 1.

"When thou art bid of any man to a wedding, sit not down in the *highest room*; lest a more honourable man than thou be bidden of him. And he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room." Luke xiv. 8, 9.

What degree of respect were attached to higher seats and places, may be learnt from the following anecdote, mentioned by Hanway in his *Travels through Persia*, Vol. I. p. 218. "The next day in a visit I made this khan, his son, the governor, arose hastily from his seat,

and retired: I soon understood from my interpreter, that I had ignorantly affronted him, by going *higher up the room* than he was seated, though I was on the opposite side. I could hardly avoid laughing at so ridiculous a ceremony, especially as I was his guest; but whether it was at his option, his father being present, to go as high up the room as he pleased, it seemed as little consistent with my own health as common regard to my own dignity, to sit near the door. The Persians treat their superiors in rank in the most awful manner, hardly having any voice, or opinion, or thinking themselves obliged, while in their presence, to acts of civility, even in their houses."

Mr. Craufurd, in his *Sketches of the Hindoos*, when describing a wedding, says, "The bride and bridegroom are seated *at one end of* a great temporary hall, *under a kind of canopy*, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of Brahmins stand on each side of them. The relations and guests sit round the room on the floor, which is spread with new mats, covered with carpets, and these generally likewise covered with white linen—chairs being unknown, but in the possessions of Europeans; and to have a *seat elevated above the level of the floor*, is a mark of distinction and superiority." *Sketches of the Hindoos*, Vol. II. p. 6.

"At Lebadea, in Greece, the master of the house took his seat, his wife sitting by his side at the circular tray; and stripping his arms quite bare, by turning up the sleeves of his tunic towards his shoulders, he serves out the soup and the meat. Only one dish is placed upon the table at the same time. If it contains butcher's meat, or poultry, he tears it into pieces with his fingers. During meals the meat is always torn with the fingers. The room all this while is filled with

girls belonging to the house, and other menial attendants, all appearing with naked feet, also mixed with a company of priests, physicians, and strangers, visiting the family. All these are admitted upon the *raised part* of the floor, or *divan*; *below* are collected meaner dependants, peasants, old women, and slaves, who are allowed to sit there upon the floor, and converse together. When the meal is over, a girl sweeps the carpet; and the guests are then marshalled, with the utmost attention to the *laws of precedence*, in regular order upon the divan; the master and mistress of the house being *seated at the upper end* of the couch, and the rest of the party forming two lines, one on either side, and each person being stationed according to his rank. The couches upon the divans of all apartments in the Levant being universally placed in the form of a Greek Π, the manner in which a company is seated is invariably the same in every house. It does not vary, from the interior of the apartments in the Sultan's seraglio, to those of the meanest subjects in his dominions; the difference consisting only in the covering for the couches, and the decorations of the floors, walls, or windows." *Clarke's Travels in Greece*. Part II. Sect. 3. p. 120.



To the Editor of the Remembrancer.

Sir,

ALTHOUGH in the course of the letters which I have occasionally addressed to you, I have been accused of a querulous disposition to point out the miscarriages of those powers which I most heartily reverence, I feel assured that you have no correspondent more devotedly attached to the sacred cause of "Church and King" than myself; nor is there any man living

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more ready than I am to repel, *pro virili*, the calumnies of our open enemies, and the insinuations of our false friends. At the same time, I must contend, that it is not the part of a true friend to defend *indiscriminately* every point, whether tenable or not; nor is it the mark of Christian sincerity angrily to repel those just reproofs, which, however sometimes harshly urged, and indelicately expressed, may always be rendered salutary, if received with meekness and humility.

It is often urged, against the character for zeal and piety to which the ministry of our Church has an unrivalled claim, that, although perhaps a majority of the magistracy are clergy, the laws which tend to enforce the duties of piety and morality are much less vigilantly administered than those which protect our property and our game; and that complaints brought before a justice of sabbath-breaking, drunkenness, swearing, and bawdry, are generally dismissed as being frivolous, if not treated with ridicule.

Sir, there never has been, since the days of Samuel, any system at all to be compared with the unpaid magistracy of this country, either in the political wisdom with which it is constituted, or in the zeal, and ability, and public spirit, with which it is exercised: it is, perhaps, the noblest column of our glorious fabric; but he is a sycophant rather than a friend to this admirable domestic polity, who will not allow that it has its peculiar failings, and even its abuses, and admit there is some colourable foundation for the exaggerated accusations which, whether or not they have reached the ears of "a country Rector," must often have grieved the feelings of those who mix in the world, and who frequent various companies, and join with different congregations within the pale of the establishment.

When we see the canals, and the high roads, on Sundays occupied by

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barges, and stage-coaches, and stage-waggon, exactly as much, and in some cases more than on any other day of the week; when the most solemn parts of the Church service are interrupted by the rattling of wheels, the trampling of horses, and the blowing of horns, which indicate the arrivals of the numerous coaches which now pass through every considerable village; and when we know that all this is not only a profanation of the laws of God, but also a defiance of the statutes of the realm—how can we deny that Justice suffers those weapons to rust which the constitution has placed within her reach?

I know it is argued, that if magistrates were to stop the canals, and the highways, as they are empowered to do, on the Lord's Day, the consequence would be, that a vast number of idle, dissolute, lawless hands, would be turned loose to pillage the property, and disturb the peace of those who are engaged in serving their Maker. In the first place, this argument of *expediency* would induce us to consult the temporal interests of those who go to Church, at the expence of the spiritual welfare of those who are *forced* to be absent by the present system of keeping a vast multitude of barge-men, horse-keepers, drivers, &c. &c. in a state of absolute heathenism, from which they have no means, no possibility of emerging. You perpetuate the evil in order to keep it under. But, Sir, I do not believe that the consequences would be such as are anticipated. I have had *frequent* conversations with coachmen and waggoners and other persons similarly situated, on this subject, and it has *never once* occurred to me to find one individual who did not declare that he should be truly happy to hallow the Sabbath as a day of rest and of *worship*, if his master would admit of it. And of the masters and owners of public conveyances, the *majority*, I am satisfied, would *gladly* obey the laws, if the

minority could be compelled to do likewise. With respect to the barge-men, it is notorious that they themselves attribute their lawless and dissolute habits to the impossibility of their receiving any public religious instruction.

I am not at all anxious that you should publish this letter, but I am extremely anxious that you should take the subject of it into your most serious consideration, and urge it strongly upon the public attention; that you should rebuke those who would oppose all attempts at reformation with insinuations that they proceed from disaffection, who reply to the most unanswerable statements with a clamour of "I say, let well alone!" In the hope that you will do something of this kind very shortly,

I remain, Sir,  
Your obedient servant,  
IHUOA.

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*To the Editor of the Remembrancer.*

SIR,  
THE zealous Protestant attentive to the striking corruptions of the erring church, from which his ancestors found themselves bound in conscience to separate, usually recognizes enough of actual perversion of the true religion to place him on his guard against ill-judged concessions to the mistaken adherents of Papacy. Among other indications of an evil leaven pervading the faith of the Romanists, he is well aware, how generally Heathen superstitions have been transferred into the Roman Catholic ritual; that much of Paganism was suffered to remain under a slight disguise; that the common people are permitted to persist in the belief and veneration of idle fables; while attempts are seldom made by the Priesthood to enlighten their ignorance, or cast away the corruption from among them. These recollections strongly suggested themselves to me on read-

ing the following passage from Sir R. C. Hoare's *Classical Tour in Italy and Sicily*. The traveller visited the celebrated valley of Enna, the spot, where mythologists placed the rape of Proserpine. In the town of Castro-Giovanni he recognises the site of Enna, where the bride of Pluto was worshipped in a temple not far remote from that dedicated to her mother Ceres. According to vulgar tradition, the garden of a convent there is the site of the Temple of Proserpine:—"and Ceres," my author observes, "came hither from her temple, which stood on the other side of the city, to pay an annual visit to her daughter. A similar custom prevails under the Christian dispensation; for the Madonna is removed from the Chiesa Madre to that of the Riformati every year, and makes an annual stay of fifteen days; during which time a great concourse of people assembles, and continued feasting is held on this plain." *Hoare's Classical Tour*, vol. 2, p. 250.

To this example of ancient superstition engrafted on modern, and not discountenanced by the pastors of an ignorant people, allow me to add from the same author an instance of similar acquiescence in popular delusions. In the first volume of the same work mention is made of the celebration of a certain festival in honour of S. S. Cosmus and Damianus at Isernia, a town of Abbruzzo, in the kingdom of Naples. To the intercession of these canonized professors of the healing art miraculous cures of various diseases are ascribed, and the blind credulity, which blind leaders have fostered, has led to the custom of votive offerings, symbols of the supposed cure. Among these the most remarkable clearly indicated, that the gross rites of Priapus retained a strong hold on the minds of the people, and had in some measure been continued till towards the close of the 18th century. It clearly appears, that the ecclesiastics of the district derived no small gain from

the popular superstition, and it is observable, that the dread of censure, as the custom became more generally known, rather than conviction and principle occasioned the modification of the local celebrations by retrenching the indecent relics of Pagan sensuality. The circumstance is stated at length by Sir R. C. Hoare, vol. 1, p. 235, 236.

I am, Sir, your obedient servant,  
CLER. GLOC.

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*To the Editor of the Remembrancer.*

Sir,  
As the building and enlarging of churches is very extensively promoted in the present day, both by public and private bounty, you will perhaps spare a little space in your useful publication for a few remarks relating to that subject.

In the building of modern, and the alteration of old churches for the purpose of obtaining additional seat room, I have been struck with the appearance of what I consider a defect. I allude to the position of the pulpit and reading desk exactly before the altar, by which the latter is in most instances kept very much, and in some, where the space enclosed by the rails is small, completely out of sight. It is very desirable that a part of the church, in which so solemn a service is performed, a service, which none ought to neglect, but of which very many seldom think, should be within view of the whole congregation: the sight of it would have the effect of reminding all of their duty, and of upbraiding those who turned their backs upon it. This seems to have been the opinion of our forefathers; and the disposition of this and other parts of the church where other offices were to be performed was in conformity thereto. We have evidence of this in the ancient parish churches and parochial chapels, which continue as they were ori-

ginally built. The entrances are at the west end, from the north and south sides : and the first thing which presents itself is the font, which reminds us every time we enter or leave the church of the solemn manner in which we were ingrafted into the body of Christ, and of the important engagements we then entered into. This, I doubt not was the intention in placing it in this situation. Proceeding onwards we see the pulpit and desk on one side, and the altar at the end ; the service and instructions of the former forming the best preparation for a profitable attendance on the holy mysteries of which we are partakers, commemorated at the latter. It is true the altar is sometimes found at the end of a long chancel : but the approach to it is never impeded by any obstacle, nor the view of it hid from any part of the congregation. In modern built churches, where the pulpit is placed exactly in front of the altar, the latter is but imperfectly seen by almost all the congregation, and to some it is quite invisible.

There are only three modern churches which I have seen, nor have I heard of any other, in which a remedy has been devised for the defect of which I have spoken. The first is All Saints' in Oxford. But here there was no difficulty ; there are no galleries in this church ; the situation of the pulpit and desk is, if I recollect aright, diagonal : some yards before the north-east corner, leaving the view of the altar open to every part of the church. The second is St. Peter's in Manchester. The construction of this church is very peculiar : the greatest length is from north to south : at each end are two entrances, from which two aisles run the whole length of the church. The sides are built with a recess in the centre : that on the east contains the altar, exactly opposite to which on the west side are the pulpit and desk ; a cross aisle, from the former to the latter divides the whole church. The length of

all the pews is from east to west ; so that no part of the congregation sits facing the minister : they are as it were on both sides of him ; but I am not certain that this is an inconvenience either to him or to them ; the space is quite open, without the obstruction of pillars. There is a small gallery at each end, having not more than two or three pews in depth.

The third instance which I have to mention is that of the last new church built in Preston, dedicated I believe to the Holy Trinity. The interior of this church is on the usual plan, with galleries on each side and at the west end. To remedy the defect of which I have spoken, the pulpit is erected against the western wall, at one end of the space enclosed by the rails of the altar, and the desk in a similar position at the other end. The elevation of both desk and pulpit is nearly if not precisely the same. They are of course very near the front of the galleries on their respective sides : and further, it may perhaps be the case, that the persons who sit on certain parts of the back seats under the galleries, are precluded from a view on one side, of the preacher, and on the other, of the reader ; but of this I am not certain.

Which of these plans is best adapted for the object, which the projectors of them seem to have had in view, is a subject for consideration, as also whether an improvement upon them is not within possibility.

There is besides this in many churches, what I doubt not will be generally acknowledged a serious defect. I allude to the narrowness of the pews of which I have often felt the inconvenience. I have been in pews where there is scarcely room for a hassock or kneeling form : if there was any thing meant to serve for one, all the use which could be made of it was to place the knees against it, by sitting on the edge of the form : that posture of devotion which our Church pre-

scribes, and which is most becoming in man, when he offers up his supplications to his Maker, would not be practicable without much inconvenience either to the person who should attempt it, or to those who might be near him. This may be a matter of indifference to those who would rather sit to hear than kneel to pray. But I sincerely hope there is no churchman and particularly no clergyman, who would not wish to see every individual of our congregations, in appearance and in truth, in body and in spirit, a worshipper. The worship of God, is, I apprehend, the primary object of the service of our national Church; and this worship is provided for as far as that service is concerned, in a manner most acceptable to God, and most abounding to the honour and glory of his holy name. Let not then the want of due accommodation deprive those members of our communion who are anxious to perform their religious duties as they ought of the power to do so; nor tend, as it is to be feared it must, to increase that indifference which, even in the most solemn and edifying ordinances, is already but too common, and for which we may thank the boasted liberality of the age. If these few remarks, especially the latter part of them, afford a useful suggestion to any who are engaged in the object to which they relate, or serve to confirm the devout in a practice from which they will be sure always to derive benefit, or prevail upon the careless to adopt that practice, it will be a gratifying consideration to their Christian Friend,

ETEXHMΩN.

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*To the Editor of the Remembrancer.*

Mr. Editor,

I BEG to offer you for insertion in your publication a curious document, which I found in the possession of one of my parishioners, and

which at this moment demands some consideration.

I am, Mr. Editor,

Your humble servant,

M. W. PLACE,

Rector of Hampreston, near  
Wenborne, Dorset.

*The Pope's Curse, Bell, Book, and Candle, on a Heretic of Hampreston.*

By the authority of the blessed Virgin Mary, of St. Peter, and St. Paul, and of the Holy Saints, we excommunicate, we utterly curse and ban, commit and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretic, that hath in spite of God and St. Peter, (whose church this is,) in spite of all Holy Saints, and in spite of our Holy Father the Pope, (God's Vicar here on earth,) and of the reverend and worshipful the Canons, Masters, Priests, Jesuits, and Clerks of our Holy Church, committed the heinous crimes of sacrilege with the images of our Holy Saints, and forsaken our holy religion, and continued in heresy, blasphemy, and corrupt lust:—excommunicate be he penally, and delivered over to the devil as a perpetual malefactor and schismatic: accursed be he, and given soul and body to the devil to be buffeted: cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places; standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides.

We separate him from the threshold, from all the good prayers of the Church, from the participation of holy mass, from all sacramental chapels and altars, from holy bread and holy water, from all the merits of our holy Priests and religious men, and from all their cloisters, from all their pardons, privileges, grants, and immunities, all the Holy Fathers (Popes of Rome) have grant-

ed to them; and we give him over utterly to the power of the devil, and we pray to our Lady, and St. Peter and Paul, and all Holy Saints, that all the senses of his body may fail him, and that he may have no feeling, except he comes openly to our beloved Priest at Staplehill in time of Mass, within thirty days from the third reading hereof by our beloved Priest there, and confesses his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our Holy Church of Rome, and suffer himself to be buffeted, scourged, and spit upon as our said dear Priest in his goodness, holiness, and sanctity shall direct and prescribe.

“ Given under the seal of our Holy Church at Rome the 10th day of August, in the year of our Lord Christ 1758, and in the first year of our Pontificate.

C—. R—.”

“ 8th Oct. 1758, pronounced the first time.

“ 15th Ditto the second time.

“ 22d Ditto the third time.”

There is still a convent of the order of La Trappe at Staplehill, within my parish; and I see by the register the said Henry Goldney died two years afterwards, and by tradition without heed to the foregoing terrific censure.

### SOUTHEY ON IMMORAL WRITINGS.

THE following extract from the Preface to Mr. Southey's *Vision of Judgment*, entitles him to the best thanks of every friend to morality.

“ I am well aware that the public are peculiarly intolerant of such innovations; not less so than the populace are of any foreign fashion, whether of foppery or convenience. Would that this literary intolerance were under the influence of a sane

judgment, and regarded the morals more than the manner of a composition; the spirit rather than the form! Would that it were directed against those monstrous combinations of horrors and mockery, lewdness and impiety, with which English poetry, has in our days, first been polluted! For more than half a century English literature had been distinguished by its moral purity, the effect, and in its turn, the cause of an improvement in national manners. A father without apprehension of evil, might put into the hands of his children any book which issued from the press, if it did not bear, either in its title page or frontispiece, manifest signs that it was intended as furniture for the brothel. There was no danger in any work which bore the name of a respectable publisher, or was to be procured at any respectable bookseller's. This was particularly the case with regard to our poetry. It is now no longer so; and woe to those by whom the offence cometh! The greater the talents of the offender, the greater is his guilt, and the more enduring will be his shame. Whether it be that the laws are in themselves unable to abate an evil of this magnitude, or whether it be that they are remissly administered, and with such injustice that the celebrity of an offender serves as a privilege whereby he obtains impunity, individuals are bound to consider that such pernicious works would neither be published nor written, if they were discouraged as they might, and ought to be, by public feeling; every person, therefore, who purchases such books, or admits them into his house, promotes the mischief, and thereby, as far as in him lies, becomes an aider and abettor of the crime.

“ The publication of a lascivious book is one of the worst offences which can be committed against the well being of society. It is a sin, to the consequences of which no limits can be assigned, and those conse-

quences no after repentance in the writer can counteract. Whatever remorse of conscience he may feel when his hour comes (and come it must) will be of no avail. The poignancy of a death-bed repentance cannot cancel one copy of the thousands which are sent abroad; and as long as it continues to be read, so long is he the pander of posterity, and so long is he heaping up guilt upon his soul in perpetual accumulation.

"These remarks are not more severe than the offence deserves, even when applied to those immoral writers who have not been conscious of any evil intention in their writings, who would acknowledge a little levity, a little warmth of colouring, and so forth, in that sort of language with which men gloss over their favorite vices, and deceive themselves.

"What then should be said of those for whom the thoughtlessness and inebriety of wanton youth can no longer be pleaded, but who have written in sober manhood and with deliberate purpose? Men of diseased hearts\* and depraved imagi-

nations, who, forming a system of opinions to suit their own unhappy course of conduct, have rebelled against the holiest ordinances of human society, and hating that revealed religion which, with all their efforts and bravadoes, they are utterly unable entirely to disbelieve, labour to make others as miserable as themselves, by infecting them with a moral virus that eats into the soul! The school which they have set up may properly be called the Satanic school; for though their productions breathe the spirit of Belial in their lascivious parts, and the spirit of Moloch in those loathsome images of atrocities and horrors which they delight to represent, they are more especially characterized by a Satanic spirit of pride and audacious impiety, which still betrays the wretched feeling of hopelessness wherewith it is allied.

This evil is political as well as moral, for indeed moral and political evils are inseparably connected. Truly has it been affirmed by one of our ablest and clearest reasoners\*, that 'the destruction of governments may be proved and deduced from the general corruption of the subject's manners, as a direct and natural cause thereof, by a demonstration as certain as any in mathematics.'

"There is no maxim more frequently enforced by Machiavelli, than that where the manners of a people are generally corrupted, there the government cannot long subsist, a truth which all history exemplifies; and there is no means whereby that corruption can be so surely and

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\* "*Summi poetæ in omni poetarum sæculo viri fuerunt probi: in nostris id videmus et videmus: neque alius est error a veritate longius quam magna ingenia magnis necessario corrumpi vitiis. Secundo plerique posthabent primum, hi malignitate, illi ignorantia; et quum aliquem inveniunt styli morumque vitiis notatum, nec inficelum tamen nec in libris edendis parcum, eum stypant, prædicant, occupant, amplectuntur. Si mores aliquantulum vellet corrigere, si styli curare paululum, si fervido ingenio temperare; si moræ tantillum interponere, tum ingens nescio quid et verè ac epicum, quadraginta annis natus, prouderat. Ignorant verò febriculis non indicari rires, impatientiam ab imbecillitate non differre; ignorant a levi homine et inconstante multa fortasse scribi posse plusquam mediocria, nihil compositum, arduum, æternum.*"—Savagius Lander. *De Cultu atque Usu Latini Sermonis.*

"This essay, which is full of fine critical remarks and striking thoughts, felicitously expressed, reached me from Pisa, while

the proof of the present sheet was before me. Of its author, (the author of *Gebir* and *Count Julian*.) I will only say in this place, that, to have obtained his approbation as a poet, and possessed his friendship as a man, will be remembered among the honours of my life, when the petty enmities of this generation will be forgotten, and its ephemeral reputations will have past away."

✓ South.



rapidly diffused, as by poisoning the waters of literature.

"Let rulers of the state look to this, in time! But, to use the words of South, if 'our physicians think the best way of *curing* a disease is to *pamper* it, the Lord in mercy prepare the kingdom to suffer, what he by miracle only can prevent!'

"No apology is offered for these remarks. The subject led to them; and the occasion of introducing them was willingly taken, because it is the duty of every one, whose opinion may have any influence, to expose the drift and aim of those writers who are labouring to subvert the foundations of human virtue, and of human happiness.

#### *To the Editor of the Remembrancer.*

Sir,

I HAVE already declared my entire and cordial agreement in the anxiety of Alethes, that the Scriptural Doctrine of Divorce should be correctly and well understood; and in this anxiety I have endeavoured to reclaim the passage of Malachi from his subtle commentary to its natural and obvious meaning, and to shew that it relates to the divorce of a woman from her husband, and not to an act of religious apostasy. I now proceed to offer some remarks on the view, which Alethes has taken of "the doctrine of divorce delivered in the Old Testament:" and however I may be obliged to differ from Alethes in the detail of his argument, I have again the pleasure of agreeing with him in admitting "the connexion and important influence it offers, in ascertaining the genuine sense of those texts of Scripture, that form the basis of the Christian doctrine of divorce."

It is not necessary for me to controvert the opinions of Alethes concerning the imperfections of the social law of the Hebrews and its inferiority to the better system by

which it was to be superseded, or to dispute what Alethes is pleased to call "the low and disregarded condition of women" under that law. I would nevertheless remark, that under the Jewish law, women at least as mothers, were raised to a dignity, which they have seldom possessed, where revealed religion is unknown, although I am free to contend for the peculiar obligations of the female sex to the Christian scheme, by which alone they have been restored, as wives, and helps meet for man, to the proper rank, which was assigned to them from the beginning. I will not deny that in some respects the Jewish law was partial and favourable in its enactments to men. I know also, that to violate the chastity of a woman, married or betrothed, was under the Jewish law a capital crime, which the same offence in respect of a woman not married nor betrothed, was visited with a milder penalty: but am I at liberty to conclude from such premises, that "*this is clear proof*," that the Hebrew law in accordance with the whole analogy of the first Jewish covenant, regarded not so much the violation of the woman's honour, as the invasion of *the property of the man*. When a woman was not *the property* of a man, then the law visited with slight severity either adultery or rape. When by marriage or troth she had become *the property of a man*, then the violation of her chastity, or the voluntary surrender of it became a capital crime." In what school Alethes has learned to estimate the condition of women, I presume not to inquire: but he must produce a clearer proof than is contained in the different punishment of different crimes, before he can persuade me, that the woman was ever so degraded in the sight of her Maker, as to be considered *the property of the man*. This is indeed to justify the sale of wives, and to reduce adultery to a civil trespass: but I have yet to learn, in what cases such civil tres-

pass and "invasion of the property of the man" was a capital crime or punished with death. In other wrongs relating to property and possession, the law was satisfied with the payment of equivalents, and adultery would not have been punished with death, if "the property of a man or a woman" had formed "nearly the sole consideration in the eye of the law." It is remarkable that Alethes has overlooked the case of a woman betrothed violated in the field where there was none to help her. Here in the capital punishment of the man, on the woman's evidence, and in the entire exemption of the woman, the law shewed compassion to the woman, respected her feelings and redressed her wrongs, without consideration of the man, whose property she is assumed to have been.

Alethes assigns as instances of "the same spirit of almost exclusive regard to the husband" the licence of polygamy and the *crimen præ-reptæ virginitatis*, and then proceeds with a statement, which requires more particular attention: "In the same partiality of provision, it accorded to the husband the awful trial of jealousy, in which the bitter water by a miraculous virtue, caused the thigh of the adulteress to swell, and her belly to rot. And precisely in union with the spirit of these peculiar rights and privileges the husband had a plenary right to divorce his wife on trivial pretexts, or at least on grounds far short of infidelity to his bed.

"These provisions were not compensated by the grant of any similar or equivalent rights to the wife. If her husband separated from her she had no power of remonstrance: if he was unfaithful to her bed, he had done her no wrong, of which she could legally complain. Recrimination or redress was wholly out of her reach.

"Such was the nature of the Jewish marriage law, and such of necessity the low and disregarded

condition of women, when wives were bought, and polygamy was practised without sin or scruple."

I am willing to concede to Alethes, that if his assertions are restricted to the law of Moses, the woman had not in some of these respects the power of recrimination or redress. But if the known practice of the Jewish Church, as insinuated in occasional allusions of the prophets, and copiously exhibited by Selden in the *Uxor Hebraica*, be admitted in illustration of the Jewish law of divorce, it will appear, that recrimination or redress was not always or wholly out of the reach of the woman. There were cases in which the woman not less than the man was entitled to sue for a divorce. If, for instance, "her husband separated from her," or neglected her, she *had* such "power of remonstrance," that she might claim a divorce, and if the divorce was refused or delayed, a fine was imposed upon the husband until he should accede to her demand.—Again, the privilege and licence of polygamy was regulated and restrained by the Jewish Doctors, that it might not operate to the neglect or prejudice of the wife: and in respect of infidelity to her bed, if it was not a wrong "of which she could legally complain," it was a wrong, which she might plead in the event of her own misconduct, and by which she might prevent her husband from prosecuting her to conviction. This is an important part of the Jewish law of adultery and divorce, and as it has been either overlooked or misrepresented, it is the more necessary to correct and supply the misapprehensions and suppressions of Alethes.

Alethes says, that the Law of Moses "in the same *partiality of provision* accorded to the husband the awful trial of jealousy:" that this and the other "provisions were not compensated by the grant of any similar or equivalent rights to the wife:" and that "recrimination or

redress was wholly out of her reach."

I am prepared with the highest authority to counteract these assertions, and to shew from the words of Moses, that in this case at least, there is no "partiality of provision," and that the woman had the power of recrimination, which she might use not in extenuation of guilt committed, but in prevention of punishment, which would otherwise be inflicted. The concluding sentence of the law concerning the waters of jealousy, is not very luminously expressed, and might escape the notice of a superficial reader: "then shall the man be guiltless from iniquity, and the woman shall bear her iniquity." The Jewish interpretation of the law is given by Selden, Lightfoot, and Patrick, and is to this effect: if the husband is free from iniquity, i. e. from adultery, then the water tries his wife: but if he be not free, i. e. be himself also guilty of adultery, then the water hath no power to try her. Or in the words of another Jewish commentator, the bitter water then only had power, when the man was free from the sin of which he suspected his wife. Here then the miraculous virtue acknowledged by Alethes, operated not only actively in the punishment of the adulteress who underwent the trial, but negatively also, in the conviction and rebuke of the adulterer who demanded the trial: and it is the recorded opinion of the Jews, that the waters eventually failed of their effect in consequence of the prevailing adulteries, and that the trial was at length abolished, that the sacred name might no more be invoked in vain.

Bishop Patrick in his concluding comment upon the law of the waters of jealousy, recites the words of the prophet Hosea, ch. iv. ver. 14, and from the drift of his argument seems to consider that they were fulfilled in the inefficacy of the trial through the prevalence of adultery: "I will

not punish your daughters when they commit whoredom, nor your spouses when they commit adultery, for themselves are separated with whores, and they sacrifice with harlots." The note from Bishop Hall in the Family Bible, implies that the omission of punishment was in itself penal and judicial: "I will not chastise that in your children and wives, which ye that are the parents and husbands are willingly guilty of."

Lightfoot in the *Horæ Hebraicæ* in commenting upon the case of the woman taken in adultery refers to yet higher authority, supposing that upon that occasion, our Lord assumed the character of the Judge in the trial of the waters of jealousy; and that in his posture of bending to the ground and his act of writing, he observed an exact conformity with the manner of administering that law. He supposes, that our Lord as Judge heard the accusation; and that with reference to the opinions and practice of the age, he addressed the accusers to this effect: "You acknowledge, that although a woman be guilty, she is nevertheless secure from punishment, if her husband be also guilty: as Judge, I therefore call upon you, who have brought this woman before me. Are you yourselves, in respect of chastity, in a condition to accuse and convict this woman? If you are qualified, carry the sentence into execution, and let him that is without sin cast the first stone at her. The word used by our Lord is *αναμαρτυρος*, the word used by the LXX, in Numbers v. 31, is *αθως απο μαρτιας*.

Whatever may be thought of the relevancy of these commentaries of Patrick on Hosea iv. 14., and of Lightfoot on John viii. 7., they will at least prove what was the opinion of these distinguished Divines on the mutual constancy required in the law of the waters of jealousy: they will shew that in their judgment, here was no partiality of provision;

that the woman had the privilege of recrimination ; and that an adulterous wife could not be convicted or punished, except upon condition of the husband's integrity.

Alethes concludes his view of the Jewish doctrine of divorce with an expression of surprize, that " any one acquainted with the Old Testament should select a passage of Scripture under that dispensation, on which to rest his opinion, that divorces are unlawful." The text of Malachi in the just interpretation of its present authorized translation, does of itself justify the selection. I will not, however, conceal that in the older translation, the words are rendered, " If thou hatest her, put her away, saith the Lord of Hosts : " and it is well observed in the marginal annotation ; " not that he alloweth divorcement, but of two faults he sheweth which is the least." The divorce-law of the Jews can never be considered, but as a remedial provision for the prevention of greater evils : and it is of importance to observe how the severity of the original law of adultery was mitigated. The crime was originally capital in the man and in the woman : the woman was then protected by the precautions of the law of the bitter waters : and, lastly, if she found no favour in her husband's eyes, he had the power of divorcing her. The greatest of all commentators upon the Jewish law hath taught us why this privilege was conceded, which he is very far from approving even in its mildest exercise : " Moses for the hardness of your hearts wrote you this precept : but from the beginning it was not so. What God hath joined together, let no man put asunder."

This sentence naturally introduces the Christian doctrine of divorce, which must have been very imperfectly discussed, without ascertaining the state of opinion which previously obtained concerning adultery.

A. M.

*To the Editor of the Remembrancer.*

Sir,

WHEN I published the Treatise on Human Motives, which you have lately done me the honour of reviewing, I had little intention of resuming a subject, of which all the principles, that I did not fully explain, appeared to me either evident at first sight, or to have been sufficiently proved by other writers, whose works are generally known and accessible. Of the objections which are made to those principles in your very respectable journal, you are well aware that all the more considerable must readily occur to almost every person who enters seriously on the study of morals. Yet I allow most willingly that, whenever any objection is actually alleged by an attentive reader or critic, it has a very different claim to regard, from that which it has when it can be only anticipated : since, in most cases, the reader or the critic may be fairly expected to see more clearly than the author himself, where any real difficulty is to be found. I will therefore request that you will permit me to avail myself of a few pages in your two next Numbers, in order to explain some of the points at issue. I hope to do this the more briefly and satisfactorily, because, notwithstanding the many defects of my work, which I readily see and acknowledge, you have, with few exceptions, possessed yourself accurately of the meaning which I intended it to convey.

I need not, I believe, wish the principles I have advanced to be tried by any more favourable rule, than that of the validity even of those points of system, which you consider as liable to so many objections. I may premise, however, that the points you object to, though, I believe, both valid and highly important, and though incorporated in the very framework of my book, do not comprize its main intention

and scope. The book is meant, with what success I cannot say, to have more of a practical than of a theoretical character; and, though I have assumed a sort of system for convenience, and for the sake of getting regularly at conclusions, which without some system I could not have reached so easily; the topic on which I have dwelt most largely, and to which I have accounted every other as subordinate, is the showing particularly, in how great a degree, and in what manner, an habitual reference to religion ought to enter into every human virtue, and into all our various enterprizes and pursuits; and on this topic you must agree with me wholly. Still, however, though it thus seems to me that my Treatise is, as it was intended to be, practical in the *main*, the sort of system to which you object forms a part of it, and the objections you make must, if valid, be fatal.

Your objections to the principles I have advanced, may be included in the six following propositions. All your other objections are, I think, technical, and only affect the plan of the Treatise, or the propriety of the signification affixed in it to the word motive. But I will not trouble you with any defence of my plan, except so far as moral principles are involved in it.

The six propositions, into which I persuade myself that you will think your objections fairly distributed, are,

I. That the formation of religious character, that character which I have laid down as consisting in a proper state and regulation of our motives, is only a part, though an important part, of the conditions of future happiness which are set before us.

II. That it is an inconvenient arrangement, and one which may lead men into practical error, to regard the *motives*, instead of the *active habits*, as the immediate *subjects* of moral discipline and control.

III. That I propose to limit injudiciously, and in a way in which it is not limited in Scripture, the practical end and *object* of human life.

IV. That, in proposing, as the *test* of actions, the tendency to the formation of religious or moral character, I exclude other tests which possess on our attention an equal or a superior claim; and, moreover, that a test so vague as this tendency cannot have the practical use I ascribe to it.

V. That, in speaking of conscience, I lose sight of the obligation which we are under to refer all our actions to the will of God.

VI. That, in speaking strictly of *obligation*, I maintain that the desire of happiness is the *only* motive which obliges us to practise virtue; though, in your opinion, to speak of a man as *obliged* to pursue any thing merely for his own benefit, is nothing less than a contradiction in terms.

In answer to these objections, I hope to prove,

I. That the formation of religious character, which character may be justly described as consisting in a proper state and regulation of our motives, includes every condition of future happiness which is set before us.

II. That, without pretending that, in *all* respects, the plan I have adopted is the best possible, (and I am aware that in *some* respects another plan would be preferable,) I have yet good reasons for treating of the Human Motives as the immediate *subjects* of moral discipline and control.

III. That, though I propose religious character as the general aim or *object* of mankind, as that object by the attaining of which we fulfil all the conditions of future happiness, I do not, any more than Scripture does, propose any *limitation* of their objects or ends: that though Scripture does not *limit* us to this object, it does propose it to us; and

that to propose it, as I have attempted to do, in strict analogy to what is done in Scripture, may often have an eminent moral utility.

IV. That to propose, as the *test of actions*, in the way in which I have proposed it, the tendency to the formation of religious character, is not to exclude, in any proper case, other tests which are more precise and specific; and that, however vague this test may be, it is both useful and necessary that we should have it.

V. That, wherever means can be found of learning what is the will of God, the acting conscientiously actually *implies* that reference of our action to God's will, which is the principle of which you suppose me to have lost sight.

VI. That with respect to our *obligation* to practise virtue for the sake of our own happiness, I have not either said or implied that the desire of happiness is the *only* motive which obliges us; and that, though the meanings of the word obligation and of the word prudence are, as I have repeatedly observed, very distinct, a man may still be under a real obligation to pursue a thing, though merely for his own benefit.

If I can prove all these positions, I believe I may flatter myself that the principles which I have advanced are both consistent with, and even explanatory of, those common principles of reason and revelation to which we both of us profess to appeal.

Let me say, however, before I begin my proof, that the systematic error which you attribute to me, that of proposing a partial object and test, is the very error which I have been most studious to avoid. In the second page of the preface, I speak of the manifest evil, which is produced by imperfect theories of morals, as being the cause, which led me to write my Treatise: and it has certainly been a leading *purpose* of the whole work to show that

no test can stand scrutiny, which does not include the whole compass of human duty. If the test therefore which I have myself proposed, and which I have proposed as being inclusive of all others, be justly liable to the objections you urge, I am both ready and desirous to give it up, and think that the sooner it is exploded the better: for, if the system be partial as you suppose, I fear I must not value myself on your admission\*, that it is still a "useful system." But we have to examine whether it be partial or not.

I. The first point then which I have to prove is, "that the formation of religious character, which character may be justly described as consisting in a proper state and regulation of our motives, includes every condition of future happiness which is set before us."

I may here assume that by supposing something else, besides this *character*, to be necessary as a condition of man's acceptance with God, you can only mean that good *actions*, which are, no doubt, requisite, are not included or comprehended in this character. When you say (p. 165) that "motives and even habits are not the whole but half" of the conditions of happiness which the Gospel requires; you suppose, of course, the other half to be actions. And this is a summary and fair view of the case. Or, at all events, if the character of which I speak be proved to include in it the performance of all the good actions which are required of us, you will readily allow that it must include also every other imaginable requisite. You speak (164) of the other requisites as consisting in *dispositions* and *habits*: but if the religious character, or the religious motive, be found to comprehend even *actions*, it must assuredly be allowed to comprehend *dispositions* and *habits* also:—and that this is agreeable to your own view of the case is,

\* Christian Remembrancer, p. 163.

if I mistake not, evident from what you say. I prove therefore my own statement to be correct, if I prove that no action is good unless it flow out of a good character, or a good motive, and that the real attainment of the good character, or the real existence of the good motive, does really imply and produce, in the same measure in which the character is attained, or in which the motive exists, the performance of all good actions whatever. This is all that is or can be meant by saying that the motive or character always *includes or comprehends* the act.

But are not both these positions proved almost as soon as they can be enumerated? Actions, unless we refer to the principle from which they flow, are all equally indifferent. The maxim universally recognized in law, "*Actus non facit reum, sed mens rea*," is applicable with even greater strictness in all cases which will come to be pleaded before the moral Judge of the universe, and the analogous maxim, "*Actus non facit bonum sed mens bona*," is of the same certain and undoubted validity. If it be otherwise, let some action be named, of which the moral import is not referrible to the moral principle which gives it birth, or let that principle be something else than a motive. But this is plainly impossible.

And so the position also that the good motive must always imply or produce good actions is equally evident on the slightest reflection. A good tree always produces good fruit: there is no goodness in any barren tree. Moral motives are in fact no motives at all, except in the degree in which they carry men to act. We know that every man who is truly benevolent will actually do good according to his ability. To act agreeably to the divine command is a religious act, because the motive is obedience. But we also know equally that the motive of obedience implies or produces acts of religion. And so in all other instances that can be

named. From this statement it is only the necessary inference, that if all the motives be in their best state, all the goodness which man can attain is in fact attained, that all conditions of future happiness are fulfilled. And this is the very point for which I contend.

Thus too Scripture, for you rightly suppose that I apprehend precisely the same doctrine to be implied in the declaration made by our Saviour\*, that on the two commandments to love God and our neighbour, "hang all the law and the prophets," and in that of St. Paul†, that all the commandments of the second table "are briefly comprehended in this saying, namely, "thou shalt love thy neighbour as thyself,"—it is almost superfluous to refer to commentators on texts which, happily for us, are so intelligible as these. But how, in fact, are they explained by the commentators? Why thus, and thus only, that in these two commandments is *compendiously contained* all that the law and the prophets require in reference to our duty to God and man: that they are the *sum* of all the other commandments, and are proposed by our Saviour to his hearers for the great rule and principle of their conduct: that the love of God is the *original source and fountain* from which all Christian graces flow, and that in fact the love of our neighbour is *deducible* from the love of God‡. What else is this than to say plainly that good motives, and of these pre-eminently that great motive of the love of God which, as I have stated explicitly in my treatise§, "constrains to every thing which an enlightened prudence may dictate," imply all that I have stated them to imply.

I apprehend also that almost all

\* Matt. xxii. 40.

† Rom. xiii. 9.

‡ Whitby, Paley, Porteus, and Sherlock, quoted in the notes to the Family Bible.

§ Page 63.

Christians interpret similarly those passages of Scripture, which speak of faith as an active principle of mind. In truth the argument of my treatise suggested itself, while I was engaged, very many years ago, during the course of my professional duties, in writing some sermons, never intended for the public, on the connection between faith and good works. Of course I cannot enter here into any discussion which would carry me into detail on this subject: but if you understand, as I am persuaded you do, that the true notion of a justifying faith, of the faith by which *only* \* we are justified, includes in it that of a certain frame of mind, which alone can be productive of any works which Christianity entitles us to call good, you must attribute, I think, to *motive* and *character* the whole of the import which my treatise assigns to them. So also in those much debated passages in which St. James and St. Paul have been thought to differ, but which a judicious expounder of their meaning may discern easily to be quite consistent and intelligible. The former is speaking of acts or effects: but then he pre-supposes a good motive. The latter, where he speaks of the good motive, manifestly presumes that it will be operative of good. And though the precept delivered by St. James is the plainer and the more *popular* statement, the principle which is laid down by St. Paul is admitted on all hands, and both by Arminians and Calvinists, to be the more doctrinal and philosophical.

I apprehend, therefore, that my first position is fully proved, both by these decisive authorities, and by the plain reason of the case. I am inclined to think also that you will yourself readily see that the various considerations which have led you to differ from me on this essential point, apply more properly to some

of the other positions to which I am now about to call your attention. And that you will yourself see this, I am the more willing to hope, because, admitting, as you seem to do (p. 165,) that "one or two of the Gospel rules may be said to embrace and contain the rest;" that "the commands of religion," which "are delivered at one time in minute detail," are delivered "at another in comprehensive summaries," I do not understand on what principle you can deny that the religious motives may be asserted to comprize all conditions of future happiness that are required of us. For if the *precept* to love God, to which you refer, comprizes or comprehends the whole law, and if, as I suppose you do not question, the *motive* of the love of God which I speak of, be the love or affection which this precept enjoins, I do not perceive how the extent of the motive can be less than that of the precept itself.

II. My second position is "that without pretending that in *all* respects, the plan I have adopted is the best possible, (and I am aware that in *some* respects another plan would be preferable,) I have yet good reasons for treating of the human motives at the immediate *subjects* of moral discipline and control."

I here admit that, on every principle of *calculation*, the same conclusions will be inferred, whether we treat of the action, or of the motive, as being the subject of moral discipline: for in treating of every moral action we always presume the motive, in treating of every motive we always assume the act. I admit also that there are some sorts of error, which will cloke themselves far more readily in self-deceit, if men calculate on a theory of their motives, than if they draw any direct inferences from their acts. "Many men" as you justly say, (p. 167.) "will always think that their feelings and motives are



as good as possible, when they are far enough from an habitual discharge of their whole duty."

Why then do I treat of the *motives* of the action, instead of *actions*, or instead of the *active habits*, as the immediate subjects of moral discipline? Because the motive, as has been seen already, is strictly the moral principle of mind, from which all actions originate or proceed: *Qualis enim arbor, talis fructus*; "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things:" because the heart or motive must be good *before* any good fruit can follow. How then do we guard against that error of self-deceit to which you have justly said that we are liable? By showing men that, if their motives be truly good, the habitual discharge of their whole duty *must* follow, and is the only evidence of the true goodness of their motives. This principle is throughout the Scripture principle, and is also, I hope, kept plainly in view in every part of my treatise. I am the more willing to think that it is so, because many competent judges have told me that they regard the necessity of activity or of exertion, in every man whose motives are truly right, as the continually recurring maxim of the whole.

And now on the other hand look for a moment at the plain consequences of *not* considering the motives from which we act, as the immediate subjects of moral culture and discipline. Men in general, no doubt, are far too apt to forget, in their musings on the moral qualities, the actions to which those qualities should propel. But, on the other hand, they are not less ready, in the practice of certain actions, to forget the spirit by which those actions ought to be animated: perhaps *more* ready, because though the motive alone infers the act which follows from it, the mere act does

not imply the motive. No man *can* be truly benevolent without being carried to the doing of good: but one man may actually benefit another without having any thing of a benevolent motive. We do not, because this abuse is common, cease to inculcate the necessity of certain acts. Nor ought we, on the other hand, to slacken the cultivation of the motive principles from which those acts should proceed, because men willingly deceive themselves as to the real goodness, or as to the real strength of their principles.

Let me ask also whether the objection which you urge might not be urged, and if it were just at all, urged still more forcibly, against that doctrine of faith which we hold in common. "Many men certainly are inclined to think that their *faith* is as good as possible, when they are far enough from following it up with the habitual practice of good works." But this abuse did not prevent St. Paul from stating in the most comprehensive terms the whole doctrine of faith. And what I have stated in the analogous case is, I apprehend, only a somewhat different expression of the very principles for which we have his authority.

As I need not, I believe, say more upon my second position, I will close for the present the observations with which I am obliged to trouble you.

I am, Sir,

Your most obedient humble servant,

JOHN PENROSE.

Bracebridge, April 10th, 1821.

(To be continued)

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To the Editor of the Remembrancer.

Sir,

THE Clergy and the Magistracy of the kingdom are the remaining parties with whom the Society is concerned. In their past proceedings

with the Government and the Legislature, the Committee have been seen occupied in the acquisition of power. What follows will exhibit them in the exercise of it. And here your readers are to be reminded of the pledge given by the Society at the outset of its career, only to interpose when "the rights of Dissenters are invaded," to be mild though firm in its remonstrances, to avoid all ostentatious displays of numbers and influence in the way of menace or intimidation, and to resort to no other means of redress than appeals to law, not vexatiously but temperately prosecuted.

Of "Clergymen" comprehensively, it is Mr. Wilks's remark, that "but for them, the situation of the Committee would be comparatively a sinecure," (Philanth. Gaz. May 26, 1819); and so far the statement is correct, that the warfare which the Society is carrying on is most certainly chiefly with the Clergy; but who in this warfare are the aggressors, and whose the "invaded rights," is a question only to be decided by an inquiry into the numerous cases which are made the subjects of litigation.

They are arranged by Mr. Wilks chiefly under two heads—Refusals on the part of the Clergy to read the Burial Service over Dissenters, and Riots and Disturbances of Dissenting Congregations.

To ascertain who are the aggressors and who the aggrieved party, in those cases which form the first division of alleged offences challenging the Society's intervention, the means are happily furnished by the Society itself. No longer ago than the last anniversary, Mr. Smith of Rotherham, inveighing against the imposition of the Marriage Ceremony, says of "*rites*" in general, that they are "disapproved" by Dissenters, for this among other reasons, that they are "administered and performed by Ministers of a Church to which they could not conscientiously conform," and there-

fore he denounces the "compelling Dissenters to submit" to them, as "absurdity and oppression," (Phil. Gaz. May 24, 1820.) Mr. Wilks, on the anniversary before the last, applies this objection to "interment in church-yards," and both on this occasion and on those immediately preceding and following it, scoffs at the imputed sanctity of these Christian cemeteries, "as a relic of superstition," "unsanctioned by reason," and at the partiality of Dissenters to them, as a state of "*babynood*," which he is impatient to see them outgrow, and accordingly holds up to ridicule; and it appears from the "laughter" and "loud applause" with which these sentiments are received, that they are embraced cordially by the meeting at large, and are to be considered as the sentiments of the Society. Mixed up with this contempt of the church-yard and the Clergy, Mr. Wilks opens himself upon the Burial Service, describing it as a "homage to the virtues and piety of the deceased, indiscriminately prostrated." (Phil. Gaz. May 26, 1818, May 23, 1819, Suppl. May 24, 1820.)

This, then, in the construction of the new ecclesiastical supremacy growing up among us, is what the Clergy do when they officiate at the burial of Dissenters; they do "homage indiscriminately to their (the Dissenters) virtues and piety," i. e. to their piety as separatists of all denominations carrying on a concerted hostility against the doctrine and the discipline of that Church, of which the parties offering it are the Ministers; and this they do, not to gratify any strong desire for this distinction, however unreasonable, or any respect for the office entertained by those who have reached intellectual manhood in the dissenting community, but actually as mummers in the dissenting nursery, to be the sport of the elders, and to humour the childishness of those who are yet in the cradle of dissent, merely whilst the state of "*babynood*

hood" continues, and with distinct official notification made to them before-hand, that this ministry is only resented from the scorn and proscriptions already fulminated against every other function which the regular Clergy perform, till sectarianism has had its perfect work, and these weaker brethren have been ripened into a sufficient hardihood of unbelief to be safely weaned from their infantine partiality.

Such, then, upon the Secretary's own shewing, is the state of the case between the Clergy and the associated Protectors of Religious Liberty, upon the point of the Burial Service, claimed by the latter as a right, and rigorously exacted by them on all occasions; and such are the circumstances to which the Clergy are reduced by the judgment of Sir J. Nichol in a single case, that if governed by the Rubrics\* now standing in our Liturgy, they refuse to officiate at the Burial of dissenting parishioners, they are instantly served with an official admonition by Mr. Wilks, in the name of the Society, impeaching their "Christian liberality," calling for an "explanation of their conduct," for an expression of their regret, and for distinct promises not to offend in future; and these they are magisterially informed, are the terms of submission which the lenient principles of the Society induce it to offer as an alternative for a prosecution in the Spiritual Court, the ruinous issue of which *Kemp versus Wickes* is always cited to exemplify†.

\* The Rubrics referred to are the third prefixed to the Office of Private Baptism, which limits the administration of that Sacrament, under the greatest exigence, to a "*lawful Minister*," and the first before the Order for Burial of the Dead, which forbids the use of that Office to "any who die unbaptized." To ascertain who are *lawful Ministers*, vide Art. XXIII. and XXXVI.

† The writer of this letter has in his possession an original from which this sketch is taken.

The Society's proceedings, therefore, in this department of their protectorial administration, are all as they would have it—to their whole hearts' content; for the Clergy, abandoned to their mercy, have no other resource than to make, with all humility, the concessions which they require, and to furnish Mr. Wilks with the materials for magnifying his office by a detail of the "acknowledgements of error" which have been extorted from the clerical body for this particular offence—of the engagements entered into "that no future obstructions should occur"—and of the auspicious indications of their complete subjugation to the Society's views, with respect to the *babynood* of its members, and with respect also to their own ultimate consignment to scorn and proscription, when Christian Burial, the last "relic of superstition," shall be put away.

But the point upon which the Clergy are represented as most outrageously provoking the Society's interposition, is set forth by Mr. Wilks in his anniversary oration, under the head of "RIOTS AND DISTURBANCES" of dissenting congregations, his descriptions of which are always embellished by the introduction of the Parochial Minister, whenever he can by any possibility be hooked into the concern; and the mention of him is generally so accompanied as to make him appear either ridiculous, contemptible, or odious, and either to convulse the meeting with "laughter" at his expense, or to rouse its indignant feelings into expressions of disapprobation and disgust.

This part of the Society's proceedings claims minute investigation, and then it will be seen what RELIGIOUS LIBERTY is in the vocabulary of this institution—who are the invaders of rights—and who are the parties harassed with aggression.

Mr. Wilks, in his address on the anniversary 1815, introduces his

detail of **DISTURBANCES**, with a remark upon their "increase in number and degree," and he ingeniously attributes the "augmented opposition" to the "*augmented* efforts made to promote universal instruction,—to diffuse the Holy Scriptures, and to *evangelize neglected hamlets*, peopled by the *prejudiced* and by the poor," (Evan. Mag. June, 1815, sheet stitched in at the end, p. 1.) In the following year, expatiating upon the same topic, viz. "the *hostility* which "even in England" "did not permit the abandonment of the Society, or the relaxation of their vigilance and their toils," he again assigns the former cause, in a little altered phraseology, viz. "the local, clerical, magisterial, judicial antipathies, excited by the *progress* of religion," (Evan. Mag. June, 1816, sheet at the end, p. 7.)

In these passages, the case between the Society and the Clergy, with respect to the point under enquiry, is so far fairly stated that it specifies the actual excitement of the increased disturbances complained of, viz. the "augmented efforts made to evangelize" (as it is called) their parishes, and the "*progress*" of what Mr. W. is pleased to designate "religion," or in other words, the system of itinerancy which has, within the last fifteen years, been added to the other means of sectarian proselytism, and which, in fact, gave birth to the Society. For Lord Sidmouth's Bill, which was made the occasion of the Society's institution is described by Mr. Collinson of Hackney, in his speech at the Society's anniversary, 1815, as "a cloud black and awful impending" "especially over those pious men, whose active *itinerant* labours had revived the languishing interests of piety," (Evan. Mag. June, 1815, p. 263.) and in the enumeration of the advantages to result from the Society, and held out to induce sectaries of all denominations to incorporate themselves in it, the

crowning particular is, that "over pious and useful *itinerants*, and over all persons whom they may recommend, it will endeavour to extend a shield," (Evan. Mag. July, 1811, p. 282); and the only eulogium upon the Society, at its first anniversary, deemed worth preserving, besides the Secretary's, is that of Mr. Cockin of Halifax, who expatiates upon the essential connection of its prosperity "with the *progress* of religion," and upon the "confidence" with which "the knowledge of its existence" and "zeal" would animate him "when exposed to persecution by *village preaching*," (Evan. Mag. June, 1812, p. 218.)

Accordingly, two out of three of the Society's first legal exploits, were in support "of a Mr. Packer of Dursley, a respectable *layman*, who *itinerated* to various congregations, and of a Mr. Brittan of Bristol, who had been a *student* in two dissenting academies," (Evan. Mag. June, 1812, p. 215); and the object contemplated in these prosecutions, was to obtain a decision in the King's Bench, which should make the old Toleration Act all sufficient for the new project of circuit preaching; by enabling them, in addition to the fixed dissenting ministry, to form a corps of irregulars from amongst their subordinate agents and raw recruits, and to enforce the demands of licences for them, under the comprehensive designation of "*pretending* to holy orders." In this goodly project, of grossly perverting the enactments of law, the Society altogether failed, but turned the failure to their advantage, by making it the ground of that *conciliating and invitatory* intercourse with Government, already detailed; the issue of which, the new Toleration Act, made, as they express it, "the law ample for the redress of every grievance, in every case of aggression against religious bodies," (New Evan. Mag. June, 1815, p. 183.) i. e. in every attempt

to check *itinerancy*, and so elated Mr Collison of Hackney, that in his eulogium at the anniversary, 1815, upon the Committee who had so admirably negotiated, he exultingly pronounces that they "had navigated the Christian vessel, (i. e. the dissenting confederacy) into the haven of security and honour," and that "Clergymen would be finally taught" by this Bill, and by other acts then in contemplation, "that *those methodists, sectarians, fanatics, and dissenters, whom they were accustomed proudly to condemn, or capriciously to oppress, possessed intellect—opulence—resources—and influence, which it was hopeless to oppose.*" (Evan. Mag. June, 1815, p. 264.)

Having got the law into their hands, no time is lost in making use of it. The kingdom is divided into Missionary Districts, and placed under the superintendence of subordinate associations; and amongst the protecting interposals of the Committee, in the years 1815 and 1816, Mr. Wilks enumerates advice given, and fines enforced in consequence of complaints from meetings at Mortlake and Woodford, supplied by the useful, invaluable, and persevering labours of the LONDON ITINERANT SOCIETY, and of prosecutions having been commenced against rioters at Mithurst, at the request of the active and useful ASSOCIATION FOR HANTS AND SUSSEX, under whose patronage public preaching had been beneficially introduced into that populous but *ignorant and neglected* town, (Instructor, May 31, 1815, Evan. Mag. June, 1815, p. 258, June, 1816, sheet stitched in, p. 3.) To the same effect is the statement of a prosecution carried on at the instance of the Baptist congregation at Princes Risborough, Bucks, for alleged interruptions of its preaching excursions, "in several contiguous villages;" as also of protection extended to "two good young men," as Mr. Wilks designates them, "*itinerating* at Horsely, near

Ashted in Surrey, and preaching the Gospel in villages which *it had not reached.*"

Of the same description again, is another prosecution, stated to have cost the Society £200, and instituted against the Clergyman and peace officer of Ansty, Wilts, on the complaint of a Mr. Hopkins of Tisbury, for attempts to prevent him from preaching in the former village," (Phil. Gaz. May 20, 1818.) In all these instances, the parties whose ministrations are interrupted, and in whose support the Society interposes, are *avowedly* itinerants. There are many others in Mr. Wilks's annual digest of disturbances, not so unequivocally characterized; but in several of these, *itinerancy* is to be inferred from circumstantial evidence; and in almost all, the place of meeting is a licensed room, and not a regular conventicle.

The Stretton case, so thoroughly investigated by your correspondent, and so often referred to, tallies with and illustrates all these recorded misdemeanours. Its "inhabitants," as calumniated by the *itinerating* mat-maker of Wolston, were "benighted"—"as destitute of evangelical truth as those of Indostan ever were"—whereas it appears that they are superintended by a most vigilant clergyman resident among them, and are a people remarkable for their Christian unanimity, and for the exemplary discharge of all their religious duties. Eight years had the mat-maker been watching his opportunity for marring this happy state of things by the insinuation of dissent. The removal of a pauper, a frequenter of his meeting, from Wolston, to a parish-house, in Stretton, at length gives him an opening; he gets the house clandestinely licensed; brings a congregation of upwards of forty persons with him, holds a prayer-meeting, and engages, as I am informed (for I have enquired accurately into the case) to repeat this outrage upon the *religious liberty*

of the inhabitants at the end of three weeks. The parish officers interpose, and *quietly* defeat his purpose, by changing the residence of the pauper. Notice of this discomfiture is sent up to the Society, at the nick of time when Mr. Wilks is digesting his anniversary oration. The Clergyman is publicly vilified by name as an oppressor of the poor. The rod of the law is insolently shaken over the ecclesiastical hierarchy, without any pretext for either of these indignities; and as no act legally tangible by the Committee had been done, the pauper is instructed how to create a pretext for prosecution, which is instantly commenced in the most offensive form, upon a false affidavit, and pursued through all its stages to the verdict of a jury, aggravated by every chicanery which could be practised, either to intimidate the defendants—to trip the course of law—or to enhance the expenses.

The importance of this Stretton case, to the question at issue between the Society and the Clergy—who are the aggressors, and who the aggrieved, in those “Riots and Disturbances,” which make so great a figure in Mr. Wilks’s orations,—consists in this, that the eloquent Secretary’s draft of it has undergone a *judicial* revision upon the evidence of his *own witnesses*, and that while he has manufactured it into an outrage against dissenting rights of sufficient magnitude to bear repetition and to carry a double charge of opprobrium at one anniversary against the Clergy, and at the next against the Parish Officers, and to warrant moreover such a commentary as is stated by the Society’s Reporter to have “excited horror and sympathy”—horror at the “oppression” exercised, and “sympathy” with the persecuted pauper, (Phil. Gaz. May 24, 1820.) its real merits are proved to be of a directly opposite complexion,—all the “oppression” being on the part of the Society, and all

the injury on the part of the parish, whose religious peace was most wantonly disturbed, and whose rates were burthened with heavy legal charges, incurred in their own defence; and on the part also of those eleven “respectable men,” (as they were designated from the bench) who were brought to trial, falsely charged with a flagrant misdemeanor, and would have been actually arraigned like felons at the bar, if Mr. Wilks’s attempt to place them there had not been over-ruled.

That exposures such as these are not more numerous, will be no matter of surprise to those who duly consider either the inability of the parochial Clergy, or the indisposition of those who controul parochial expenditure to engage in a costly suit at law at such manifest disadvantage: but the Stretton case is all-sufficient. It has been thoroughly sifted, and authenticated in all its parts. It goes home to the very spirit which actuates the Society, and makes full demonstration that, under the pretext of protecting from invasion the religious liberty of Dissenters, its purpose is to protect their invasions of the religious liberty of Churchmen, and especially to aid and abet them in that most vexatious and seductive warfare, which they are systematically waging against the Church, by the agency of organised bodies of itinerants.

Is it to be supposed that the Clergy can look on unconcerned spectators of these proceedings? It would be to their eternal disgrace, could such a base dereliction of duty be fastened upon them. For, in addition to the “godly jealousy” over the souls of those committed to their care, which is essential to the clerical character, conscientiously sustained, they are solemnly pledged by their ordination vows “to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines,” “within their cures.” Yet this is their great offence

in the account of the Society. For this they are proscribed and vilified as suggesting acts of persecution. Phil. Gaz. May 26, 1819; as exciting riots, Evan. Mag. 1815, p. 258\*; as cheering mobs, and abusing their influence and power, Phil. Gaz. May 26, 1818, and as implicated in deeds far different from those to be expected from their doctrines and professions. Evang. Mag. June 1816, p. 7. And with such power is the Society invested by the new Toleration Act, carried through Parliament by the government, to whom the Clergy have a right to look for protection, that it appears that they are able to overawe, in many instances, the disposition to repel their aggression; insomuch that Messrs. J. Burder, Parry, and Hunt, proclaim the Society's triumphs, by the statement of "several cases, in which Bishops, Deans, and Magistrates, taught by its past exertions, had deferred to its energy and efforts, and reluctantly abstained from evils, and complied with just demands, which they appeared otherwise disposed to inflict, or unwilling to bestow," Evang. Mag. June 1815, p. 261\*; whilst Mr. Cockin congratulates the meeting that the rapid spread of the Gospel will soon put an end to their proceedings," Instructor, May 31, 1815; i. e. will soon establish the supremacy of universal licentiousness.

The other parties with whom the Society is at issue in the prosecution of its designs, are the County Magistrates, who are generally linked together with the Clergy in the abuse lavished upon that much injured body, and on the same account, viz. the decided part they have taken against the system of *Itinerancy*, and the discountenance which whenever appealed to, they have uniformly given to this most outrageous abuse of the toleration so largely granted to Conscientious Dissent. Residing in the vicinity of the different scenes of action,

where these fanatical encroachments were attempted, they were not to be deceived as to the real delinquents, or to the increased spread of religious delusion which must of necessity ensue, if such seductive means were allowed free and uncontrolled operation, and they accordingly did their utmost to repress the evil by putting in force the provisions of the Conventicle Act against all *Itinerants*.

This exercise of "judicial authority and discretionary power" is the provocation given to the Society by the magistrates. Mr. Wilks proscribes it as "a novel magisterial interposition, hostile to the rights of worshipping his Creator according to the dictates of his conscience, which every professing Christian was entitled to claim;" and he pronounces upon it with conscious self-importance that it is a throwing down by the magistrates of "the gauntlet of defiance" which the Society resolved to take up. Evang. Mag. June 1812, p. 241—248.

In the first onset in the King's Bench, the Society were defeated; but in the appeal to Parliament which ensued, by the help of government — they succeeded to their hearts' content — and reduced the power of the magistracy to a duty, as Mr. Wilks is pleased to designate it, merely "ministerial;" — that of registering their Preaching Licences, without exercising any judgment upon the demand. Concession only leads to further encroachment, accordingly in the wantonness of religious licentiousness, distinct certificates are demanded for different parts of the same premises, that two congregations may meet for religious worship, in the house and out-houses adjoining at one and the same time; and the monstrous proposition is advanced, that the application of a registered place to secular purposes, does not vitiate the registration. The presumption, as it is termed,

of magistrates to determine differently to the Society on both these points, is a new ground of offence, *Evang. Mag.* Aug. 1817, p. 319, as is also their prevention in two instances (Luggershall, Wilts, and Oxendon, Northamptonshire,) of field preaching, *Phil. Gaz.* May, 26, 1819.

For these causes, and for refusing to interpose in the disturbances which they necessarily occasion, whatever can degrade the magisterial character is laid by the Society to its charge. They are calumniated as "treating ministers and applicants with contumely" -- as "throwing every obstacle in the way of the prosecution of rioters," and as "using their utmost endea-

vours to prevent their conviction and punishment." In terms similar to these they are held up to public obloquy on each of the Society's anniversaries; and the Society's paramount influence in disheartening them from unprofitable endeavours "to maintain truth," as their office requires, is thus insolently celebrated by a Mr. John Dagley, that "the mastiff dog had ceased to bark, and the snarling curs had retired to the lap of Lady *Prejudice*, to seek their former repose." *Evang. Mag.* June, 1815, p. 263.

Such, Mr. Editor, is the Society's temper and moderation in the exercise of power.

Your obedient servant,

SCRUTATOR.

## REVIEW OF NEW PUBLICATIONS.

*Sacred Literature, comprizing a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his Preflections and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament, in a Series of Critical Observations on the Style and Structure of that Sacred Volume. By the Rev. John Jebb, A.M. Rector of Abingdon, in the Diocese of Cashell.* pp. 471. Cadell. 1820.

IT is not possible to form any just conception of the merits of this elegant volume, or of the ingenuity and erudition with which it abounds, without a serious and attentive perusal of the whole disquisition. A cursory and desultory inspection of its pages will excite the surprize rather than interest the curiosity of the reader. When he sees various passages of the New Testament, which he has always been accustomed to contemplate in a prosaic form, reduced to a versicular arrangement resembling an ode or a

choric hymn, the youthful reader will smile at the conceit and excuse himself from investigating the principles, from which it is derived; and the more serious and settled Divine will be offended at the boldness of the innovation, and at the confidence with which it is carried on. He will not deny that many and highly figurative expressions may be found in the writings of the New Testament, and that the Prophets of the Christian, not less than those of the Jewish covenant, drank deeply of the poetic spirit: but when he finds not only detached versicles, but whole chapters and successions of chapters printed in Greek, and rendered into English in the form of stanzas, he will be prejudiced against the author's design; he will suspect that either his head or his heart is in fault, and sternly resolve to keep himself pure from an inquiry, which is founded in the speculations of fancy, and which in its progress and issues may unsettle the records of Scriptural truth.

• These are prejudices which have been felt, and which probably will



be felt again, by men who open the volume without reading it. A superficial view does certainly surprise by the novelty, and offend by the boldness of the conception, and in making this assertion we do but record the result of our own experience. We opened the book, and we laid it down again. We were persuaded to read it, and we were satisfied that the author's motive is pure, that his design is not only innocent but useful, and that he has brought to the discussion a correct and matured judgment, learning various extensive and profound, an earnest piety, and an ardent zeal for the truth. The author has his theory, but he does not endeavour to support it by gratuitous or dogmatical assertions, and if the reader does not agree in every position, or approve of every illustrative example which he alleges, he will not be offended by any illiberality of the author in opposing the opinions of others, or by any presumptuous confidence in maintaining his own. If he is dissatisfied with the principles, which the author lays down as the foundation of his inquiry, and in that dissatisfaction rejects the whole system, he may nevertheless receive instruction and delight from the various comments, which the author incidentally introduces, in application of the texts upon which his principal theory is established.

What that theory is, may be briefly learned from the title: it is an application of the known principles of Jewish composition to the illustration of the New Testament, in a series of critical observations on the style and structure of that Sacred Volume. These critical observations are not however confined to the dry technical details of Biblical philology, to the exclusion of more interesting remarks, which may regulate our practice, confirm our faith, and exhibit new views of the harmony and consistency of Holy Writ. The method and probable advantages of the inquiry are stated

in the paragraph, which without other exordium or preface, besides a dedication to the Archbishop of Cashel, introduces the subject of discussion.

"It is the design of the following pages to prove by examples, that the structure of clauses, sentences, and periods, in the New Testament, is frequently regulated after the model afforded in the poetical parts of the Old; and it is hoped, that in the course of the investigation, necessary for the accomplishment of this design, somewhat may be incidentally contributed towards the rectification or establishment of the received text; some grammatical difficulties may be removed; some intricacies of construction may be disentangled; some light may be thrown on the interpretation of passages hitherto obscure, and several less obvious proprieties of expression and beauties, both of conception and style, may be rendered familiar to the attentive reader; while if the thoughts, not hastily or indeliberately submitted to the public, shall approve themselves to competent minds, a new, and if my own experience be not deceitful, an agreeable field of inquiry will be opened to students of the Sacred Volume."

The work may be divided into four principal parts or portions. The first part (or five first sections) comprehends the preliminary matter, or a review of the principles of Jewish composition, illustrated and confirmed by extracts from the Old Testament. In the Second Part (or nine following sections) the probability of finding the same method of composition in the New Testament, which had been inferred in the First Part, is established by various examples of couplets, triplets and stanzas of four, and more than four lines, including whole paragraphs. The Third Part (or five following sections) treats of figures and modes peculiar to Hebrew poetry, and illustrated by copious examples and explanatory comments. The last part, in sections xx. xxi. xxii. respectively represent the Hymns of the Virgin, of Zacharias, and of Simeon, in the character of Hebrew Poems: and in the two last sections, the Sermon on the Mount, and the

Song of Victory on the fall of the mystical Babylon, are reduced to a versicular arrangement. Such are the contents of the volume: the substance of each section is prefixed in a table of contents; and the whole is concluded with two copious indexes, the first of texts of Scripture, the other of authors referred to in the course of the work.

It was reserved for the sagacity of Bishop Lowth to revive the long lost theory of Hebrew versification, and to define the grand and distinguishing character of Hebrew poetry. This characteristic is not the metrical arrangement, the acrostical or alphabetical commencement, or the rhyming termination of the lines; it is not the introduction of foreign words and redundant particles; nor is it the elation, grandeur, or sublimity of the thought and diction.

"In one word, it is what Bishop Lowth entitles **PARALLELISM**; that is, a certain equality, resemblance, or relationship, between the members of each period; so that in one or more lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." P. 5.

"In Hebrew poetry, there is a certain correspondence of the verses one with another; a certain relation also between the composition of the verses and the composition of the sentences; the formation of the former depending principally upon the distribution of the latter; so that, generally, periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other. This correspondence is called **parallelism**; when a proposition is delivered, and a second is drawn under it, equivalent to, or contrasted with it in sense, or similar to it in the form of grammatical construction, these are called **parallel lines**; and the words or phrases answering one to another in the corresponding lines, **parallel terms**.

"The poetical parallelism has much variety and many gradations; it is sometimes more accurate and manifest, sometimes more vague and obscure; it may, however, be generally distributed into three kinds, **parallels synonymous**, **parallels antithetic**, and **parallels synthetic** or **constructive**.

"Parallel lines synonymous, are those  
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which correspond one to another by expressing the same sense in different but equivalent terms; when a proposition is delivered, and immediately repeated in the whole or in part, the expression being varied, but the sense entirely or nearly the same; for example,

'Seek ye the Lord while he may be found

Call ye upon him while he is near:  
Let the wicked forsake his way  
And the unrighteous man his thoughts;  
And let him return unto Jehovah and  
he will compassionate him,  
And unto our God for he aboundeth in forgiveness.' Isaiah lv. 6, 7.

"Parallel lines antithetic, are when two lines correspond with one another by an opposition of terms or sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. Accordingly, the degrees of antithesis are various; from an exact contra-position of word to word, singulars to singulars, plurals to plurals, &c. through the whole sentence down to a general disparity, with something of a contrariety in the two propositions: for example,

'Faithful are the wounds of a friend,  
But deceitful are the kisses of an enemy.'  
Proverbs xxvii. 6.

"Parallel lines constructive, are when the parallelism consists only in the similar form of the construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between the different propositions, in respect of the shape and turn of the whole sentence, and of the constituent parts, such as noun answering to noun, verb to verb, interrogative to interrogative. To this description of parallelism may be referred all such as do not come within the two former classes. The variety of this form is accordingly very great. Sometimes the parallelism is more, sometimes less exact; sometimes hardly at all apparent. The following examples will suffice:

'The law of Jehovah is perfect converting the soul;  
The testimony of Jehovah is sure, making wise the simple;  
The precepts of Jehovah are right, rejoicing the heart;  
The fear of Jehovah is pure enduring for ever:  
The judgments of Jehovah are truth, they are altogether righteous;

P p

More desirable than gold, and than much fine gold,  
And sweeter than honey and the dropping of honeycombs.' Psalm xix. 7—10."  
P. 23.

There are several subordinate varieties of the parallelism, of which select forms are given, with examples from Bishop Lowth. In these variations the lines consist each of two propositions; or they are formed by a repetition of the first sentence, or an ellipsis in the latter line is to be supplied from the former. In parallel triplets two lines only correspond. In parallels of four lines, forming a stanza, the parallel lines answer alternately, the first to the third, and the second to the fourth; or otherwise the continuity of the sense is kept up from the first to the third, and from the second to the fourth line. To this form Dr. Hales reduces the remarkable prophecy, Gen. xlix. 10., which we extract, with regret that our limits will not allow us to exhibit more examples, without which the modes and kinds of the parallelism can be hardly understood.

"The sceptre shall not depart from Judah,  
Nor a scribe of his offspring;  
Until Shiloh shall come  
And (until) to him a congregation of peoples.

"That is, according to Dr. Hales, the sceptre or civil government shall not depart, till the coming or birth of Shiloh; and the scribe or expounder of the law, intimating ecclesiastical regimen, shall not depart or cease, until there shall be formed a congregation of peoples, a church of Christian worshippers from various nations; the former branch of this prophecy was fulfilled, when Augustus made his enrolment, preparatory to the census throughout Judea and Galilee, thereby degrading Judea to a Roman province; the latter branch was fulfilled at the sacking of Jerusalem by Titus, when the Temple was destroyed, and the Jewish ritual abolished." P. 31.

Although Mr. Jebb professes to be the scholar of Bishop Lowth, he does not bind himself to an implicit faith in his master's authority, which

he controverts upon occasion with the deference which is due, but without compromising the independence of mind which is essential to the pursuit of truth. He objects to the Bishop's definition of parallel lines synonymous, for which he proposes to substitute the term *cognate* parallelisms; and insists upon the necessity of this improved phraseology, without which it would be difficult to vindicate the Scriptures from the imputation of tautology. This imputation some writers have cast upon them, not considering the exact meaning of the words employed, nor perceiving their gradual rise and fall above or beneath each other in sense and signification. Thus, in a superficial reading, the terms of the first psalm may appear to be synonymous, but on a more accurate examination they will be found to be distinct.

There are certain varieties in the poetical parallelism, unnoticed, as such, by Bishop Lowth, and by subsequent writers on the subject.

"There are stanzas so constructed, that whatever be the number of lines, the first line shall be parallel with the last, the second with the penultimate, and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the introverted parallelism:

"My son, if thine heart be wise  
My heart also shall rejoice,  
Yea my reins shall rejoice,  
When thy lips speak right things.  
Prov. xxiii. 15, 16."

Other varieties of the introverted parallelism, or *epanodos*, are given, in the arrangement of which new light is thrown upon some difficult texts of Scripture, and intricacy and confusion are superseded by a consistent and harmonious interpretation.

"In some four lined stanzas, the sense is not directly, but *alternately* continuous: something not dissimilar may be analogically expected in stanzas of eight lines, or of ten, and in the introverted not less than the alternate stanza: the first line and the tenth, for example, of some hitherto ob-

score passage, may very possibly be not only parallel in construction, but consecutive in sense: in like manner the second line with the ninth, and so throughout in the introverted order. This is, indeed, at present, no more than an hypothetical case; but the bare possibility of its real existence may serve to shew, that these technical niceties are by no means unimportant. I wish not to recommend *theory* but *experiment*. And in this view, that student cannot surely be, ill employed, who tries to gain a familiarity with Hebraic stanzas of all descriptions, and to acquire a well regulated habit of analysing their component members. At the very least, experiments of this kind, if not *immediately* profitable towards the interpretation of Scripture, and the establishment of sound doctrine, may lay the foundation of *future* profit to a large extent: they seem precisely to come within the description of those experiments, which Lord Bacon calls *experimenta lucifera*, as contradistinguished from *experimenta fructifera*, and which in his own researches he prized and pursued above all others. Meantime, obscurities in abundance remain in the sacred volume; most of all, perhaps, in the books most susceptible of involved versicular arrangement, the writings of the prophets: and it were presumptuous to conjecture, but more presumptuous to limit, the possibilities of future discovery in the much frequented but entangled walks of prophetic interpretation, by those who shall bring along with them prudence, penetration, perseverance, but above all, a properly chastised imagination, to the study of Hebraic parallelism.

"There is in Hebrew poetry an artifice of construction, much akin to the introverted parallelism, which I will endeavour to describe. Distiches, it is well known, were usually constructed with a view to alternate recitation, or chaunting, by the opposite divisions of the choir, in Jewish worship; and when one line of the couplet closed with an important word or sentiment, it was often so contrived, that the antiphonal line of the couplet should commence with a word or sentiment precisely parallel, a practice obviously in the order of nature; for if you present any object to a mirror, that part of it which is most distant from you, will appear nearest in the reflected image. This artifice was, however, by no means capriciously employed, or for the sake of mere ornament. Its *rationale* may be thus explained; two pair of terms or propositions conveying two important, but not equally important notions, are to be so distributed, as to bring

out the sense in the strongest and most impressive manner: now this result will be best obtained by commencing and concluding with the notions to which prominence is to be given, and by placing in the centre the less important notion, or that which from the scope of the argument is to be kept subordinate: an arrangement not only accordant with the genius of Hebrew poetry, and with the practice of alternate recitation, but sanctioned also by the best rules of criticism; for an able rhetorician recommends that we should reserve for the last, the most emphatic member of a sentence, and for this reason, that if placed in the middle, it must lose its energy." P. 58—61.

The Hebrew parallelism in its various forms distinguishes the poetry of the Hebrew Scriptures; it is retained in the Septuagint Version; it is common in the Apocrypha; it is not therefore unreasonable to expect, that it should also be found in the New Testament.

"Let us only consider what the New Testament is, and by whom it was written. It is a word suppletory to and perfective of the Old; composed under the same guidance that superintended the composition of the Old; written by native Jews, Hebrews of the Hebrews; by men whose minds had from infancy been moulded after the form and fashion of their own sacred writings; and whose whole stock of literature, (except in the case of Saint Paul, and probably of Saint Luke and Saint James), was comprized in those sacred writings; now surely it is improbable in the extreme that such men, when they came to write such a work, should without any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism." P. 78.

The opinion that this parallelism does prevail in the writings of the New Testament is too important to be inferred from any probabilities however reasonable: it is also a new opinion, and whatever traces of it may have been discovered by former writers, it has not hitherto been digested into a system, and therefore in establishing this novel system, it is the more necessary that the

author should proceed with judgment and deliberation. The manner in which he introduces the inquiry will hardly fail to prepossess the reader in his favour.

"But this after all is no question of probabilities; it must be decided by an experimental appeal to facts; and facts bearing on the subject are neither difficult to be found nor hard to be stated. It has been for many years my first literary object, to search the Scriptures of the New Testament, for facts of the nature alluded to, for passages, namely, which bear evident marks of intentional conformity to the Hebrew parallelism; a selection of those passages I have examined with all the attention in my power; and the result of my examination I propose to give in the following pages of this work. It remains for me, however, before closing this last of my preliminary sections, to address a few words to the indulgent reader. The subject on which I am about to enter is confessedly new: as such, it demands the production of original matter, and a new method of arranging, exhibiting, and examining matter which is not original. In such an undertaking it were presumptuous to expect exemptions from oversights and errors; but it is my hope, and it shall be my effort, that no unpardonable oversight, and no gross error may disgrace these pages, and if I succeed thus far, I feel confident in the humanity and equity of those who are to pass judgment on my labours, that offences of a slighter nature will not be severely dealt with.

"In an inquiry like the present, it cannot be expected that at this, or indeed at any subsequent stage of it, I am or can be largely prepared with *authorities*, corroborative of my leading views; *facts* for the most part are my sole authorities. There is, however, no lack, if I may use the expression, of *preparative authorities*: that is, matured opinions of learned and able men, legitimately deduced from facts well ascertained, which though they do not go the length of ascertaining, or even intimating the frequent occurrence of Hebrew parallelism, in the New Testament, yet may, and in my judgment ought to produce *some* expectation, that such frequent occurrence *may* be proved; and consequently may and ought to *prepare* intelligent readers for the patient, candid, and unprejudiced reception of such proofs of that frequency as I have been able to collect, and am about to submit for public consideration.

"A brief sketch of those preparative

authorities, is all that I can pretend or afford to give in my text; a few extracts from and references to the authors from whom they are derived, shall be added in the notes.

"It is essential then in the first place, that the New Testament is not written in a purely Greek style; that there is a marked difference between its manner, and that of the writers called classical; that this difference is by no means confined to single words or combinations of words, but pervades the whole structure of the composition, and that in frequent instances a poetical manner is observable, which not only is not known, but would not be tolerated, in any modern production purporting to be prose. In the next place it is to be observed, that certain writers have noticed in the New Testament an arrangement of the periods corresponding with the Hebrew verses; not indeed in their opinion those of Hebrew poetry, but such as are found in the historical books; while other critics and commentators have in a few instances detached and described unquestionable specimens of Hebrew parallelism, which it will be recollected is the grand characteristic of Hebrew poetry, in the Gospels of Saint Matthew and Saint Luke, and have admitted their occurrence in the Revelation of Saint John. Further than this, any writers, with whose works I am acquainted, have not gone. It remains to be inquired with due caution indeed, but at the same time, with proper freedom and independence of mind, whether facts do not warrant us to go considerably further.

"I will only express my hope, that in several of those examples from the New Testament, which I am about to produce, an identity of manner with the Old Testament poetry will be discoverable at the first glance: and while I admit, that in other examples, a closer scrutiny may be demanded, I must mention once for all, that if in any particular case, the resemblance may not appear to be satisfactorily made out, that example may be dismissed from the reader's mind, without any prejudice to the general argument." P. 79.

The method which Mr. Jebb pursues in connecting the style of the Old Testament with that of the New, and in assigning to both a common cast and character, is marked by singular caution and discretion. Before he interferes with the original style of the writers of the New Testament, he produces in the three first sections of what we have

ventured to call the Second Part of his work, various instances of their mode of quoting from the Old Testament. These quotations are of three kinds, and to each kind a separate section is devoted. 1. Simple and direct quotations of single passages. 2. Quotations of a more complex kind, when fragments are combined from different parts of the poetical Scriptures, and wrought up into a connected whole. 3. Quotations mingled with original matter, when one or more passages derived from the Hebrew Scriptures, are so connected and blended with original writing, that the compound forms one homogeneous whole; the sententious parallelism equally pervading all the component members, whether original or derived. If in these quotations from the Old Testament, the sacred writers had shewn themselves either ignorant or unmindful of the Hebrew parallelism, it would have been very vanity, to seek the traces of it in their original compositions; on the other hand, if in their various quotations, they may be justly thought to have paid a scrupulous and studious attention to it, then not only is the probability but the fact of its occurrence established and confirmed. Mr. Jebb has been very successful in proving, that the Apostles were scrupulously attentive to the construction of the Hebrew parallelism, as well in their more simple, as in their more mixed quotations from the Old Testament; and is justified in the assertion with which he enters upon this part of his inquiry.

"Now in cases of quotation from poetical parts of the Old Testament, it appears to me after careful examination, that not only the sense is faithfully rendered, but the parallelism is beautifully preserved, by the New Testament writers; no trifling evidence, that they were skilled in Hebrew poetry, and no unreasonable ground of expectation, that on fit occasions their own original composition should afford good examples of poetical construction." P. 97.

We have no room for any of the various quotations, on which Mr.

Jebb establishes the point for which he contends; but we would recall his attention to the inference which he draws from a supposed parallelism in Acts iv. 24—30. This passage is arranged in the form of a hymn, and Mr. Jebb deduces from it in that form an argument in favour of the divinity of Christ; and of his identity with Jehovah. There can be little doubt, that between the Psalm recited in the 25th and 26th verses, and the terms of the comment in the following verse there is a certain parallelism; but is it indeed necessary for the completion of that parallelism to place in apposition the following lines?

"Against the Lord and against his anointed:

"Against thine holy child Jesus, whom thou hast anointed:

Or is it just to conclude from this apposition, that the holy child Jesus in the second line, is *therefore* the same with the Lord in the first line? Mr. Jebb insists upon this argument very plausibly, and with very considerable ingenuity. He succeeds in removing the objection, that under this view the Anointer and the Anointed were the same; but he does not appear to have considered another exception, that in the first line, Jehovah is *distinguished* from his Anointed by the pronoun HIS and the conjunction AND; but in the second line, the child Jesus is *identified* with the anointed by the relative WHOM. It is with reluctance that we state this difficulty, which is we fear insuperable; and the doctrine is happily, so incorporated with every part of the Scriptures, as to be rather injured than supported by any doubtful argument.

Mr. Jebb having shewn, by numerous examples, in what manner the writers of the New Testament were accustomed to cite, to abridge, to amplify, and combine passages from the poetical parts of the Old Testament, and frequently to annex or intermingle with their citations, parallelisms by no means less per-

fect of their own original composition, confirms his argument by producing instances of parallelisms purely original, commencing with parallel couplets and triplets, and gradually proceeding to extracts of greater length, including whole sections or paragraphs. Examples of the principal kinds shall be laid before the reader.

### 1. Parallel couplets.

“*Εν ᾧ γὰρ κριματι κρινεῖτε, κριθήσεσθε·  
Και ἐν ᾧ μετρεῖτε μετρίτε, μετρηθήσεται ὑμῖν.*”

“For with what judgment ye judge, ye shall be judged.

And with what measure ye mete, it shall be measured to you.

Matt. vii. 2.

“*Ὁ σπείρων φειδόμενως, φειδόμενως καὶ θερίσει·*”

*Καὶ ὁ σπείρων ἐκ' εὐλογίας, ἐκ' εὐλογίας καὶ θερίσει.*

“He who soweth sparingly, sparingly also shall reap,

And he who soweth bountifully, bountifully also shall reap.

2 Cor. ix. 6.”

2. The next examples to be adduced are examples of the triplet: that is, of those connected and correspondent lines, at least constructively parallel with each other, and forming within themselves a distinct sentence, or significant part of a sentence.

“*Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τοὺς καρποὺς αὐτοῦ καλοὺς·*”

*Ἡ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τοὺς καρποὺς αὐτοῦ σαπρὸν*

*Ἐκ γὰρ τῶν καρπῶν, τὸ δένδρον γινώσκεται.*

Matt. xii. 23.”

3. Examples of the quatrain, i. e. of two parallel couplets so connected as to form one continued and distinct sentence, the pairs of lines being either directly, alternately, or inversely parallel; the sense, also, according to the nature of these parallels, is kept up directly from the first to the second, and the third to the fourth; or, alternately, from the first to the third, and the second to the fourth lines; or, inversely,

from the first to the last, and the second to the third.

“*Μὴ μεριμνατε τὴ ψυχὴ ὑμῶν, τί φάγηται·*”

*Μῆδὲ τὴν σωματὶ τί ἐνδύσῃσθε·*

*Ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς*

*Καὶ τὸ σῶμα τὰ ἐνδύματα.*

Luke xii. 22, 23.”

The text, Mark iv. 30. is also alleged as an instance of the quatrain, but it is an exceptionable instance, not because it is poetry in the midst of prose, which is not unusual in the Old Testament, but because the parallelism is not so strong, as to render it necessary to reduce it to a poetical from a prosaic form, because it is the only instance of parallelism alleged in the historical narrative of the New Testament, and because, in establishing a novel theory, it is desirable that the examples should be liable to the least possible exception. Many other illustrative instances are exhibited by Mr. Jebb, and in commenting upon these he by no means confines himself to the establishment of his peculiar theory, but applies his large resources of ingenuity and learning to the general illustration of Scripture, to the removal of objections, and to the reconciliation of supposed discrepancies in the reports of the different evangelists.

“(4.) The five lined stanza admits considerable varieties of structure, sometimes the odd line or member commences the stanza; frequently, in that case, laying down a truth to be illustrated in the remaining four lines: sometimes, on the contrary, after two distichs the odd line makes a full close; often containing some conclusion deducible from what preceded; sometimes the odd line forms a sort of middle term, or connective link between two couplets, and occasionally the five lined stanza begins and ends with parallel lines; a parallel triplet intervening.” P. 193.

Examples of each variety are given; the following instance is of the last kind.

“*Καταπονήσατε τοὺς κορμάκας·*”

*Ὅτι οὐ σπειροῦσιν, οὐτὲ θερίζουσιν·*

*Ὅς οὐκ ἐστὶ τὰμῖνοι οὐδὲ ἀποθήκη*

Και ὁ θεὸς τριψὶ αὐτοὺς·

Ποῦ μάλλον ὑμῖς διαφίρετε τῶν πικταίων.

“Consider the ravens:

They neither sow nor reap,

They have neither storehouse nor barn,

And God feedeth them:

How much are ye superior to those birds. Luke xii. 24.

“In the correspondent divisions of the second and third lines, there is a beautiful accuracy, they do not *sow*, nor have they any *storehouse* from whence to take seed for sowing; they do not *reap*, nor have they any *barn*, in which to lay up the produce of harvest. The habit of observing such niceties is far from trifling; every thing is important which contributes to illustrate the *organization* of Scripture.” P. 201.

It might be added, that nothing is written in Scripture in vain or without meaning, although it may be an exercise of the highest and most cultivated faculties to discover its exact propriety. In the book of revelation, as well as in the book of creation, every thing has its use and its importance.

“(5.) The six lined stanza sometimes consists of a quatrain, with a distich annexed; sometimes of two parallel couplets, with a third pair of parallel lines, so distributed that one occupies the centre, and the other the close; and occasionally of three complets alternately parallel, the first, third, and fifth lines corresponding with one another, and in like manner the second, fourth, and sixth. The parallelism in this form of stanza is also frequently inverted; a variety, which, for the most part, comes under the description of *epanodos*.” P. 201.

“Ὁ πρῶτος ἀνθρώπος, ἐκ τῆς γῆς χοῖκος·

Ὁ δευτέρος ἀνθρώπος, ὁ κυρίως ἐξ οὐρανοῦ·

Οἷος ὁ χοῖκος, τοιοῦτοι καὶ οἱ χοῖκοι  
Καὶ οἷος ὁ σπουραῖος, τοιοῦτοι οἱ σπουραῖοι·

Καὶ καθὼς ἐφορῶσμεν τὴν εἰκόνα τοῦ χοῖκου,

Φορῶσμεν καὶ τὴν εἰκόνα τοῦ σπουραῖου.

“The first man from earth, earthy;

The second man, the Lord from heaven;

As the earthy man, such also the earthy men,

And as the heavenly man, such also the heavenly men;

And as we have borne the image of the earthy man

We shall bear also the image of the heavenly man.

1 Cor. xv. 47—49.”

“(6.) It frequently happens, that more than five parallel lines are so connected by unity of subject, or by mutual relationship, as to form a distinct stanza.” P. 212.

“Μη θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,

ὅπου σὴς καὶ βρῶσις ἀφανίζει

Καὶ ὅπου κλεπταὶ δоруσσουσι καὶ κλεπτουσι·

Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ

ὅπου οὐτὶ σὴς οὐτὶ βρῶσις ἀφανίζει

Καὶ ὅπου κλεπταὶ οὐτὶ δоруσσουσι οὐτὶ κλεπτουσι·

Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν

ἔκει ἐστὶ καὶ ἡ καρδία ὑμῶν.

“Treasure not for yourselves treasures on the earth;

Where moth and rust consumeth,

And where thieves dig through and steal.

But treasure for yourselves treasures in heaven

Where neither moth nor rust consumeth,

And where thieves do not dig through and steal.

For wheresoever your treasure is,

There will also be your hearts.

Matt. vi. 19—21.”

This is one of many examples, in the citation of which the author again takes occasion to offer various illustrations and expositions of important passages of Scripture, to point out some “*niceties of phraseology and construction*,” to place their meaning in a clear and strong light, and to exhibit the harmony and consistency of texts, which have been unjustly supposed to be irreconcilable and contradictory. Our limits are confined to a fair and full statement of the author's system, and we can only direct the attention of the reader to the copious illustration of Matt. vii. 24—27. compared with the corresponding passage of



St. Luke, and to the remarks on Matt. xx. 25—28. x. 40—42. xi. 16—19. xv. 3—6. and to express our regret that we cannot reprint these useful and valuable commentaries.

The author has been progressively lengthening his extracts, and he now produces another (the seventh) description of stanza, so connected as to form a section or paragraph. The examples are principally taken from the epistle of St. James, in which few readers can have overlooked the poetical force and fervour, although they may not have observed the parallelism which distinguishes the poetry of the Hebrews. These extracts, and the comments in which they are applied and explained, are too copious to be recited at length, and would be injured by abridgment. The exposition of the celebrated passage of James iii. 1—12. on the government of the tongue, presents a very favourable specimen of the sagacity, learning, and judgment of the author; and the reader who examines it will not fail of an adequate reward of his attention. Some notion of the varied nature of this commentary, and at the same time of the general elegance of the volume, and of the turn of the author's mind, may be formed from the language which he uses in concluding this commentary, and with it the second part of his work.

"In thus commenting on this passage of St. James, I am quite aware that I shall repel rather than attract a certain class of acute and intelligent minds. The truth however is, that after having read with much attention, and I hope with some profit, Mosheim's able dissertation against the practice of extensively illustrating the Scriptures from the classic writers, I am by no means a convert to his way of thinking. To examine the wider variations both of thought and of expression, when the same subject is discussed by writers of different ages and countries, or even of the same age and country is a valuable exercise of mind; it aids philosophical discrimination. But when sacred Scripture is concerned, the habit of such

examination serves a higher purpose. It enables us to see that on the greatest moral questions, God hath not left himself without witness among the sages, and the men of letters of the Gentile world: and to ascertain how far those luminaries are obscured, and how far they reflect any unpolluted beams, proceeding originally from the Father and fountain of all spiritual light. It enables us also to establish, that in native energy of thought, in lucid clearness of expression, and in the sublimities and beauties of language and expression, the writers of the New Testament are equal and frequently superior to the noblest writers of classical antiquity....

"The parallelisms exhibited in these pages between twelve verses of St. James and various excellent productions of the earliest and latest periods of Gentile literature, might have been easily and considerably increased: but even this limited selection may place in a light somewhat new, the large extent of his mental acquisitions. It is the part of no vulgar intellect to concentrate within such narrow bounds, so many valuable thoughts and expressive illustrations, which elsewhere may be found, indeed divided and dispersed, here a little and there a little, but which in this passage are combined with the genius of an original thinker, and with the skill of a master in composition. I will conclude this section with the words of the most elaborate writer of antiquity, the scrupulous polish of whose language has, perhaps, prevented many from justly appreciating the purity of his moral teaching.....Isocrates ad Nicocl. p. 55. edit. Battie. 'We are not to seek novelties in discourses on the moral duties; for these will admit nothing paradoxical, nothing incredible, nothing beyond the common sense of mankind: and on such subjects he is the most agreeable writer who can accumulate the greatest number of the truths dispersed through the minds of other men; and who can express them in the aptest and most beautiful language.' P. 308.

In the third part Mr. Jebb treats in separate sections of other modes or figures, peculiar to Hebrew poetry, which he exemplifies from the New Testament. These are, 1. the Cognati parallelism; 2. the Epaphorados or inverted parallelism; 3. the Euphemism; 4. Co-ordinate reasons for a common proposition, independently assigned; 5. a kind of

logical Sorites. Of these we will give the author's explanation with an illustrative example under each head, the selection of which must be guided rather by the brevity, than the value of the comment.

### 1. The *Cognati parallelism*.

"The *Cognati parallelism* admits of many varieties, the most remarkable of which is an ascent or climax in the terms, clauses or lines which constitute the parallelism." P. 309.

"Εἰς ὁδὸν ἰθὺν μὴ ἀπειλήθῃς"

"Καὶ εἰς ὁδὸν σαμαριτῶν μὴ εἰσελθῇς"

"Κοιμῆσθε διὰ πολλοὺς πρὸς τὰ πρόβατα τὰ ἀπωλωλота οἴκου Ἰσραὴλ."

"To the way of the Gentiles go not off,  
"And to a city of the Samaritans go not in,

"But proceed rather to the lost sheep of the house of Israel."

St. Matt. x. 5, 6.

"This is a gradation in the scale of national and religious proximity: the *Gentiles*, the *Samaritans*, *Israel*. In the remaining terms, there is a correspondent progress: the *way or road* to foreign countries; a *city* of the Samaritans; the *house* of Israel, a phrase conveying the notion of HOME: *go not off*, go not from Palestine towards other nations: *go not in* to a city of the Samaritans, though in your progresses between Judea and Galilee, you must pass by the walls of many Samaritan cities: but however great your fatigue, and want of refreshment, *proceed* rather not merely to the house of Israel, but to the *lost sheep* of that house. Thus by a beautiful gradation the Apostles are brought from the indefiniteness of a road leading to countries remote from their own, and people differing from themselves in habits, in language, and in faith, to the homely individual and endearing relationship of their own countrymen, children of the same covenant of promise, and additionally recommended to their tender compassion as morally lost." P. 314.

### 2. The *Epanados* or introverted parallelism.

"The *Epanados* is literally a *going back*; speaking first to the second of two objects proposed, or if the subjects be more than two, resuming them precisely in the inverted order, speaking first to the last, and last to the first." P. 335.

"Ἴδι οὖν χρηστοτητα

"Καὶ ἀποτομίας Θεοῦ"

"Ἐπὶ μὲν τοὺς πιστοτάς, ἀποτομίας"

"Ἐπὶ δὲ σι, χρηστότητα."

REMEMBRANCE, No. 29.

"Behold therefore the gentleness,  
And the severity of God:  
Towards those indeed who have fallen,  
severity,  
But towards thee, gentleness."

Rom. xi. 22.

"Gentleness at the beginning; at the close gentleness; this *espanados* speaks for itself." P. 342.

### 3. The *Euphemism*.

"In a former section, the following observation of Bengel on St. Matt. vii. 24. was quoted: 'Salutaria Deus ad se refert; mala a se removet.' This benevolent decorum, as I there observed, may be accounted a kind of Euphemism, and may be exemplified from other parts of the New Testament:" P. 363.

"Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν

"Καὶ θύρωσαι τὰ δυνάμει αὐτοῦ,

"Ἦνυγεν ἐν πολλῇ μακροθυμίᾳ

"Σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν;

"Καὶ ἵνα γινώσκῃ τοὶ πλοῦτοι τῆς δόξης αὐτοῦ

"Ἐπὶ σκευῇ ἐλεους ἡ προη τοιμῶσιν εἰς δόξαν.

"But what if God willing to manifest his wrath,

"And to make known his power,

"Hath endured with much long-suffering

"The vessels of wrath, fitted for destruction?

"And that he may make known the riches of his glory

"On the vessels of mercy, whom he hath before prepared for glory?

Rom. ix. 22, 23.

"This passage is in many respects parallel with the last example (Matt. xxv. 34—41.) and as such it has been adduced by some commentators. *The vessels of mercy are prepared by God for glory*: the *vessels of wrath are fitted* (it is not said by God) *for destruction*. S. Chrysostom in loc. says: *κατηρτισμένοι εἰς ἀπώλειαν, τοῦτεστι τοὶ ἀκατήρτιστοι, οἰκοῦν, καὶ παρ' αὐτοῦ* 'fitted for destruction, that is the person fitted from within (domestically and by himself.)' The entire observations of this father in this passage (Op. tom. ix. p. 616. edit. Montf.) may be read with advantage.—*κατηρτισμένα εἰς ἀπώλειαν qui sunt sibi perniciam contrahunt, accipiendum enim κατηρτισμένα voce media, i. reciproca, ut Actor. xiii. 48.* Rosenmuller in loc. So the English translation of 1729, 'that had been working out their own destruction.' If *κατηρτισμένα* be taken as the passive voice it means 'fitted by their own wickedness' or perhaps with Wolfius we may

understand several concurrent causes : ' Man himself, the devil, the world, bad example, inveterate habits, &c.' . . .

" Respecting the phrases *κατηρτισματα εις απωλειαν* and *α προητοιμασιν εις δοξαν*, I would observe that they are more than simply antithetical : *preservation or deliverance* would have been a sufficient counterpoise for *destruction* : but the predispositions of God are indefinitely bountiful : *HE PREPARES FOR GLORY.*" P. 869.

In Matt. x. 33. the Euphemism is most properly avoided, and its avoidance is one among many presumptive proofs of the accuracy with which the Evangelists have recorded our Lord's discourses.

4. *Coordinate reasons* independently assigned.

" It sometimes happens in the parallelisms of the New Testament that a precept is delivered, an assertion made, or a principle laid down, coordinate reasons for which are independently assigned, without any repetition of the common antecedent, and without any other indication of continued reference to the original proposition, than the repeated insertion of some consansative particle, a ΓΑΡ for instance, or ΟΤΙ, a FOR or a BECAUSE.

" This peculiarity of construction has not altogether escaped the notice of commentators ; but I am not aware that it has ever been closely examined, or systematically exemplified. A few instances of it therefore drawn together and observed upon, may, I trust, be of some use to those students who are desirous in reading Scripture to trace with accuracy the connections and dependencies of the sacred text." P. 375.

Παραπον το δραπεπον σου και θερισον·

ΟΤΙ ηλθεν η ωρα του θερισαι·

ΟΤΙ ιξτρανθη ο θερισμος της γης.

" Put forth thy sickle and reap,

" For the season of reaping is come

" For the harvest of the earth is ripe.

Rev. xiv. 15.—

" The last two lines are by no means *synonymous* : the reasons assigned for reaping are distinct and progressive. 1. The proper season for reaping is come : 2. The entire harvest, the harvest of the earth is ripe, is dried up or withered, and therefore demands the sickle." P. 387.

### 5. The *Sorites*.

" In a former section there occurred a specimen, four lines of which much resemble a logical *sortes*, the predicate of each

preceding line becoming the subject of the line next in order."

" In him life was :

And the life was the light of men,

And the light shineth in darkness,

And the darkness did not comprehend it." St. John i. 4, 5.

That the merits of this volume cannot be appreciated without an attentive perusal, will now be admitted by every reader, who has observed the method in which the theory is constructed. 1. The fact is proved, that parallelism of various kinds is the distinguishing character of the poetry of the Old Testament. 2. It is shewn that in quotations more or less simple, which occur in the New Testament, this distinguishing parallelism is scrupulously retained ; and from extracts progressively lengthened the same character is traced in the original writings of the Evangelists and Apostles : and lastly it is shewn that other distinguishing figures of Hebrew poetry, also prevail in the New Testament. Having carefully established these points, and generally by examples quite unexceptionable, the author is privileged to take a wider field, and to assume a more decided character : and the reader will not now be offended in learning, that in Mr. Jebb's judgment, the three hymns of the Virgin, of Zacharias, and of Symon, are Hebrew poems. The first is considered as a personal thanksgiving, for personal blessings, founded on the model of the personal hymn of Hannah : the second as a national hymn for national benefits, and therefore adapted to the National Liturgy, or the Psalms : the third is founded upon grounds of Catholic joy, and collected from the Catholic promises of Isaiah. We will exhibit the hymn of Zacharias as arranged and translated by Mr. Jebb, with the introductory comment.

" The dramatic or dialogue form, which pervades the Book of Psalms, admits of considerable variety ; its leading characteristic, however, is an alternate succession of parts, adapted to the purpose of alternate recitation, by two semi-choruses

in the Jewish worship. With this character of composition Zacharias must have been familiar, both as a pious and literate Jew, much conversant with the devotional lyric poetry of his country, and as an officiating priest, accustomed to bear his part in the choral service of the temple. And it appears to me that the true meaning, and even the grammatical construction of this hymn cannot be satisfactorily elucidated without resorting to the conclusion, that it was composed in that alternate form so familiar to his mind, and so deeply associated in his heart, with all his most cheerful and most sacred recollections. I suppose therefore that the hymn of Zacharias opens with a poem or grand chorus, declaratory of its general subject contained in the first line: and then immediately subdivides itself into two semichoruses, resembling those distributed between the officiating priests and Levites in the temple service. I further suppose, that each part or semichorus forms in itself a distinct continuous sense, incommiscible with the sense of the alternate or responsive strains of the other part or semichorus: inasmuch that by reading the whole ode as one undivided poem, neither the meaning nor the grammar of it can be rightly comprehended; while by uniting the scattered part of each semichorus taken separately from the other, so as to form two distinct consecutive divisions of the poem, the sense of each will be distinctly apparent, and the grammatical construction of the whole will be freed from every embarrassment. Nor should it be omitted, that such alterations of sense are frequent in Hebrew poetry. I will now produce the hymn distributed on the principle just laid down, and I shall then endeavour to establish by suitable observations, the propriety and advantage of this distribution.

" St. Luke i. 67—79.

" And Zacharias his father was filled with the Holy Spirit, and prophesied, saying,

" Chorus.

" Blessed be the Lord God of Israel!

1. " Semichorus.

" For he hath visited (his people.)

" 2. Semichorus.

" And he hath effected redemption for his people.

" 1. Semichorus.

" And he hath raised up an horn of salvation for us

In the house of David his servant.

" 2. Semichorus.

" As he promised by the mouth of the saints

His prophets from the beginning;

" 1. Semichorus.

" Salvation from our enemies

Even from the hand of all who hate us.

" 2. Semichorus.

" To perform mercy toward our fathers,  
And to remember his holy covenant,  
The oath which he sware unto Abraham  
our father

Of giving us without fear delivered  
from the hands of our enemies,

To serve him in holiness and righteousness

Before him all the days of our life.

" 1. Semichorus.

" And thou, babe, shalt be called a prophet of the most High,  
For thou shalt go before the face of the Lord

To prepare his ways:

" 2. Semichorus.

" Of giving knowledge of salvation to his people,  
By remission of their sins;

" 1. Semichorus.

" Through the tender mercy of our God,  
Whereby the dawning from on high  
hath visited us,  
To shine on those who sit down in darkness,  
and the shadow of death.

" 2. Semichorus.

" Of guiding our feet in the way of peace."

The reader by combining the separate parts of each semichorus, and by referring to the Greek Testament, will perceive that by this distribution, the continuity of the sense is preserved, and various difficulties of the original construction are removed. He will also perceive that this arrangement of the hymn does not very materially differ from the *amœbaean* form in which it is printed in our Liturgy, and recited in our Churches, and that the alternate recitation, rather illustrates than obscures, rather consolidates than distracts the true sense and meaning.

That the appearance of Mr. Jebb's book will expose it to many objections, and that the novelty of his plan will excite many prejudices there can be no doubt: but most of these prejudices and exceptions will be obviated by a candid perusal of the whole volume. When the surprise of a first introduction is overcome, it will be found to contain nothing to perplex or disturb the

reader's faith: the scepticism, the levity, the presumption and generalizing philosophism of the German divines (and the extravagant temerity of Wakefield) are frequently and justly reprov'd, and while their merits are candidly stated, and recommended to the use of the experienced and practical theologian, the attention of the novice is directed to the purer and sounder writings of the English school, and he is advised not to neglect Parkhurst, or to be misled by the *fashionable authority* of Schleusner and Spohn. Even the corrections of Griesbach are upon occasion disputed, and the author in some few instances endeavours to rectify or establish the received text, on the ground of the parallelism, by which in concurrence with other evidence a text may be supported, but which alone would not warrant any alteration, for in the Hebrew poetry there is no metre to assist the amendment, and indeed by the fanciful and fluctuating systems of the choric metres, it is more easy to vary the arrangement of a line, than to establish the authenticity of a word. But these are incidental matters, unconnected with the principal argument, of which the most distinguishing character is the new distribution of many passages of the New Testament, from which the author labours, not to introduce any new interpretations, but to throw additional light on former expositions, ancient and modern, to place in the clearest view the antitheses and comparisons which abound in the Scriptures, and to shew, what a Christian will always delight to contemplate, their uniform harmony and consistency. The chief tendency of the work is to delight, to recreate and instruct the Christian scholar, who is required to bring to the study of it, not extensive information on the subject of which it treats, which at present is extremely limited, but a mind imbued with a love of sacred literature, and sufficiently accomplished to relish and enjoy its va-

rious elegance. From the technical distribution of the poetical parts of Scripture, recommended by Kennicott and Archbishop Newcome, and exhibited and exemplified from the New Testament by Mr. Jebb, the *learned* reader will be enabled "to discover at a glance niceties both of structure and meaning, which in the ordinary mode of printing might pass unnoticed after frequent and even close perusal:" and it may interest his curiosity to observe, that the original order of the words is most adapted to express their proper sense: but at the same time such an arrangement may offend the ignorant and unskilful, and the interests of unlettered piety will be best consulted by the easiest grammatical construction, and for general edification the simplicity of the authorized version will hardly be improved.

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*The Life of William Sancroft, Archbishop of Canterbury, compiled principally from original and scarce Documents. With an Appendix, containing Fur Prædestinatus, Modern Policies, and Three Sermons by Archbishop Sancroft. Also, a Life of the learned Henry Wharton; and Two Letters of Dr. Sanderson, now first published from the Archbishop's Library at Lambeth Palace. By George D'Oyly, D.D. F.R.S. Domestic Chaplain to His Grace the Archbishop of Canterbury; Rector of Lambeth, and of Sundridge in Kent. 2 vols. 8vo. 2ls. Murray. 1821.*

THERE are few distinguished men who have been more unjustly neglected by posterity than Archbishop Sancroft. He is known to the common reader of English history as the leader of those Bishops who were sent to the tower by King James, and perhaps he is also remembered as the most distinguished

and most exalted of those who refused to take the oath of allegiance to King William. But this is all that the generality of our countrymen know respecting Sancroft; unless they happen to recollect the invidious remarks which are scattered here and there in Bishop Burnet's *Own Times*, and which prove him to have been neither an impartial nor an infallible historian. That he should dislike and undervalue Sancroft was natural and excusable. And if the expression of these feelings had been confined to pamphlets written for the passing hour, or had been qualified upon more mature reflection by an admission of the Archbishop's merits, it would not have affected the character of the celebrated writer from whom it proceeds. But Burnet reviewed and completed his history in old age, and almost in retirement, when passion and prejudice might have been expected to subside, and he ought to have perceived and acknowledged the merits of a prelate, who had been dead nearly twenty years, and who had died in obscurity and almost in poverty, rather than disobey the dictate of his conscience. No such acknowledgment is to be found. The Non-jurors are always described as looking to the restoration of King James; and this expectation, and not conscience, is represented as the source of their conduct. Sancroft is even charged with an undue desire to accumulate a fortune for his nephews; and this charge which might have been believed at the time that it was written, but had been effectually disproved before Burnet reviewed his history, is suffered to remain, and to disgrace not its object but its author. Without the least inclination therefore to assent to the exaggerated criticisms of Swift, we must still pronounce the Bishop an unfair and partial writer; and rejoice that the fame of Sancroft has found in Dr. D'Oyly a vindicator, to whom the public will

listen with attention, and who cannot fail to make good his cause.

Nor is it the character and conduct of Archbishop Sancroft alone, which our historians have induced the public to neglect or undervalue. The entire body of the Church of England, comprising not merely the clergy, but a large proportion of the laity also, had a share both in the revolution and in the events which preceded and followed it, that has never been duly appreciated by our popular writers. Hume confines himself to a detail of the facts, and to an occasional sneer at the interested motives and inconsistent conduct of the clergy. Rapin is more impartial; but his remarks are few, and he pinned his faith too exclusively on the Whigs. Burnet omits no opportunity of stigmatizing and misrepresenting that large part of the Church from which he differed, and other writers are rather to be considered as materials for the historian, and as sources of information to the inquisitive, than as possessing any influence over the public mind. A life of Sancroft affords the means of entering upon this neglected subject; and though we doubt whether Dr. D'Oyly has availed himself of it as extensively as he might have done, yet his work is well calculated to awaken curiosity; and he has pointed out the sources from which the necessary information may be derived. The history of the Non-jurors deserves to be rescued from obscurity. Their ranks contained many of our most eminent divines: their controversies were carried on with piety, with learning, with eloquence, with logic, and with wit: and the names of Kenn and Kettlewell, of Hickes and Collier, of Leslie and Nelson, can never be forgotten by the Church of England. These celebrated men were encountered by opponents of no ordinary stamp. Their political principles were directed not only against the republican systems of Milton and Sydney, but likewise

against what we now call the great constitutional writers of the country, who advocated and established our present limited monarchy. In their ecclesiastical tenets, (so far at least as they differed from their brethren in the Church,) they were at variance with almost all the prelates who were promoted during the reigns of King William and Queen Anne; and while either party will now be thought to have pushed their principles too far, the opinions of the modern clergy may not unjustly be regarded as a modified and corrected compound of them both. Under these circumstances, it is self-evident that much benefit might be derived from a history, or even an abstract, of their proceedings. Few persons have leisure to study the original works. Those who can command their time, cannot always command their patience; and the life and fortunes of a departed controversy, which was too often disfigured by illiberality and violence, require all the wit and talents of its most distinguished supporters, in order to make good their claim to consideration. On these grounds we should most sincerely rejoice to see the subject taken up on a more extensive scale than is compatible with the life of a single individual; and if Dr. D'Oyly rests contented with what he has done, and done so well, and declines presenting the reader with a more extensive work, we trust that the first of living historians may be induced to put his shoulders to the wheel; and we venture to predict that he will find the Church of England in the very crisis of her fate, as noble and even as popular a theme, as the austeries of St. Francis and St. Dominic, the enthusiasm of Wesley and Whitfield, or the bare-faced knavery of Huntington, S. S.

With the exception of the years that immediately preceded and followed the Revolution, the life of Archbishop Sancroft is peculiarly destitute of every thing that bears

the least resemblance to romance. His youth was that of a severe and successful student; and his age that of a respected and busy clergyman; and it would be a mere waste of our own and of our reader's time, to give a sketch of his early fortunes. The volumes before us owe their interest and their value, not to the outline, but to the solid contents. By means of letters and other manuscripts which have been preserved at Oxford and at Lambeth, Dr. D'Oyly has contrived to give us a clear insight into the mind and disposition of Sancroft; and a character of more genuine worth, or an understanding of a more masculine mould has not often been presented to the world. The following letter was written to a friend who had urged Sancroft, then a Fellow of Emanuel College, Cambridge, to comply with those Ordinances of the Parliament which had prohibited the use of the Liturgy and substituted the Directory in its place. The probable consequences of non-compliance, it is to be remembered, was ejection from his fellowship, and his fellowship was at that season his only provision. But, as on a former occasion he had resolved to refuse the covenant and abide the consequences, and had escaped merely from the circumstance of the covenant never having been offered to him, so on the present occasion he answered in the tone which became a loyalist and a churchman; and when a new oath was offered in 1648, under the title of the *Engagement*, he reduced his principles to practice by suffering himself to be ejected rather than subscribe to it:

“ ‘ William Sancroft to Mr. Richard Weller\*.

“ ‘ Dated Emanuel College,  
May 26, 1645.

“ ‘ To begin with your first caution; assure yourself, sweet Sir, the epidemical distempers of the age do not (too much)

possess my mind, nor do I lay them to heart, so as to endanger my constitution, weak though it be. But yet I must acknowledge I do not, I cannot, look upon this bleeding kingdom, this dying church, with the same indifference as I would read the history of Japan, or hear the affairs of China related. I cannot consider a scattered and broken university with as reposed a spirit, as I would behold a tragedy presented on a stage, or view some sad picture in a gallery. I thank my God, who hath given me so tranquil and calm a spirit, as I do neither fret impatiently, nor cowardly despair. But yet I know full well that 'twere a grand mistake to practise a dull inapprehensiveness, instead of a generous patience. A stoical stupidity is far enough removed from an heroic constancy; and that sour sect, who sought to bereave us of the one half of ourselves, and to free us, shall I say, or rob us, of our passions and affections, are so far from making a wise man or a Christian, that they have only raised a statue. To say no more, Sir, your spur was here more needful than your bridle; and, perhaps, a friendly jog to awaken me to a greater degree of solicitude had been more seasonable, than your dose of opium to charm my sorrows and lullaby my cares, which I fear will rather be found on this side the due proportion than beyond it. I am all thankfulness for your loving care and pains in answering my query; and do but still vouchsafe to continue thus your affectionate readiness, and your counsel shall always be my better directory. You are pleased to slice my doubt into a double scruple. Whether I may lay aside the one, whether I may take up the other? For the first, your maxim is, that no law obligeth to a positive obedience where the legislative power doth not protect. I think you and I shall hardly be two in this particular. Nor do I count myself obliged to go to chapel and read common prayer till my brains be dashed out. But yet, if laws are binding no longer than till inconveniencies accrue to the observer, I am at this present time free from the tie of all the laws of England, and may do whatever is good in mine own eyes: because they, in whom the legislative power is seated, being split into two opposite factions, there is no security left; for whom one side protects the other threatens. And if the endangering of estate or liberty to be taken away by violence of a prevailing party be sufficient to absolve us from our obedience, what are your thoughts of those, whose memories are now so precious, who stood up resolutely against

ship-money and illegal taxes, and for not paying perhaps £20 endangered their whole inheritance. Or, to look into that other sphere of the church, of those who, in the days of innovation and illegal encroachments, kept close to canon and rubric, maugre all the suspensions and deprivations in the diocese.

“ But for the second, your conclusion is, that I may cheerfully, nay that I am tied, to conform to the new model. And why I pray? 1. Because I am bound to do my ultimum quod sit for the glory of God. 2. Because I am bound, by my place, to read the Scriptures and pray. First for your conclusion, then for your arguments. And truly that cheerfulness in complying which you seem to require of me is much abated by these considerations, which, to my weakness, appear to carry some weight in them: 1. Because to comply would be a tacit consent to that extravagant power which the two Houses now first challenge (having before disclaimed it,) of repealing acts of parliament by ordinance, which opens a wide gap to all manner of arbitrariness: for, if they may in some cases annul laws, and they themselves be the judges of those cases, we are not sure that one law shall stand. And yet that protestation which both you and I took, binds us, with our power and estate, nay, with our lives, to maintain and defend the lawful rights and liberties of the subject; the chiefest part of whose birthright it is, as I apprehend it, to be free from illegal impositions. But 2ndly, to comply, would be to throw a foul aspersion on the whole church of God in England, since the Reformation; as if the public worship of God here used, which, for aught I know, was the most complete piece which any church upon earth had, were unlawful and anti-christian, or, at least, in the highest degree inconvenient. For such language the Preface to your Directory speaks, and thereupon infers an absolute necessity of removing it. Now thus to cast up dirt in my mother's face, and kick out her Liturgy as an abominable thing, which hath so long been made good against all the noise and clamour of weak opposites, is an exploit, I confess, which I cannot look upon with any such complacency, as to undertake it with an extraordinary measure of cheerfulness or alacrity. And, 3dly, to comply would be to set to my seal that the Houses have power to reform religion without the supreme magistrate; that their journey-men of the synod are lawfully convened: the truth of which, I confess, I cannot so clearly see, no not with the help of a synodical pair of spec-



tacles. And, while my apprehensions are thus planted, be you judge how much it would be for the glory of God, for me thus to run counter to the dictates of my conscience, which is God's voice in my soul, and to me as binding. I am bound, 'tis true, by the statute, shall I say, or rather the custom of the college, to read prayers in my course; but I am bound by a higher law of the kingdom, and under greater penalties, to use no form of public worship but that established. If I be wanting to my duty in this, I am confident they will answer it who lay the restraint upon me. You mightily applaud that piece of freedom, that I must make my prayer myself, but yet, you know, they bind me in their materials, and shall I pray for your synod and annus, or give thanks for your Covenant? Truly, Sir, I am not yet satisfied, and therefore long impatiently to see you, for I hope your charitable desire of informing me still continues. What remains, I will reserve till then, because I cannot but reflect upon my idleness already committed in this talkative paper.

“ At the close you interpose a word or two concerning your mutability. Good Sir, do not please it so. When I wrote that passage which you allude at, I intended only to convict fame of a lie; to let you know there is more brass in her forehead than in her trumpet, and to applaud the poetical fiction in the choice of her sex, because I find her such a babbler and busy-body. I know that Mr. Weller's principles are so well and so deeply grounded, so strongly fortified, that all the logic at Westminster cannot alter them; and that it should be done before, I see no likelihood. *Celum non animum mutant*. Sir, I look upon an opinion once entertained by you, as Hull or Gloucester, or if there be a more inaptible castle. I know you can stand out against all opposition; you know well how to ward the blows both of the right hand and the left. You slight the proffers of advantage that would woo you to give up, as much as you scorn the danger, and sit above all apprehensions of it. I know you'll dispute every inch before you quit it; being underneath *ταρταρος*, like a dic, however you be thrown down, you cannot lose your squareness, for you still fall upon a sure basis. So that, should any one tell me he saw you take the Covenant, I should be bold, if civility gave me leave, to give him the lie. Nay, should I myself see you lift up your hand and subscribe your name, I would strait turn sceptic and conclude my eyes de-

ceived me. However, in despite of all mutabilities, I shall ever be, most unchangeably,

“ Your faithful friend and servant,  
“ W. S.”  
Vol. I. P. 35.

The observations of Dr. D'Oyly upon this portion of the Archbishop's life are too just and too important to be omitted:

“ It is highly interesting to observe the firm and resolute line of conduct which Mr. Sancroft maintained during this season of trial to all loyal subjects and all faithful sons of the church. It happened then, as it happens in all revolutionary times, that various hypotheses were started, to make men's consciences easy under compliance, to induce them to truckle without scruple to the authorities which prevailed, and to measure their notions of what was just and right, by their feeling of what was most conducive to their present interests. The specious arguments which were invented on this side of the question, would not, in any highly estimable person, both increase a duty and the duty, who probably sincerely reconciled to their necessary compliance with all the oaths and engagements imposed by the government of the day. But Mr. Sancroft's case was far more of a firmer texture, and from less yielding materials. Bred up in loyal attachment to his sovereign, and ordained a minister of God's church on earth, he had soiled his ties to the service of both, in the sight of heaven, by the most solemn of all engagements, and, having done so, he could not be induced by any earthly consideration to bind himself in allegiance to those by whom the monarchy had been torn up from its foundations, and the holy church laid prostrate in the dust.

“ His firm and inflexible behaviour at this earlier period of his life finely illustrates the motives from which he afterwards acted at the time of the Revolution. It shows that the scrupulous regard to the obligation of an oath which he then maintained with excessive rigour, sprang from no feeling hastily or suddenly contracted, but from a principle which was deeply rooted in his heart, which formed an original and integral part of his character, and by which, under all the varying circumstances of his life, he steadily directed his course.” Vol. I. P. 62.

In the period that elapsed between his ejection and the restoration of Charles II. Sancroft published his

"Modern Policies" and "Fur Prædestinatus," works which are as useful and as applicable to present times, as to those for which they were written, and the author of which could hardly have been that morose and unamiable being that Bishop Burnet has described. He appears, on the contrary, to have been a very affectionate and a very constant friend. A letter to his father, which we regret our inability to transcribe, deplors the death of a young fellow-student in terms of equal piety, tenderness, and good sense; and the letters which are addressed to Sancroft by his correspondents in the University, plainly prove their opinion of his good-humour and sociable disposition. One of them, Paman, who was his pupil at Cambridge, and whose intimacy continued to the close of his life, recounts several characteristic anecdotes of the time in which he wrote. He tells us that Hugh Peters, who in returning thanks for Blake's victory over the Dutch, had said, that "the business was so long doubtful that God was brought to his hums and haws which way to fling the victory," preached at Cambridge one Sunday, and, "in the general, cheated the expectation and the company with a sober honest sermon; only he was not so severe as altogether to forget what many came for, but satisfied them sometimes in words and sometimes in action. At Ely he told the people the draining of the fens was a Divine work, having a resemblance to the work of the third day." Another preacher is described by the same lively pen, Mr. *Boreman*, who officiated at the funeral of Dr. Comber, Master of Trinity College; "who had leave to be buried in his own vineyard, though he might not live upon his own ground." Mr. Boreman is reported to have said, that Comber "was born on New-Year's Day, and then it was presaged he would be a *deodate*, a fit New-Year's gift

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for God to bestow on the world. He was a Joseph, the twelfth son, and christened on Epiphany, the twelfth day. He drove the chariot of his college for fourteen years, till a boisterous northern storm cast him out of the box. These are some fragments which I make bold to send you of that long meal we had without one drop of liquor." There is more in the same style, particularly from a Commencement Sermon upon "the wind bloweth where it listeth." We are furnished with the following extracts from the sermon and the prayer: "A twig from the stem of Jesse, whipped Nicodemus into a right understanding of regeneration:" and, "Lord the babe of grace in the womb of our souls, has not yet leapt at the tidings of our salvation." These extracts are surely sufficient to shew that neither Sancroft nor his friend were much addicted to moroseness.

At the Restoration he returned to England, after an absence of about three years; one half of which he appears to have passed at different towns in Holland, and the other in a tour through the southern parts of Europe. His reputation as a divine and a loyalist was so well established, that all the honours of his profession were opened to him without delay. He was successively made Prebendary of Durham, Dean of York, Master of Emanuel, Dean of St. Paul's, and Archdeacon of Canterbury. So rapid was his advancement, that the latter Deanery was conferred upon him in 1664. In 1667 he succeeded Sheldon in the archiepiscopal chair of Canterbury, and it seems certain that he was not indebted for this extraordinary rise to any thing but his own character and worth, and the high opinion that was entertained of him by the leading members of the Church. His political sentiments were such as might naturally please at court—but there is not the slightest reason for believing that he was

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considered an active partizan. On the contrary he was remarkable for abstaining from politics as much as possible; and when he did interfere it was not in the spirit of a subservient courtier.

The most remarkable service in which he was engaged in the reign of Charles II. was rebuilding St. Paul's Cathedral, which had been destroyed by the fire of London. This task fell naturally within his province, as Dean; and the enterprise appears to have been mainly indebted to him for its success. As Archbishop he was punctual in the discharge of his various important duties; and more especially endeavoured to suppress what was then a crying evil, and which has continued to exist, in a mitigated form, to the present hour—undue facility with which Orders are too often obtained, and the criminal negligence, under the name of good nature, with which testimonials to character are filled up. The Archbishop addressed a letter to the Bishops of his province, strongly recommending this subject to their most serious consideration.

But we must pass rapidly over these and other acts of his primacy, and come at once to the æra of the revolution. It is his conduct on that occasion which peculiarly distinguishes Archbishop Sancroft, and entitles him to a place not merely among the learned and pious prelates of our Church, but among the distinguished characters that grace the most important page of English history. On the conduct of king James it is quite unnecessary to dwell—though Dr. D'Oyly has enabled us to view some parts of it in a new light, by publishing from Tanner's MSS. a narrative of what took place at several interviews between king James and the Bishops. The narrative is partly written and partly corrected by Sancroft. We extract the account of a scene which took place in the king's closet, after the designs of the Prince of Orange

had become perfectly notorious. The king's object was to induce the Bishops to sign a paper declaring their abhorrence of the Prince's designs; and he urged them to do so by way of contradicting a proclamation in the Prince's name, which stated that he was coming by the invitation of the Bishops.

"On their admission into the closet, the Archbishop began to this effect:—

" 'Sir, we think we have done all that can be expected from us in this business. Since your Majesty has declared you are well satisfied in our innocence, we regard not the censures of others.'

"Here the Bishops of Peterborough and Rochester, having been absent from the former meeting, made their personal protestations, (as the Archbishop of Canterbury and the Bishop of London had done before,) that they had, neither by word or writing, directly or indirectly, invited the Prince of Orange to invade his Majesty's dominions, nor did they know of any that had.

"*The King*.—My Lords, I am abundantly satisfied with you all, as to that matter. I had not the least suspicion of you. But where is the paper I desired you to draw up and bring me?

"*The Bishops*.—Sir, we have brought no paper. Nor (with submission) do we think it necessary or proper for us to do it. Since your Majesty is pleased to say that you think us guiltless, we despute what all the world besides shall say. Let others distrust us as they will, we regard it not: we rely on the testimony of our consciences, and your Majesty's favourable opinion.

"*The King*.—But I expected a paper from you. I take it, you promised me one. I look upon it to be absolutely necessary for my service: and seeing you are mentioned in the Prince of Orange's Declaration, you should satisfy others as well as me.

"Here the king, taking notice that the Bishops of Peterborough and Rochester had been absent the time before, took out the Declaration, and read to them what concerned the birth of the Prince of Wales, and the Prince of Orange's resolution to come to England for the preservation of its religion and laws, being invited by a great many of the spiritual and temporal lords.

"*The Bishops*.—Sir, we cannot think ourselves bound to declare publicly, under our hands, against a paper come forth in

such a private manner, which, as yet, nobody owns; and which, as they say, seems rather to be written like a lawyer's brief, than a princely declaration. We assure your Majesty, scarce one in five hundred believes it to be the Prince's true declaration.

"No" said the king, with some vehemence, 'then that five hundred would cut my throat,' (or bring in the Prince of Orange upon my throat.)

"The Bishops.—God forbid!

"The King.—What, must I not be believed? must my credit be called in question? As he turned the Declaration over in his hands, one of the bishops asked, whether the Prince of Orange's arms were to it? He said, there were all the signs of a true Declaration.

"The Bishops.—Sir, your Majesty's credit is not here concerned. It is sufficient for that, that your officers seized on it.

"The Archbishop.—Sir, it is good reason to us to suspect it is not his; that this very clause is in it, of his being invited by a great many spiritual and temporal lords. For either this is true or false. If true, one would think it were very unwisely done of the Prince of Orange, to discover it so soon. If it be false, one would not imagine a great prince would publish a manifest untruth, and make it the grounds of his enterprise.

"The King.—What! he that can do as he does, think you he will stick at a lie? You all know how usual it is for men in such cases, to affirm any kind of falsehoods, for the advantage of their cause.

"The Bishops.—However, Sir, this is a business of state, which properly belongs not to us. To declare peace and war is not our duty; but in your Majesty's power only. God has intrusted the sword with you.

"The Archbishop.—Truly, Sir, we have lately some of us here, and others my brethren who are absent, so severely smarted for meddling with matters of state and government, that it may well make us exceeding cautious how we do so any more. For, though we presented your Majesty with a petition of the most innocent nature, and in the most humble manner imaginable, yet we were so violently prosecuted, as it would have ended in our ruin if God's goodness had not preserved us: and I assure your Majesty, the whole accusation turned upon this one point.—Your Attorney and Solicitor both affirmed, that the honestest paper relating to matters of civil government might be a seditious libel, when pre-

sented by persons who had nothing to do with such matters, as they said we had not, but in time of parliament. And indeed, Sir, they pursued us so fiercely upon this occasion, that, for my part, I gave myself for lost.

"The King.—I thank you for that, my Lord of Canterbury: I could not have thought you would believe yourselves lost by falling into my hands.

"The Bishops.—Sir, my Lord of Canterbury's meaning is, he looked on himself as lost in the course of law; lost in Westminster Hall.

"The Archbishop.—But, Sir, the injustice of the prosecution against us did not cease there. After we had been acquitted by our jury, and our acquitment was recorded; and so we were right in the eye of the law: yet after that, we were afresh arraigned, and condemned by divers of your judges, as seditious libellers, in their circuits all over England. And, Sir, I beg leave to say, that if the law were open, (that is, as he afterwards explained himself, if the same persons were not to be judges and parties,) had the meanest subject your Majesty has, been used as we have been, he would have found abundant reparation in your courts of justice for so great a scandal. I will particularly acquaint your Majesty with what one of your judges, Baron H. said, coming from the bench, where he had declared our petition to be a factious libel. A gentleman of quality asking him, how he could have the conscience to say so, when the bishops had been legally discharged of it? he answered, you need not trouble yourself with what I said on the bench: I have instructions for what I said, and I had lost my place, if had not said it. Sir, added the Archbishop, I hope this is not true. But it is true that he said it. There was another of your judges, Sir, Baron R. who attacked us in another manner, and endeavoured to expose us as ridiculous; alleging, that we did not write true English, and it was fit we should be convicted by Dr. Busby for false grammar.

"The Bishops.—Sir, that was not all. The same judge, as we are certainly informed, presumed to revile the whole church of England in the most scandalous language, affirming, that this church, which your Majesty has so often honoured by promising to cherish and protect it, is a cruel and bloody church." Vol. I. P. 361.

"The bishops then stated, that they understood several of the temporal lords had had interviews with his Majesty upon this very occasion; and they humbly asked, whether he had demanded any such thing

of them, as he was now pleased to do from the bishops.

"His Majesty said, No, he had not. But it would be of more concernment to his service that they (the bishops) should do it, because they had greater interest with the people.

"The bishops replied, that, in matters of this nature, belonging to civil government and the affairs of war and peace, it was most probable the nobility would have far greater influence on the nation than themselves; as they had greater interests at stake, and the management of such matters belonged more properly to them.

"*The King*.—But this is the method I have proposed. I am your king. I am judge what is best for me. I will go my own way; I desire your assistance in it.

"*The Bishops*.—Sir, we have already made our personal vindication here in your Majesty's presence: your Majesty has condescended to say, you believe and are satisfied with it. Now, Sir, it is in your power to publish what we have here said, to all the world, in your royal Declaration, which we hear is coming forth.

"*The King*.—No; if I should publish it, the people would not believe me.

"*The Bishops*.—Sir, the word of a king is sacred; it ought to be believed on its own authority. It would be presumption in us to pretend to strengthen it: and the people cannot but believe your Majesty in this matter.

"*The King*.—They that could believe me guilty of a false son, what will they not believe of me?

"*The Bishops*.—But, Sir, all the court sees us going in and out: and all the town will know the effect of what has been done and said: and we shall own it everywhere.

"*The King*.—And all the town will know what I have desired of you: so that it will be a great prejudice to my affairs, if you deny me.

"The bishops still earnestly besought his Majesty, that they might not be divided from the temporal peers; that he would at least appoint a select number of them to consult together with them. The king still refusing to hear of that, and urging their immediate compliance, they told him, that the chief place in which they could serve his Majesty effectually was a parliament: and, when he should please to call one to compose all the distractions of his kingdoms, he should there find, that, as they had always shown their personal affections to his Majesty, so the true interest of the church of England is inseparable from the true interest of the crown.

"*The King*.—My lords, that is a

business of more time. What I ask now, I think of present concernment to my affairs. But this is the last time; I will urge you no further. If you will not assist me as I desire, I must stand upon my own legs, and trust to myself and my own arms.

The bishops, in conclusion, stated that, as bishops, they did assist his Majesty with their prayers; as peers, they entreated that they might serve him in conjunction with the rest of the peers, either by his Majesty's speedily calling a parliament, or, if that should be thought too distant, by assembling together with them as many of the temporal peers, as were in London or its vicinity.

"This suggestion was not attended to, and so the prelates were dismissed.

"Thus ended this celebrated conference between king James and the bishops: great crowds of people were present at and about the court, waiting to hear the result; both the friends and the enemies of the Church of England being impatient to learn how they would conduct themselves in that difficult juncture. Bishop Sprat says\*, that the jesuited party at court were so enraged against the bishops for their perseverance in refusing to give the king a paper such as he required, that, as was stated on credible authority, one of the principal of them in a heat advised that they should all be imprisoned, and the truth extorted from them by force." Vol. I. P. 368.

The inference to be drawn from this and similar passages, is that the Clergy of England not only may claim the principal share in the preservation of the Protestant religion, but also were mainly instrumental in the establishment of our civil liberties. This fact has been generally kept out of sight. Burnet and his allies have said that the Clergy lost their credit in the reign of Charles II. by advocating arbitrary power—that they recovered it for a time under James by a contrary conduct; but returned after the revolution to their old way of thinking. There is just enough truth, or appearance of truth, in this statement to afford a plausible pretence for reviling the Clergy. But a very little examination will shew

\* See Sprat's Letters to the Earl of Dorset.

how loosely the statement is put together. The Clergy were naturally, and, perhaps, excessively attached to the monarchical branch of our government: and the presbyterian and republican faction hated and abused them accordingly. And if to be so hated and abused was to lose their credit, they had unquestionably lost it at the accession of king James. If on the other hand it was owing to their influence and example that the grievances under Charles were endured with so much patience, (and this is the gravamen of their pretended offence,) and if, when they declared that the time for resistance was arrived, the nation followed their advice and put an end to the reign of king James, (and this fact is admitted by their most determined enemies,) it is clear that they had never forfeited the good opinion of the people, and that their credit was raised, not impaired, by their behaviour. Dr. D'Oyly gives a striking description of the influence and popularity of the Clergy from the time of the commitment of the Bishops; and our last extract shews that James attached more importance to a declaration in his favour from them, than from the most powerful temporal lords. These facts are admitted and confirmed by Burnet—and they are sufficient to convince us that the unanimity with which the nation fell away from James and welcomed the arrival of William, must be attributed to the influence of the Clergy. And that influence was prodigiously increased by their tried attachment to the monarchy. Had the Bishops since the restoration been meddling and factious politicians, exaggerating the errors of their governors, and vindicating the actions of traitors, they might have gone over from James to William, and back again from William to James, without having any notice taken of their presence or their departure. But because they were notoriously loyal men, because they

had endured as long as endurance was practicable or proper, and at last made a temperate declaration of their opinion respecting James, all people deserted him: and he fell. The Whigs, without their assistance might have plunged the country into a civil war, which would have led first to democracy, and secondly to despotism. But our safe and bloodless Revolution, the great boast and pride of Britain, never could have been accomplished without the assistance of the Clergy; nor could the Clergy have given their assistance with effect, if they had not previously lost their credit with the Russells and Sidnies, if they had not disowned and discomfited the king-killing dissenters, if they had not spoken out against the latitudinarianism which was then in its infancy, and which afterwards unhappily became the tare in the field of freedom.

Let us hope that their successors will not lose sight of so judicious and so successful an example. The Clergy never will be admired for the arts and actions which make demagogues powerful and popular. The people have too much sense to respect a seditious priest. And if it is to be desired, as it unquestionably is that our Prelates may never again aspire to preside like Archbishop Laud at the council-table of their sovereign, and be the advisers and administrators of our civil government, it is no less to be desired they may keep clear of the opposite extreme, which plunged the well-intentioned Burnet into the intrigues and cabals of a faction; and induced him to quarrel with the majority of his own sacred profession, because they were not hearty in the political cause which he espoused. In short, if we were called upon to sum up the public character of the Clergy under James II. and point out the cause to which their influence was owing, we should say they observed the proper mean between the two celebrated men that have just

been mentioned. Sancroft more especially, though he had neither the commanding genius and dignified intrepidity of Laud, nor the indefatigable zeal and versatility of Burnet, was better calculated to make a perfect English Bishop than either of them. He might not have defended himself with the spirit and promptitude, and eloquence, of the one, who in extreme old age, and after two years close imprisonment, silenced his accusers by the demonstration of his innocence, and excited the admiration even of Prynne himself; nor could he have mingled like the other with statesmen and courtiers, mediating and explaining between kings and queens, and governing them by his conciliating manners and plausible conversation. But like Burnet he was esteemed and preferred, although he did not flatter, and like Laud, he would have laid his head upon the block with the humility of a pious Christian and the majesty of an innocent man, though he was destitute of the ambition by which such a fate is generally produced and sustained.

Of Archbishop Sancroft, and of the non-jurors of whom he became the chief, we have much more to say; but our remarks must be deferred to a future opportunity. For the present we shall conclude by an observation which has forced itself repeatedly upon our attention while reading the volumes before us, and other works upon the same subject. The Church of England is repre-

sented as having been at the very height of popularity in the years that preceded the Revolution. At which time the doctrines that had been preached by the Clergy for five and twenty years, were precisely the same as those which they teach at the present hour. They were companions, or had been pupils of Hammond, Taylor, Pearson, and Bull—and there was neither Calvinism nor Socinianism in the Church. The recent triumphs of dissent had opened the eyes of the people, and the value of sound churchmanship was generally understood. We heartily wish that we could say the same at present, not merely of the mob of ecclesiastical thinkers and talkers, but of some who aspire to the direction of the public mind. They would not then tell us that the Clergy can only become popular by forswearing and forsaking the *Whole Duty of Man*: nor should we hear in the confident tone in which the words now vibrate in our ear, that methodistical regeneration is the only key to the hearts of the people. The people had hearts in James the II.'s time, and they read Hammond and Taylor—the Clergy were anti-calvinistic, universally and systematically, and while the meeting houses were decaying, the churches were crowded. These are facts; and if the reader require a commentary, we refer him to the lucubrations of Dr. Chalmers.

(To be continued.)

## MONTHLY REGISTER.

*Society for Promoting Christian Knowledge.*

THE Anniversary Dinner of this Society will be held on Tuesday, the 5th of June; his Royal Highness the Duke of York in the chair.

*Society for the Propagation of the Gospel.*

THE Society have resolved, at the recommendation of his Majesty's Government, to convert the sum of 500*l.* which they had voted towards

the erection of a Church at Cape Town, to the erection of a Church at Graham's Town, in the New Colony of Algoa Bay.

#### PARLIAMENTARY DEBATES.

WE present our readers with reports of the speeches of the Bishop of London and the Bishop of Chester upon the motion for the second reading of the Roman Catholic Bill; and we trust they will be found more faithful than those that have appeared already in the papers. The Bishop of St. David's also spoke on the same side of the question; but we are compelled, by want of room, to omit his speech. The Bishops of Peterborough, Llandaff, and Llaloe rose at different times during the debate, but were unable to obtain possession of the house.

The Bishop of London said, it is not my intention to follow the noble earl who spoke first on this question, through the various arguments, by which, on the one side, he has maintained the expediency of the concessions which this measure would grant to the Roman Catholics, and on the other, deprecates the securities taken; which, having undergone many alterations, are now, it appears, again to be altered, and will hardly be rendered by any modification satisfactory to those from whom they are required. But having on former occasions, when this momentous question has been agitated, expressed my dissent by a silent vote, I am anxious, at a time when it comes before your Lordships in a shape which demands your most respectful attention, to state some of the reasons which, after the maturest reflection, with a conscientious desire of fulfilling my duty, induce me to persevere in opposition to the measure, both in its general principle, and in its present form.

In the first place, my Lords, I must distinctly disclaim any illiberal or hostile feeling. My opposition does not originate in intolerance. I am disposed by feeling as well as by principle, to allow to men of every persuasion, the free exercise of their religion, without molestation or hindrance, while its doctrines and ordinances have nothing repugnant to morality or decency, or destructive of social order. To the Catholics, as well as to others, I would extend participation in

every blessing which the Constitution assures to the mass of their fellow-subjects, the unfettered enjoyment and free disposition of their property, protection from personal injury, and the equal administration of law. And if at that point I stop short, and resist their admission to power, it is from sincere apprehension of danger to the institutions of a Protestant State. Nor has any hostile feeling a place in my mind. I admit, I must in justice admit, the general respectability and loyalty of the Catholic body. In Great Britain, their demeanour has, for more than a century, been exemplarily peaceable and orderly; and if there has been agitation in Ireland, I am sensible that allowance is due to the peculiar circumstances of that country; for which, however, I conceive, that no wisdom of parliament, or prudence and moderation of government, much less such a measure as this, could provide an immediate remedy.

What, then, is the ground of my objection? It is that religious principle, which requires implicit submission to the authority of their Church, and unlimited devotion to its interests. Their Church, I need not inform your Lordships, asserts a right of dominion exclusive of all concurrence: she recognizes no other authority, nor even claim to the title of a Church, besides her own: she assumes an absolute power over the consciences of men, forbidding the exercise of their reason, regarding any expression of doubt or suspense of assent to her decisions as criminal contumacy, and requiring the aid of her members, as opportunity serves, in advancing her influence and power. Whatever may be the opinion or conduct of individuals, I apprehend this to be the doctrine of the Church, authenticated by genuine documents, and avowed without scruple by the most able and orthodox of their clergy. The obligation of this duty to the Church is identified with duty to God, and is therefore considered as prior and paramount to every other obligation; and if such is its character, it follows, of course, that no contract, promise, or oath, which clashes with this obligation, is binding on conscience, or lawful; and every such engagement, however solemn in form, or precise and explicit in terms, contains a tacit reservation in favour of this prior obligation. This is no calumny on the Catholic. A reservation of this nature is implied in every oath; a salvo of duty to God pervades every human engagement. But the Protestant simply reserves his duty to



God; the Catholic compounds with his duty to God his duty to the Church, and takes the will of the Church for the rule and measure of that duty. And hence it will follow, not,—as has sometimes invidiously been argued, that a Catholic is not to be credited on his oath,—but that, in estimating the value of his oath, attention must always be paid to the extent and effect of this reservation. If he knowingly swears in derogation of the rights of the Church, he is guilty of a grievous sin; if unknowingly, his conscience is unhappily snared; but in neither case, may the oath, which is in itself unlawful and null, be lawfully kept. The abuse of this principle has led to much sophistry in reasoning, and much bad faith in action: the subject undoubtedly opens a wide field of distinction and argument: but I hasten to the single conclusion (less strong than is warranted by the premises) that no Catholic, whether honest or not in intention, can bind himself to any engagement so decidedly at variance with this duty to the Church, as the support of a Protestant Establishment.

This consideration, my Lords, weighs much on my mind: it weighed, I believe, on the minds of those eminent statesmen, who directed the counsels of Parliament at the time of the Revolution. They could find no security for the religion or liberties of the country, but in making the fabric of government throughout and completely Protestant; disqualifying all Catholics for the exercise of power, and taking the most effectual means to ensure their exclusion from all situations of public trust and authority. And why? because power, under the influence of the principle I have mentioned, in a country like this, would infallibly act in the long run to the injury of our existing establishments. The necessity of such a precaution is admitted, by the framers of this bill, in the case of the King: his liberty of conscience in the choice of his faith is sacrificed to the safety of the constitution. Why give to the subject the confidence we refuse to the sovereign? But the chancellors of Great Britain and Ireland, and the lord-lieutenant of Ireland are still to be Protestants: and why not members of parliament, privy-counsellors, and governors abroad? I take these particular instances, on account of the glaring incongruity which they involve. You refuse to a Catholic the powers of the executive sovereignty; you allow him a share in the legislative, and make him a party in the enactment or rejection of laws which concern the Protestant re-

ligion. You expect the sovereign to act by advice, and you place men in his council, who lie under a temptation of conscience to offer advice, which can neither be given nor followed without crime and danger. And while you disallow a Catholic king, you allow of Catholic governors representing his person, invested as ordinaries with the ecclesiastical authority of the crown, and exercising its jurisdiction and patronage, not, like the sovereign, through the intervention of a responsible minister, but immediately and personally; and that, in places remote from domestic controul, and where, from my official connections, I have reason to know, that the national religion stands often in need of all the support which can be derived from the countenance of a friendly government. On this particular point my feelings are more than ordinarily strong. If your Lordships knew the state of the colonies as I do, the tendencies to evil that would be strengthened, the tendencies to improvement that might be crushed, by governors hostile or even indifferent to the Protestant Faith, you would never sanction a measure, which could by possibility lead to appointments so fatal to its interests. Not only in the colonies, indeed, but in the whole system of government at home and abroad, the introduction of so strange an anomaly would be followed by confusion, discord, and jealousy, if not more serious evils. But, my Lords, when I turn from the general administration of the empire to the consideration of Ireland, I see cause of still greater alarm. Of the particular dangers which threaten the Protestant Church in that island, should this measure pass into a law, I presume not to speak, in the presence of those who have the advantages, which I do not possess, of local observation and knowledge. But, forming my judgment on general principles and notorious facts, I cannot look without apprehension on such a change in its relative situation, so large and sudden a transfer of power and influence to an adverse party. I abstain from predictions which I trust would be frustrated by the over-ruling wisdom of Providence; but, humanly speaking, I should regard the passing of this bill as alarmingly ominous to that branch of the Established Church.

My lords, I am aware of the disadvantages under which I am speaking, in opposition to persons of the highest ability, as well as unquestioned integrity and attachment to the Church, who see in this measure an effectual cure for all the dis-

sessions of the sister island. And I cannot deny, that the argument for concession would be strong. If it would have the effect of allaying the irritation of the Catholics, and preventing their further demands. But what is there to justify an expectation of this kind? We know that little alteration could be made by concessions, however extensive, in the actual condition of the Roman Catholic population. The body at large would obtain no sensible addition of comfort, or wealth, by the removal of disabilities, which concern only the higher classes of the laity; and experiencing none of those advantages which they probably expect from emancipation, they would of course remain as discontented as before, unless they were taught to be satisfied by those on whom they are used to rely for the direction of their opinions and feelings. Now these we know are their clergy; of whom I speak with all possible respect; but regarding them as men,—men honest in principle, yet subject to human passions,—I can never believe that they will contentedly relinquish the hope of restoring their church to that eminent station which they are firmly persuaded belongs to it by divine right, and is injuriously withheld from its possession by an intrusive and unhallowed usurpation. In this cause, ambition and interest would in their minds be identified with sense of duty. And can we imagine that, with such incentives to action, they would forbear to work with the power which the attachment of their flocks, and still more the authority of their office, have placed in their hands? Concession would thus be the signal of conflict, and not the real of peace. Complaints of oppression, degradation, and insult, would again be re-echoed from every part of the island. Pretensions, which are now discreetly repressed, would then be advanced in Parliament: they would be forced on the representative by his constituents, to the satisfaction perhaps of the giddy and factious, to the disturbance of the wise and peaceable, who yet must yield in the end to the imperious power from which they held their political existence. The arguments for these ulterior demands would soon be as familiar to your lordships, as these which are at present urged in favour of limited concessions: and, whatever might be their reception in parliament, they would excite much stronger sensations, and more active sympathies, in the Catholic population of Ireland.

Such, my lords, are the results which I should expect from any scheme of concession adapted to the views of the laity,

REMEMBRANCE, NO. 29.

without gratifying the wishes of the Catholic Clergy in their utmost extent. And, if my reasoning is correct, it applies in all its force to the measure immediately before us. The bill very properly connects the two objects of giving satisfaction to the Catholic and security to the Protestant. In fact, it concedes to the Catholic laity almost all they can venture to ask, and takes security from the Catholic Clergy against the abuse of this indulgence. The clergy are alarmed and offended: you have their remonstrances on your table: and thus, the instantaneous effect of a measure avowedly conciliatory in its object, is to irritate the feelings and excite the indignation of a body of men, whom, on account of their influence on the popular mind, it is peculiarly desirable to propitiate. The Protestant, on the other hand, will hardly be satisfied that such a control over the Catholic priesthood, though it may be vexatious, will be effective even upon them,—much less that it will obviate the dangers which he apprehends from the admission of their laity to power.

On this part of the subject, allow me, my lords, to say a few words. If it is proper so far to alter our laws as to recognize a Catholic Hierarchy, and legalize its intercourse with the Pope, we may fairly require some check on the nomination of Bishops and Deans, some power of regulation, to prevent even the suspicion of improper communications from Rome. If rebellion were apprehended in Ireland at a time when we were on bad terms with the Pope, such powers might perhaps be of use. But the danger we apprehend from concession is not in open rebellion; it is rather in the changes which in process of time may be wrought in the constitution by the policy and influence of the Roman Catholics, when they have obtained an immediate concern in the legislation and government of the empire. For this, no wisdom of man could provide an adequate remedy. Could we restrain the priesthood in Ireland from abusing their spiritual power for political purposes, and rescue the families of the Catholic laity from the yoke of their confessors, or their youth from the schools of the Jesuits, the pretensions of the church would still form a difficulty, which could only be palliated by abjuration of any foreign authority inconsistent with the duties of a subject. Such oaths are always objectionable, because necessarily ambiguous in their terms. The Catholic, whose honesty would shrink from an engagement which he knew to be invalid and unlawful, may be entangled by ambiguous language. I request your

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Lordships' attention to one clause of the  
 one required by the act. "And I do  
 declare, that no Foreign Prince, Person,  
 Estate, State, or Potentate, hath, or  
 ought to have, any Jurisdiction, Power,  
 Supremacy, Pre-eminence, or Authority,  
 Ecclesiastical or Spiritual, within this  
 Realm, that in any manner or for any  
 purpose, conflicts or interferes with the  
 duty of full and undivided allegiance, which  
 by the laws of this realm is due to his Ma-  
 jesty, his Heirs and Successors, from all  
 his subjects, or with the civil duty and  
 obedience which is due to his courts, civil  
 and ecclesiastical, in all matters concern-  
 ing the legal rights of his subjects, or any  
 of them." To determine the sense of this  
 declaration, requires not only a knowledge  
 of the mutual limits of civil and spiritual  
 authority, but an intimate acquaintance  
 with the power of our courts, ecclesiasti-  
 cal and civil, which few Protestants, and  
 still fewer Catholics, have. Who, for in-  
 stance, will tell me what are the powers  
 assumed by the Pope in regard to the con-  
 tracting or dissolving of marriages, dispen-  
 sation of oaths, and the temporal conse-  
 quences of excommunication; and how far  
 they are reconcilable with the ordinances,  
 usages, and statutes of this realm? And  
 here I beg leave to cite the illustrious Cla-  
 rendon, whose expressions I willingly sub-  
 stitute for my own.

"They who conceive that the Pope  
 hath a temporal and spiritual power, in  
 England, must explain what the full intent  
 of that power is, that the king may disco-  
 ver whether he hath enough of either, as  
 to preserve himself and the peace of the  
 kingdom: and they who persist in his hav-  
 ing a spiritual power, as most of the most  
 moderate Catholics do, without imagining  
 that it can in the least lessen their affection  
 and loyalty to the king, which they do really  
 intend to preserve inviolable, must as  
 clearly explain and define what they un-  
 derstand that spiritual to be; which may  
 otherwise be extended as far as the former  
 intend the temporal and spiritual shall  
 extend: nor in truth can they be secure  
 of their own conscience, of which they  
 think themselves in possession, until they  
 fully know from those who entangle them  
 with distinctions, what that spiritual power  
 is, and what submission they are bound to  
 pay to it; which seeming to be some obli-  
 gation upon their conscience, it is fit  
 they may be sure it cannot involve them  
 in actions contrary to their duties, which  
 they can hardly be secure of, and less sa-  
 tisfied of, till they absolutely disclaim  
 any power to be in him at all, with refer-  
 ence to England."

I will trouble the house no longer. But  
 your Lordships will doubtless observe, that  
 even the friends of the Catholics admit the  
 inexpediency of conceding their claims,  
 without that sort of security, which the  
 clergy are most unwilling to grant. If,  
 therefore, we resolve on concession, we are  
 reduced to the alternative, either of making  
 concession without any adequate security,  
 or of exacting securities which the resist-  
 ance of the parties on whom they are  
 forced will compel us eventually to aban-  
 don. In this extraordinary state of em-  
 barrassment, we have a substantial proof  
 of the impracticability of satisfying the Ca-  
 tholics, with due regard to the public  
 safety;—a consideration, which should in-  
 duce us to pause, before we consent to de-  
 molish the barriers raised by our ancestors  
 for the preservation of a Church, which  
 they had established by so many sacrifices  
 and struggles. By their pious and rational  
 policy, the liberties of the nation were in-  
 separably connected with the profession  
 of a pure religion; and the soundness of  
 their judgment is seen in the blessing of  
 Providence on their councils. Your lord-  
 ships, I trust, will not be induced by in-  
 genious argument or powerful eloquence,  
 to undo what they have done; to venture  
 on a dangerous experiment, which leaves  
 us without remedy, if it fails; or to break  
 in upon that tried system of policy, which  
 has hitherto secured to the country the  
 enjoyment of every blessing, intellectual,  
 moral, and social, in a degree altogether  
 unparalleled in the history of any former  
 period.

The Bishop of Chester said, that it was  
 with reluctance he ever rose to trouble  
 their Lordships at all. On a question,  
 however, which appeared, to him at least,  
 to involve the credit, the interest, if not  
 the vital existence of the Church of Eng-  
 land and Ireland, he felt himself imperi-  
 ously called upon to address them. His  
 opinions were the result of a very mature  
 and anxious deliberation. For, after he  
 had a seat in that House, he foresaw that  
 he should have to vote on that very im-  
 portant question. He therefore consid-  
 ered the arguments for and against it;  
 he weighed them in the balance of the  
 sanctuary: and the result was, that he felt  
 himself called upon, as a Protestant, and  
 as a Bishop, to dissent from the second  
 reading of the bill, and indeed to oppose  
 every measure which might tend at pre-  
 sent to promote Roman Catholic emanci-  
 pation. His reasons for so doing he would  
 state as briefly and as clearly as he possibly  
 could.

The Roman Catholics were already in possession of a complete religious toleration. Religion was an affair betwixt God and a man's own conscience. No one had a right to interfere with, or restrain him here. The laws of God were superior to those of man; and every restraint upon the former he was justified, nay called upon by every means in his power to oppose. But it were a waste of time and words to go about to prove, that the Roman Catholics were already in possession of this complete religious toleration. The doors of the Roman Catholic places of worship were as open as the doors of our Protestant churches; and it might be asserted, without any fear of contradiction, that in this favoured land every one was at liberty to worship his God as his reason and his conscience prescribed. But it would be said, and here lies the jet of the argument, that a difference was made between the Protestants and the Roman Catholics; that civil immunities and privileges were given to the one which are denied to the other; and, as it appeared to him, for the wisest reasons. For, if an invariable connection were always observed between a certain set of religious opinions and a certain line of political conduct, the legislature, in that case, was justified in interfering. That such had invariably been the case with respect to the Roman Catholics, uniform experience and the tenor of history most incontestably demonstrated. And here, if he were to produce instances from the earlier periods of our history, instances of the manner in which the Roman Catholics had always oppressed the Protestants when they had it in their power, such a mode of reasoning might be looked upon as unfair and illiberal. If, however, it could be proved that the same principles were maintained by the Roman Catholics now as then, if it could be shewn that not a single exceptionable tenet or dogma were ever reversed by lawful authority, if, in short, the Roman Catholic religion was still *semper eadem*, then the inference which he should draw from these premises must be looked upon as perfectly fair and conclusive. In entering upon this line of argument, he disclaimed all reflections upon any individuals whatever of the Roman Catholic persuasion. In no part of the kingdom was there a greater number of Roman Catholics than in the diocese of Chester; and happy was he, and proud to observe, that the most liberal, nay the most friendly intercourse had always subsisted between them. But his objections lay, not to the individuals, not to the respected individuals, but against the religion itself.

He did not doubt that the ~~individuals~~ would be desirous of fulfilling all that they had promised; but he more than doubted the ability they would have to put these their promises into execution. Thus, the Roman Catholic Church maintained, that all other Churches, and ours among the rest, were heretical, and, of course, that the members of it were without the pale of salvation. Now here he would ask, why was this tenet, a tenet so loudly and so generally declaimed against, a tenet which had ever formed a line of separation between the Protestant and the Roman Catholic; why was it still suffered to remain upon the statute book, as it were, of the Church; why was it still sanctioned by the canons and councils of that Church? Again, the Roman Catholic Church declared, that all provisos, contracts, and promises, if contrary to the interests of that Church, were, *ipso facto*, null and void. Here again he would ask, why was this doctrine, if it never were meant to be acted upon, if it were a mere *brutum fulmen*, why was it still hanging over the heads of the Protestants; why was it not abrogated by that authority which imposed it? The Roman Catholics, besides, maintained, that the Pope was supreme head of the Church: the Protestants held that the King was supreme head of the Church. Now, as human conduct is influenced and directed by civil and religious motives, these principles must sometimes, nay frequently, counteract and conflict with each other; and, when they did, he could know little of the Roman Catholic religion who could doubt to which of the two the preference would be given. To say, therefore, that the doctrines of a Church had nothing to do with the principles and conduct of the members of that Church, was a mode of reasoning perfectly illusory and unworthy of those who had made use of it. Thus, would the opinion of any dissenting sect of our community be looked upon, by any foreign university or nation, as that which would be binding upon the consciences of the members of our Church, if it were contrary to the Articles, the Liturgy, and Canons of the Church? Would, also, the sentiments of any party in the State, upon a constitutional question, be considered as that which would be binding upon the great mass of the community, if they were contrary to the known laws of the land, and the express authority of our Acts of Parliament? And here the Right-Rev. Prelate adverted to the observations of the noble Marquis who preceded him, and said, that this mode of reasoning received the greatest confirmation and weight from

would have actually taken place in this kingdom between the years 1790 and 1791. At that time a declaration, or protestation, was drawn up by more than 2000 of the principal Roman Catholics in this kingdom; a declaration containing every thing which the most anxious or timorous Protestant could possibly require or expect. To this declaration was subjoined an oath, and it was intended that the declaration and oath should both be submitted to Parliament. But what was the result? The result was this, a letter was published by three of the Vicars Apostolic. In this letter they declared, that the people had nothing whatever to do in points of doctrine; they forbade their farther interference, and the result was, that the declaration and oath were withdrawn! And why did he mention this instance? Why, but to show the commanding influence, the paramount authority which the hierarchy possessed over the minds of every true son of that Church? And we had just reason to apprehend, that what did take place on that occasion would, under similar circumstances, occur again. Whilst, therefore, the Roman Catholic Church maintained the opinions he had mentioned, and there were many others of a similar nature, whilst it owed allegiance to, and acknowledged the supremacy of a foreign pontiff, whilst, in short, it held *divinum imperium*, he, for one, most conscientiously thought that we were justified by the spirit and tenor of our holy religion, by the soundest maxims of morality, by a due attention to our own interest and self-preservation, to withhold from the Roman Catholics that farther degree of political power which we had reason to think would, if granted, be turned against ourselves. This appeared to him the first and main objection: he did not think it was capable of being answered; of this, however, he was sure, that it never had been answered yet.

The argument which weighed next with him was, that the British constitution, as settled at the glorious era of the Revolution, was, in all its parts, anti-Catholic. Thus, the King must be a Protestant of the Church of England: the members of both Houses of Parliament must be Protestants also. Almost every subscription and declaration for admission to office, were all in their nature and spirit anti-Catholic. Thus, the King, in summoning any Peer to Parliament, called upon him to swear to the safety of the Church and State. Every Peer, also, before he took his place in the House, subscribed a declaration which was, as strongly as words

could make it, anti-Catholic. Every clergyman, before he was inducted or licensed to a benefice, was obliged to declare, that no foreign prince had any jurisdiction in this realm. Every incumbent, also, was called upon by law to subscribe the Articles of the Church of England. Now the 27th Article declared, that the Bishop of Rome had no jurisdiction in this realm of England. If this bill, however, should pass, if a spiritual intercourse were allowed with the See of Rome, it was impossible that any clergyman could conscientiously declare, that no foreign prince hath or ought to have any spiritual authority in this kingdom. He did not know a greater anomaly in legislation than what the two oaths in the bill exhibited. In short, Protestantism was the foundation on which the British constitution was erected; the corner-stone, the key which bound the whole edifice together: pass this bill, grant Roman Catholic emancipation, and we undid all which was done for us at the period of the Revolution; we gave up that for which our ancestors sacrificed their blood and treasure. And we had no reason to think, more particularly from what had taken place during the progress of the bill, that the Roman Catholics of Ireland would remain satisfied even with the attainment of that. When we recollected all which had been done for them during the reign of our late ever-to-be-revered monarch, more particularly when we recollected the concessions which had been made to them in the year 1793, concessions which contained more than all which they then asked for, we must see that demand had grown by what it fed upon, and we had every reason to fear that if emancipation were granted, the Roman Catholics in Ireland would not remain satisfied even with Roman Catholic emancipation itself. These fears, he added, received considerable aggravation in his mind in consequence of what had taken place in his own diocese, and in its immediate neighbourhood. A large Roman Catholic seminary had lately been instituted at Stonyhurst, near Preston, in Lancashire; and however reluctantly, yet still he felt it due to the cause of truth and to their Lordships to state, that a number of persons of the order of Jesuits had been brought over to this place from Liege, in Germany, and that to them the care and education of the principal Roman Catholic youths in this country had been entrusted. Besides, this order was regularly established at Stonyhurst by a papal rescript, and persons were ordained to that order under what is called "*titule papartatis*." If this bill,

therefore, were to pass, if a episcopal intercourse with the See of Rome were to be allowed by law, he did not see what was to prevent the establishment of a college of Jesuits in this town, or in any other part of the kingdom. He did not, however, think, that the legislature was prepared to allow, that an order of men, which was exiled from Russia, should find its asylum on the British shores, in a country which had heretofore been famed for its abhorrence of bigotry and intolerance.

There was another argument which had always had great weight on his mind. Roman Catholicism had ever been the parent and the nurse of arbitrary power; whilst Protestantism was the genial soil in which liberty had thrived and flourished. As a proof of the truth of this assertion he appealed to the records of our own history. Whilst in the papal reigns of Mary and James the II<sup>d</sup>, the liberties of the people were outraged, and nearly overwhelmed with the dawn of the Reformation, and at the Revolution liberty and Protestantism arose together. Nor need the observation be confined to the annals of our own history alone. Whilst in Spain and Italy slavery and the inquisition had degraded the very name and character of man, in Holland, and in the greater part of Switzerland, liberty and Protestantism had gone hand in hand together. But here he was ready to acknowledge, that from early prepossessions this argument might have greater weight in his mind than that to which it was fairly and logically entitled. For, strongly as he felt himself called upon to oppose the present bill, yet still one of the first sentiments he had imbibed, one among the last which he hoped he should ever forget, was the love of liberty civil and religious. But he had sufficiently trespassed on their Lordship's time and indulgence. He should, therefore, produce but one argument more; and this was drawn from the tenor and spirit of the coronation oath. The King is about to swear that he will maintain inviolate the

Protestant faith. Of what necessity, however, of what paramount importance, it be, that the King alone should be a Protestant, if his Majesty's ministers and counsellors may be Roman Catholics, if the members of both Houses of Parliament may be Roman Catholics also? If these things may be, and may be the consequence of passing this bill, the oath which is to be taken by his Majesty becomes utterly frustrate and of no effect whatever.

These were the arguments which, whatever weight they might have on the minds of their Lordships, had, at least, produced conviction on his own. This, indeed, might be light in the scale, or as dust on the balance. These reasons, however, had produced conviction on the minds of the most illustrious men for a long period of time. These had all uniformly, till of late, opposed the grant of farther political power to the Roman Catholics. And here there could be no alternative: either the fears of these eminent personages were not well founded, or else they did not deserve that high character for intellect and judgment with which their own and succeeding ages have crowned their memory. In justice, also, to the illustrious dead, he would observe, that they who for more than a century had sat in the seats around him, would never, almost unanimously, have opposed measures similar to the present unless they had been satisfied, in their judgment and conscience, that Roman Catholic emancipation could not be granted with safety to our Church and State. Before, then, that he sat down, he would beg leave to express his most earnest hope and prayer that the vote of their Lordships of that night would prevent the constant recurrence of the agitation of this question; and he trusted that they would now, if not in the very words, at least in the spirit of the barons of old, declare, that they would not open the door to any measure which might, not only probably, but even possibly, endanger the stability of this Protestant empire.

## MISCELLANEOUS INTELLIGENCE.

### ECCLÉSIASTICAL PREFERMENTS.

The rev. Thomas Furness, A.B. of Hatcliffe, to the rectory of Oxcombe, Lincolnshire.

The rev. Edward Howells, of Christ church, Oxford, to the valuable vicarage of Preston cum Blakemere, Herefordshire.

The rev. Henry St. John, to the perpe-

tual curacy of Putney, Surrey, on the nomination of the Dean and Chapter of Worcester.

The rev. Edward Jones, thirty years curate of Whitchurch, Shropshire, has been inducted to the rectory of Dunnington, near York, on the presentation of the Earl of Bridgewater.

The hon. and rev. John Fortescue, M.A.

presented by the Master and Fellows of Magdalene college, Cambridge, to the united rectory of Andarby cum Camberworth, near Aldre, Lincolnshire.

The rev. R. M. Mant, of Stowmarket, presented to the vicarage of Mountsea and the rectory and vicarage of Killodiernan, by the Bishop of Killaloe.

The rev. T. Barber, B.D. fellow of St. John's college, Cambridge, presented by the Masters and Fellows of that society to the rectory of Houghton Conquest, cum Houghton Gildaple annexed, vacated by the death of the rev. W. Pearce, D.D. master of Jesus college.

The rev. Lowther Girdale, to the perpetual curacy of Walmesley, Lancashire.

The rev. William Eyan Girdlestone, instituted to the rectory and parish church of Kelling with Salthouse, in Norfolk, on the presentation of Zurichadden Girdlestone, esq. of Kelling.

The rev. Thomas Holmes, M.A. instituted to the rectory of Holbrook, in Suffolk, on the presentation of S. Holmes, Esq. of Brooke, Norfolk.

The rev. P. A. French, to the rectory of Thorp Falcon, Somerset; patron, Mr. Batten.

The rev. John Turner, to the vicarage of Coaton, void by the cession of the rev. T. Whalley.

The rev. T. Whalley, M.A. prebendary of Wells, collated by the Lord Bishop of Bath and Wells to the rectories of Ichester and Yeovilton.

The rev. F. W. Miller, A.M. appointed officiating minister of the Established Church of England for the West or Arabian coast of Essequibo, by the Governor of Demerara.

#### UNIVERSITY INTELLIGENCE.

OXFORD, April 7. — On Monday, March 26, Henry Tennant, Esq. barrister at law, and fellow of New college, was admitted Bachelor in Civil Law.

On Tuesday last, in a convocation, the rev. John Keble, M.A. fellow of Oriel college, and the rev. James Jackson Lowe, M.A. fellow of Brasenose college, were approved as Public Examiners.

The same day the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. George Cra-croft, fellow of Lincoln college; John Clark, Jenkins, Lord Crew's exhibitor, Lincoln college; rev. Thomas Winter, Lord Crew's exhibitor, of Lincoln college; John James Strutt, Oriel college; Francis Salt, Christ church; George Sum-mer, Balliol college; rev. Ellis Roberts, scholar of Jesus college; rev. Thomas Wynne, some time fellow of St. John's college.

**BACHELORS OF ARTS.**—Edward Morgan, St. Alban's hall; Richard Anderson, Queen's college; Herbert Beaver, scholar on Mr. Mitchell's or New Foundation, Queen's college; Henry Labouchre, Christ church.

On Thursday last, William Best, B.A. of Brasenose, was admitted Master of Arts.

April 21.—On Thursday, the 12th inst. the rev. Hugh Nicholas Pearson, M.A. of St. John's college, was admitted Bachelor and Doctor in Divinity, Grand Compounder; and the rev. Charles Goddard, M.A. of Christ church, and Archdeacon of Lincoln, &c. was admitted Bachelor of Divinity, Grand Compounder.

On Saturday, the 14th instant, the last day of Lent Term, the following degrees were conferred:

**MASTERS OF ARTS.**—John Thoyts, Esq. Brasenose college; Henry Forster, student of Christ church; William Adams, scholar of Trinity college; rev. John Henry Hume, Balliol college; William Browne, Queen's college; John Edward Willis, demy, of Magdalen college; rev. William Rees, Pembroke college; rev. Thomas Richard Ryder, Pembroke college; Richard French Laurence, scholar of Pembroke college.

**BACHELOR OF ARTS.**—William Leader Maberly, Brasenose college, Grand Compounder.

The whole number of degrees in Lent Term was: D.D. seven; D.M. one; B.D. five; B.C.L. two; M.A. thirty-one; B.A. twenty-two; matriculations, one hundred and twenty-one.

April 11. — The following gentlemen were yesterday admitted foundation fellows of St. John's college: Mr. A. Brown, Mr. Wale, and Mr. Henry Law, one of the sons of the Lord Bishop of Chester.

April 14. — Henry Davis, of Trinity hall, was admitted Bachelor in Civil Law.

Also, Mr. F. Martin, of Trinity college, and Mr. Edward Baines, of Christ college, were elected scholars on Dr. Bell's foundation.

April 21.—Messrs. John Heathcote, of St. John's college; Edward Lawton, of Clare hall; and Thomas Bates, of Queen's college, were on Friday last admitted Bachelors of Arts.

**BERKSHIRE.**—Died, in the 83d year of his age, the rev. Frederick Dodsworth, D.D. senior canon of Windsor, rector of Spenithorne, and perpetual curate of Clebury, Yorkshire.

**CORNWALL.**—Died, at Week, St. Mary, the rev. Edward Raynes, M.A. rector of that parish, and formerly fellow of Sidney-Sussex college; B.A. 1774,

M.A. 1777. The rectory is in the patronage of the master and fellows of that society.

SURREY.—Died, suddenly, at the rectory-house, at Oldbury, near Bridge-north, highly and deservedly respected, in the 69th year of his age, the rev. Thomas Moses Lyster, upwards of thirty years one of his Majesty's Justices of the peace for this county.

SOMERSETSHIRE.—Died, at Weston, in Gordano, the rev. Edward Newcome,

B.A. of Jesus college, Cambridge, and of the late Dr. Newcome, archbishop of Armagh.

#### WALES.

The rev. J. H. Cotton is inducted to the living of Llanllechid, void by the death of the rev. J. Roberts, of Myny Groes, Carnarvonshire; and the rev. Robert Williams, of the friar-school, Bangor, to the living of Llandysfrydog, Anglesey, void by the resignation of the rev. J. Cotton.

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## POLITICAL RETROSPECT.

THE bill for Catholic Emancipation has been rejected in the House of Lords by a majority of thirty-nine, and the nation is once more at liberty to contemplate this important measure, not as a blessing, or a misfortune, which is fixed and inevitable, and with which we have nothing more to do than to enjoy or to endure it, but as a plan which, after thirty years discussion, is still crude, and undigested; which, though it has obtained the sanction of a trifling majority in the House of Commons, is probably as far from passing as ever. Of the grounds on which the bill was supported and opposed, we shall not dwell, because we could only repeat, with diminished effect, what has been urged with so much force and success by Lords Liverpool, Eldon, and Mansfield, and by the Prelates, whose speeches are reported in our preceding columns. But it may not be altogether useless to bestow a few words upon the question which is often asked, and has not yet been satisfactorily answered; viz. Why are ministers divided upon so momentous a measure; and why do statesmen, who agree upon no other topic, coalesce in supporting the late bill?

The men who turn their whole attention to the popular branch of our constitution, and are not able to perceive the dangers which have repeatedly threatened the throne, are the natural and consistent sup-

porters of Catholic Emancipation. They think that the government is already too strong, and consequently are not unwilling to weaken one of its main supports, the Church. They are allied more or less closely to the great body of the Dissenters; they preside over the Society for protecting Religious Liberty, and they intend to repeal the Test-laws as soon as they are able. We can therefore understand why men of opposition politics, and opposition principles, should sacrifice their old whig antipathy to the Pope of Rome, at the shrine of modern liberality and indifference. But it is not to such persons as these that the Catholics are indebted for their majority in the House of Commons. The house has repeatedly refused to be governed by their councils; and when they attempted to force the measure in 1806, the nation rose, as one man, and put an end to the project. The supporters, therefore, by whom the Catholics are really strengthened, are that large and very respectable body of the ordinary friends of administration, who are satisfied with our existing institutions, but imagine that they will not be affected by admitting Catholics to power. And how this opinion can co-exist with the other well known sentiments of the gentlemen by whom it is entertained, we are certainly at a loss to imagine. If, however, we were called upon to explain the manner in



which the amalgamation was brought about, and two sets of contradictory principles introduced into the same mind, we should say that the phenomenon originated with Mr. Pitt, and that it is his authority which has misled so many of his friends and followers. He was trusted so implicitly, both by individuals and the public, that no danger was apprehended from a scheme which had received his approbation. The most eloquent of his disciples, Lord Grenville in the House of Peers, and Mr. Canning in the House of Commons, have been energetic advocates of his plan; and their patronage has secured the decided support of some, and weakened the conscientious opposition of many more. It is thus that the measure was enabled to reach its present stage. The nation did not demand it,—the Catholics were not prepared to receive it; the very fathers of the bill were taken un-  
 aware, and when they had obtained a majority were unprovided with an enactment. For their bill was sent to the Lords in a state of piti-  
 able confusion; and the Peers, who defended it most warmly, admitted that alteration was indispensable, and that a committee should en-  
 quire whether alteration were prac-  
 ticable. To what cause then shall we attribute the encouragement which such a bill has received? to an undue reliance, first, upon the  
 authority of Mr. Pitt; and, second-  
 ly, upon that of friends and disciples.  
 Mr. Pitt never publicly advocated Catholic Emancipation; and the public are consequently ignorant of the grounds on which he would have defended the measure, and of the limitations with which he proposed to accompany it. All we know is, that the scheme had his approba-  
 tion; and we cannot but suspect, that a scheme which was at vari-

ance with the whole scope of his domestic policy, must rather have arisen from a desire to affect the Union with Ireland, than from a well-grounded conviction that it was in itself desirable and safe. In the state in which the sister island then was placed, he might reasonably have thought that nothing but an Union could save it; and would, of course, be disposed to look with a favourable eye upon the grant which was demanded as its price. Being unable to make good the bargain, he resigned his place and his power; but he never afterwards urged the completion of it as indispensable, or even as expedient:—and when his followers rely upon his authority for the removal of Catholic disabilities, they rely, first, upon a private opi-  
 nion; secondly, upon an opinion which never was acted upon; and thirdly, upon an opinion which in all probability was produced by very important and very honourable, but still extraneous considerations. We do not wonder however at the stress which is still laid upon that opinion; we can sympathize with those who venerate the memory of Mr. Pitt, and his friends are not inexcusable even if they embalm his errors. But it is not necessary that the public should follow their example. This example has not been followed by the mass of the public; and the decided though temperate expres-  
 sion of public opinion, and the manly declaration of the Duke of York, that he had been born and bred in his present sentiments, and hoped he should die in them, we trust that they may afford shelter to the Constitution until the storm has passed, and the inconsistency of their present conduct has been dis-  
 covered and owned by those who are destroying with the left hand all that they are supporting with the right.

# NOTICE TO CORRESPONDENTS.

C. P., W., and H. Cotton, shall appear.

THE  
CHRISTIAN  
REMEMBRANCER.

No. 30.]

JUNE, 1821.

[VOL. III.

SINCERITY NO EQUIVALENT TO  
THE TRUTH.

OF the general value of sincerity in the common affairs of life, and more especially in our religious conduct, there can be no question. Without it, as we all know, the warmest professions of friendship, and the most solemn engagements are empty and worthless—without it, our piety, however fair in its outward shew, and set off with the strictest observance of rites and ceremonies, is but a wretched hypocrisy, useless to ourselves and insulting to the majesty of heaven. Can we then, it may be asked, estimate its value too highly? I answer that we may—and that we do estimate it too highly, when we make it an equivalent to the truth itself. Sincerity is confessedly of very high importance; but are we hence to conclude, that it is all in all? Because sincerity in the profession of the true religion is indispensable to our salvation, is it to become a matter of indifference of what religion we are, of what communion or denomination, or whether we are of any religion, any communion, or denomination whatever, provided we be but sincere in our opinions? Is man on the most momentous of all questions, to suffer his thoughts to follow just where his caprice and fancy may lead, and hope to shelter his extravagancies under the plea of sincerity? Is the care of our heavenly Father to communicate his

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will to mankind, so beautifully described in the Scriptures, by his sending his servants the Prophets, “rising up early, and sending them”—are all his admonitions to his chosen people to walk steadily in his statutes—are all the doctrines and precepts and promises of the Gospel—nay, the very shedding of the precious blood of the ever blessed Son of God come but to this, that a man may be equally safe with or without them? And yet what is this but a fair statement of what was, and, I fear, is still but too prevalent an opinion amongst us. Let a man now-a-days, deny the Divinity of our Lord and Saviour Jesus Christ—let him broach the most unheard-of doctrines—let him dissent from a pure and Apostolical Church, in which he has been born and educated, and hitherto passed his life—let him be of this or of that communion, or of no communion whatever; still forasmuch as he follows his conscience, however uninformed and biassed, and consequently however unfit a judge in such a matter his conscience must be; forasmuch as he is secure in his profession, and secure of his own integrity, he has nothing, we are told, to fear from the divine displeasure, however great and fundamental may be his error; he has every thing to hope from the divine favour, even though he may have placed himself out of the covenant of promise. Yet surely, where the truth is within our reach, it is not enough for us to

T t

be sincere, unless we are sincere also in the truth. It is not enough that we have a confident persuasion that we are right, for this may be the result only of feeling and prejudice, but we must have submitted this persuasion in the best manner in our power, to the test of those Scriptures, that are alone, "able," as they themselves declare, "to make us wise unto salvation." A man may err, even when he is most conscientious in his error; he may think and feel himself to be in the right, and yet be no less in the wrong. Nay, as Law has well remarked, "a little knowledge of human nature is sufficient to teach us, that our sincerity may be often charged with guilt; not as if we were guilty because we are sincere, but because it may be our own fault that we are sincere in an ill-grounded opinion. It may have been from some ill conduct of our own, some irregularities or abuse, of our faculties, that we conceive things so wrongly. And can we think so much owing to a sincerity of opinions, contracted by ill habits and guilty behaviour?" Certain conditions in the way of moral qualifications may be considered as affixed by the great Giver of all good gifts, to the attainment of the truth. If men then, will not comply with these conditions; if they are resolved to bring down the word of God to the weak and erring decisions of their individual reason, and believe nothing that they cannot comprehend, tho' it be in its very nature above their comprehension; if they will set up their own unsupported and isolated opinions against the interpretation and doctrines of ages, as if they alone of all the faithful servants of God, were blessed with the spirit of God, and fitted to declare the truth, can we wonder that they should so often err, even when they may be most sincere? Let me descend however more to particulars. We have in the Holy Scriptures

three Persons expressly mentioned under the name of the Father, the Son, and the Holy Ghost; and to these three are assigned every possible attribute of Divinity. We have the Father declared to be God, the Son, God blessed for evermore; the Holy Ghost, God, whose temples we are. We have many collateral arguments of great weight, all tending to the same point. We have the authority of the earliest and best antiquities decidedly in favour of what, for brevity's sake, has been termed the doctrine of the Trinity in Unity: and can we suppose, that because a man in the pride of human reason, or from whatever other cause, (God knoweth the heart) chooses to work himself into a sincere disbelief of all this, that therefore his error is blameless, nay, for the sake of his sincerity, even acceptable to the glorious Being, whose right he so openly invades?

We hear the further mention of a visible Church, existing as a distinct society, under its own laws and rules; governed like its earlier branch, the Jewish Church, by three separate orders; by our Lord, as the great Shepherd and Bishop of our souls, by his twelve Apostles, and the seventy Disciples during his abode on earth; and on his removal from it by the Apostles, and the Bishops their successors, the Priests and the Deacons, in one uninterrupted succession down to the present day. We have this Church set forth as a building fitly framed together, divided indeed for purposes of external communion, into several compartments or national Churches, yet still but one building, one universal or Catholic Church, having "one hope, one Lord, one faith, one baptism, one God, and Father of all," and built up on the Apostles and Prophets, Jesus Christ himself being at once the Head and chief Corner-stone. We are implored even by the name of the Lord Jesus Christ, that we

all speak the same thing: that there be no division among us; no separation from the external communion of that branch of Christ's Church, of which we happen to be members; but that we be perfectly joined together in the same mind, and in the same judgment. If then, after all these strong testimonies, a man can bring himself to believe that there is no mention whatever of a visible Church in the holy Scriptures; no institution of a regular Priesthood for the due administration of the holy Sacraments, and the conveyance of God's graces to his penitent people; no warnings against that wantonness of separation, which is the unhappy feature of the present times; and no such thing, in a word, as schism, or the sin of schism, is his sincerity any sufficient justification of his error? We are taught, moreover, to avoid foolish questions, to hold fast the faithful word, and contend earnestly for the Faith once delivered to the Saints, and testified by the Church of God through all ages. If men then will heap to themselves teachers, and suffer themselves to be carried about by every wind of strange doctrine, are they the less to blame because they are sincere in their folly? Far am I, in any thing I have now said, from presuming to sit in judgment on any individual of the numerous sects that are daily rending the Church of Christ. In error, or out of error, to his own Master he standeth or falleth. But I must contend, and that most strongly, against the general principle, that it is a matter of indifference, what our religious opinions may be, provided that we are but sincere in maintaining them; because it is a principle that would go the length of asserting, that whatever we conceive to be right, cannot be wrong; because it would set up sincerity as an equivalent to the Truth, and an equal recommendation to the divine favour; because it would open a privileged

door to every possible excess in doctrine, and end ultimately in the entire subversion of religion itself. The only sincerity, that can avail us, before whose eyes Jesus Christ has been evidently set forth, is sincerity in the truth; the truth, as it is in Jesus. The only course to fit ourselves for the reception of this truth is to cultivate the disposition of seriousness, humility and teachableness; a readiness to do God's will, and an earnest desire of, and an entire reliance on the assistances of his blessed Spirit. The only safe guides to the knowledge of the truth, exclusive of God's assisting grace, are,

1st and above all others, the Scriptures in their plain and legitimate sense.

And 2dly, what I add without fear, and what every day's experience teaches me more and more the value of,

The avowed declarations of our own pure and Apostolical Church, the opinions and interpretations of the most pious and learned of her divines, and the acknowledged traditions of the first and early Christians, and lastly, on our own parts, a conscience improved and enlightened by, and referring all its decisions to the Word of God, and a judgment freed from the bias of all evil affections, and consenting, without any compromise of its own freedom, to be taught and guided by the unerring Spirit of God.

C.

May 11, 1821.

## SCRIPTURE CRITICISM.

Mr. Editor,

As I know that you do not think the worse of a piece of criticism because it is old, but possibly with me, are inclined to think the better of it on this very account, I send you the following, which occurs

in good Archbishop Cranmer's "Defence of the true and Catholick doctrine of the Sacrament of the body and blood of our Saviour Christ." He is speaking of a passage out of St. Chrysostom, which the Papists had advanced as favouring their doctrine of transubstantiation ;

"Which fashion of speache," saith he "(a speache, which is no pure negative, but a negative by comparison,) is commonly used, not only in the Scripture and among all good authors, but also in all manner of languages. For when two thynges be compared togyther, in the extolling of the more excellent, or abasyng of the more vile, is many tymes used a negative by comparison, whyche neverthelesse is no pure negative, but onely in the respect of the more excellent, or the more base. As by example—When the people rejectyng the prophet Samuell, desired to have a kyng, Almighty God sayd to Samuell; "They have not rejected thee, but me"—not meanyng by this negative absolutely, that they had not rejected Samuell (in whose place they desyred to have a kyng); but by that one negative by comparison he understood two affirmatives, that is to say, that they had rejected Samuell, and not him alone, but also that they had chiefly rejected God. And when the prophet David said in the person of Christ, "I am a worme and not a man" by this negative he denied not utterly that Christ was a man, but (the more vehemently to expresse the greate humiliation of Christ) he said, that he was not abased only to the nature of man, but was brought so low, that he myght rather be called a worme, than a man.

This manner of speache was familiar and usuall to St. Paule, as what he sayd ;

"It is not I that doo it, but it is the sin that dwelleth in me;" and in another place he saith "Christ

sent me not to baptise, but to preache the Gospel."

And again he saith,

"My speache and preachyng was not in wordes of men's persuasion, but in manyfest declaration of the spirite and power."

And he saith also,

"Neither he that grafteth nor he that watereth is any thyng, but God that giveth the increase."

And he saith moreover,

"It is not I that lyve, but Christ lyveth within me."

And "God forbyde that I should rejoyce in any thyng, but in the crosse of our Lorde Jesu Christe."

And further, "We do not was-tell against fleshe and blood, but against the spirites of darkness." In all these sentences and many other lyke, although they bee negatives, nevertheless S. Paule meant not clearely to deny, that he did, that evyl whereof he spake; or utterly to saye, that he was not sente to baptise (who indeede dydde baptize at certayne times and was sente to doo all thynges that pertayned to salvation); or that in his office of setting forth Goddes worde, he used no wytty persuasions (whyche indeede he used moste discretely); or that the grafter and waterer be nothyng (whyche bee Goddes creatures, made to his similitude, and withoute whose woorke ther shoulde be no increase); or to say, that he was not alive (who botle lyved, and ranne through all countreys to set forth Goddes glory); or clerely to affirme, that he gloried and rejoyced in no other thyng than in Christe's crosse (who rejoyced with all men, that were in joye and sorrowed with all that were in sorrowe); or to deny utterly, that we wrastle against fleshe and blood (which cease not dayly to wrastell and warre against our enemies, the world, the fleshe, and the dyvil): in all these sentences, S. Paule (as I sayde) ment not clerely to deny these thynges, which undoubtedly

were all trewe, but he ment, that in comparison of other greater thynges, these smaller were not muche to bee esteemed, but that the greater thynges were the chiefe thynges to be considered. As that synne committed by his infirmitie was rather to be imputed to original sin or corruption of nature, which lay lurking within him, then to his own wille and consente, and that although he was sente to baptise, yet he was chiefly sente to preache Goddes worde, and that although he used wyse and discrete persuasions therein, yet the successe thereof came principally of the power of God, and of the workynge of the holy Spirite. And that although the grafter and waterer of the gardeyn be some thynges, and doo not a little in theyr offyces, yet it is God chiefly, that gyveth the increase. And that although he lyved in this worlde, yet his chiefe lyfe, concernynge God, was by Christe, whom he hadd lyving within him. And that although he gloried in many other thynges, yea in his own infirmities, yet his greatest joye, was in the Redemption by the crosse of Christe. And that although oure spirite dayely fygh-teth agaynste our fleshe, yet our chief and principal fyght is against oure ghostely enemies, the subtil, and puisant wicked spirites and dyvels."

The Archbishop continues for two full pages more to accumulate examples in support of his assertion, but, though they are equally strong with what I have quoted, and equally enriched with his valuable commentary on their meaning, I forbear to add them, lest I should engross too much of your valuable paper. To the generality of your readers, it will have been enough to have suggested this idea of comparative negation, as applicable to numberless passages of holy Scripture.

W.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields." 1 Chron. xxvii. 25.

Subterranean granaries were common in the East; the following is a detailed account of those now used by the Moors.

"Après la moisson, les Maures sont dans l'usage d'enfermer leur bled dans des matamores, qui sont des puits creusés en terre, ou le bled se conserve long-tems. Cet usage est très ancien, et il a dû être général dans les pays chauds, habités par des peuples errants. Pour garantir le bled de l'humidité, on garnit de paille les cotes de ce puits, à mesure qu'on le remplit, et on le couvre de menue quand la matamore est pleine; on la ferme en suite avec une pierre, sur laquelle on met un monceau de terre, en forme pyramidale, pour écarter l'eau en cas de pluie. Les peres, parmi les gens aisés, sont dans l'usage de remplir un matamore à la naissance d'un enfant et de la vider à son mariage. J'ai vu du bled conservé de même pendant vingt cinq ans; il avoit perdu de sa blancheur. Quand, par des motifs de convenance ou par ordre imperial, les Maures sont contraints de changer d'habitation, ne pouvant emporter leurs grains avec eux, ils laissent sur les matamores des signaux avec des pierres amoncelées qu'ils ont ensuite peine à retrouver; ils sont dans l'usage alors d'observer la terre au soleil levant et à mesure qu'ils voient s'exhaler une vapeur plus épaisse, ils reconnoissent la matamore, sur laquelle l'attraction du soleil a un effet plus marqué, en raison de la fermentation double qu'elle renferme." *Cheneir Researches sur les Maures.* Vol. III. 219.

"And also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits." 2 Chron. iii. 15.

It seems to have been a general custom in temples of remote antiquity to erect isolated monuments or obelisks in front. The reader on referring to Belzoni, whose indefatigable researches have contributed so much to throw light on those stupendous structures of former ages, will find many instances of these colossal pillars. Savary \* mentions two obelisks before the porches of the great temple at Luxore, each a solid block of granite, seventy-two feet high above the surface and thirty in circumference, but being sunk deep in the sand and mud, they may well be supposed ninety feet from the base to the summit. The hieroglyphics they contain, divided into columns, and cut in bas reliefs, projecting an inch and a half, do honor to the sculptor †. It is the opinion of many commentators that the pillars of Solomon were in like manner inscribed with characters referring to the date and various circumstances attendant on the building of the temple.

Before the gate of the temple of Jagernaut there is also a pillar of black stone of an octagon form fifty cubits high.

At Stonehenge in the middle of the avenue and in a right line with the great entrance two hundred and ten feet from the body of the structure stands a solitary pyramidal stone sixteen feet four inches high and twenty-four feet nine inches in circumference. In a remote part of the island of Lewes and Herries near the village of Calarnish, there are some magnificent druidical remains, from the circle an avenue of eighty yards bounded by tall stones of great bulk extends towards the south, in the immediate front of which stands a *single stone* of prodigious size.

Shadi Khojah, who in 1419, was sent on a mission from Persia to the court of China, mentions a splendid

temple at Khamis in China, in front of which were two gigantic statues. *Muinay's Asia*, Vol. I. 227.

"And the Levites which were the singers with their sons and their brethren being arrayed in *white* linen having cymbals and psalteries and harps, stood at the east end of the altar, &c." 2 Chron. v. 12.

"And Mordecai went out from the presence of the king in royal apparel of blue and *white*." Esther viii. 15.

"Thou hast a few names even in Sardis which have not defiled their garments and they shall walk with me in *white* for they are worthy. He that overcometh the same shall be clothed in *white* raiment." Revelation iii. 4, 5.

"The Soors or good Genii of the Hindoo mythology are painted of a *white* colour, while the Assoors or children of darkness are constantly depicted black." *Maurice Ind. Ant.* Vol. IV. 365.

"Before the Indian *Archimagus* officiates in making the supposed holy fire, for the yearly atonement of sin, the Sagan clothes him with a *white* ephod, which is a waistcoat without sleeves. When he enters on that solemn duty, a beloved attendant spreads a white drest buck-skin on the white seat, which stands close to the supposed holiest, and then puts some *white* beads upon it, that are given him by the people. Then the *Archimagus* wraps around his shoulders a consecrated skin of the same sort, which reaching across under his arms, he ties behind his back, with two knots on the legs, in the form of a figure of eight. Another custom he observes on this solemn occasion is, instead of going barefoot, he wears a new pair of buck-skin *white* moccasens made by himself, and stitched with the sinews of the same animal. The upper leather across the toes he paints for the space of three inches with a few streaks of red. These shoes he never wears but in the time of the supposed passover; for at the end of it they are laid up in the beloved place, or holiest, where much

\* Vol. II. 107.

† Vol. II. 98. Vol. III. 112.

of the like sort quietly accompanies an heap of gold, broken earthenware, conch-shells, and other consecrated things." *Adair's American Indians*, p. 82.

"The king of the island of Tor-nate having a mind to make Admiral Sir Francis Drake a visit on ship-board, sent beforehand four large canoes, filled with some of the most highly dignified persons about him. They were all dressed in *white* lawn, and had a large umbrella of a very fine perfumed mat (borne up with a frame made of reeds) spreading over their heads from one end of the canoe to the other. Their servants clad in *white* stood about them, and without there were ranks of soldiers, placed in comely order on both sides." *Sir Francis Drake's Voy. Harris*, Vol. I. 22. See p. 178. B. 3.

#### ON PSALMODY.

*To the Editor of the Remembrancer.*

Sir,

THE origin and progress of psalmody in England is a subject which has attracted the attention and exercised the pens of several of our distinguished writers. Both the general principle of versifying portions of the Holy Scriptures, and the performances of those who have made attempts of this kind, have been brought under discussion; have been attacked and defended with no ordinary degree of interest.

Whatever may have been the immediate cause of metrical versions, more particularly of the psalms, being introduced into this country; whether it were simply the wish of receding as far as possible from the forms of worship used by the Church of Rome, from whose communion we had then lately separated; and that a psalm in metre was adopted as a substitute for the *Antiphona* of the Primer: or whether the hint was taken from our neighbours the

French, who about this time (1545) seem to have been seized with a sort of *furor psalmodicus*, since nothing was to be heard among them, from the court to the cottage, but the strains of Clement Marot\*; the popular interest in whose work was for a long time kept up by the lucky adoption of it by Calvin and his followers, and its consequent condemnation by the Doctors of the Sorbonne College: or from whatever other cause this practice may have arisen amongst us, one not the least remarkable feature about it was, the great and general interest which was immediately excited, and the multitude of persons who all at once began to exercise themselves in this species of composition. Thus, in 1549, we have published a portion of the psalms by Sternhold, thirty-seven in number, (not fifty-one, as stated by Hawkins† and Warton‡): in the same year the seven penitential psalms by Sir Thomas Wyatt, the canticles or ballads of Solomon by William Baldwin, and the whole psalter by Robert Crowley, a printer. In 1550, we have the book of Genesis in metre by William Hunnis, under the quaint title of "An Hive full of Honey:" likewise "certayne psalms of David" in metre, by the same. About this time also were published several psalms in metre by Miles Coverdale, with an introduction illustrative of his design in making them public. I was not myself aware that Coverdale had done any thing of this kind *in metre*, nor indeed do I find it noticed by any of those who have given us accounts of his life and writings, until I lately met with a small volume, in which the above psalms are contained. Of this volume, which is so rare as

\* Marot was a court-poet, who translated into French verse, the first fifty psalms: his version was subsequently completed by Theodore Beza.

† History of Music.

‡ History of English poetry.



to have escaped the researches of Ames, Herbert, and Dibdin, and even to have eluded the prying eye of Ritson, I shall say no more at present, as I shall shortly have to speak of its contents, and perhaps give a specimen of them, in another place.

In 1551, Sternhold's psalms were republished, with seven additional ones by John Hopkins. These were soon adopted by the English Calvinists at Geneva; and after undergoing such alterations as to them seemed meet, after being "conferred with the Hebrews, and in certeyne places corrected," they were, with the addition of seven others by W. Whityngham at that time residing at Geneva, printed there in 1556. The number *now* has become fifty-one, and perhaps it was an hasty sight of this edition which misled Hawkins and Warton, as stated above.

In 1553 were published the first fourteen chapters of the Acts of the Apostles in verse by Christofer Tye, one of the gentlemen of the Chapel Royal: and, about the same time, the Proverbs, some chapters of Ecclesiastes, with certain psalms "drawn into metre by John Hall."

I say nothing of those translators, such as Sir Thomas Smith, and probably many others, whose works have not appeared in print, or have been subsequently lost.

The profusion of these sacred poets, may in some degree be accounted for by the known fondness of Edward the Sixth for music, no less than by his habits of piety, and favourable sentiments to the reformed religion and ritual: he was himself a poet and a performer on the lute, and Sternhold, groom of his chamber, was used to sing before him the psalms which he had translated.

About 1560 was printed a metrical version of the whole Psalter, made, as it is believed, by Archbishop Parker, although it does not

bear his name. On account of the extreme rarity of copies of this book, it has been generally maintained that the Archbishop intended it for private circulation *only*: it is however to be seen in the Bodleian library, and in the library of Brasen Nose College, Oxford.

The Earl of Surrey turned into verse some few psalms, and a portion of the book of Ecclesiastes. Elizabeth herself did not disdain to shew her talents in this manner: the xivth psalm in metre executed by her, was printed in 1548, and may be seen in Park's edition of the Royal and Noble Authors of Great Britain. At a later period, James the First translated the whole Psalter into metre.

A person writing with a professed view of ascertaining the respective merits of these metrical translators, would naturally be disposed to arrange their productions under two distinct classes: assigning to the first, those which were intended for public use in the Church; to the other, those which were composed for the amusement of the writers or their private friends. I think it may fairly be presumed, that most of the earlier publications belong to the former of these classes: in fact, the authors of several of them expressly declare their wishes and intentions to be, that these psalms and other portions of Scripture, should be generally used by the people, to their spiritual solace and edification, and to the exclusion of loose and objectionable songs and sonnets, which at that time were too fashionable among all ranks. Thus Sternhold, in his dedication to Edward VI. says, "Secinge further that your tender and godly zeale doeth more delight in the holye songes of veritye than in any feygned rhimes of vanitye, I am encouraged to travail further in the said book of psalms: trusting that as your grace taketh pleasure to hear them sung sometimes of me, so ye will also delight not onely to see and reade

them yourself, but also to command them to be sung to you of others, &c."

Thus also Coverdale declares that his psalms were set forth in order to teach men :

" ——— to make theyr songes of the  
Lorde,  
That they may thrust under the borde  
All other balettes of fylthynes," &c.

Thus again, Christopher Tye, in his dedication to the king, says of his poems,

" And though they be not curious,  
but for the letter mete,  
Ye shall them fynde harmonious,  
and eke pleasaunt and swete.

" That such good thinges your grace might  
move  
your lute when ye assaye,  
Instede of songes of wanton love  
these stories then to playe."

Archbishop Parker, in his preface, uses the same sort of language.

It has of late years been much the fashion among us, to look down upon the version of Sternhold and Hopkins with disdain and ridicule; and Warton has contributed no little to the confirming of this opinion, by condemning in a few sweeping sentences, the whole composition as mean and contemptible; as likely to excite laughter, rather than to assist and inspire devotion; as retained in the service of our Church to the disgrace of sacred music, sacred poetry, and our established worship. But surely these are not the sentiments of a man, who has deliberately and impartially examined into all the circumstances of the case; who has considered the peculiar nature of the subject matter, the period at which the translators lived, the object of their work, and the habits and attainments of the great bulk of those for whose use and benefit it was principally intended. Where is the fairness or the wisdom of condemning

the poetry of the age of Edward VI. because it wants the polish and embellishments of that of George III.? The real fact is, that Warton, by his own confession, considered any metrical psalms whatever as incompatible with the spirit of the English Liturgy: "I reprobate any version at all, more especially if intended for the use of the Church." With these feelings and ideas, it can hardly be supposed that he would enter without bias into the discussion of the merits of any one particular version: and as that of Sternhold and Hopkins appeared to be the most prominent, as being better known and more extensively used than the rest, he has studiously sought out and exposed, what he considers the chief defects in this. And from them has maintained the propriety and necessity of banishing metrical psalms altogether from our service.

Yet, notwithstanding the classic taste and critical celebrity of Warton, many persons may think with me, that his arguments on this point are not sufficiently conclusive. That we may not only continue to use the psalms in metre, with perfect safety to our present Church establishment, and without danger of being called either Puritans or Calvinists; but farther, that we may, without moral turpitude or actual mischief, go on to use them in that form which Sternhold and Hopkins have prepared.

That this generally-abused version ever actually *did* impede devotion, it has not been even attempted to be shewn; but that it has often produced the most salutary effects, it would not perhaps be difficult to shew: if it has its defects, it has likewise, or has had, its advantages; and even in the present age of intellectual cultivation and refinement, there are not wanting those, who, in the midst of versions possessing higher claims to poetical excellence, can yet look up to the pious and

simple labours of these men with unfeigned sentiments of gratitude and respect.

To this brief sketch of some of the earlier versifications of the psalms, I beg to add a few words concerning a translation of them little known amongst us, because it has never yet been communicated to the world through the medium of the press. The version to which I allude, is that by Sir Philip Sidney, or as Ballard and some others maintain, the joint production of him and his accomplished sister the Countess of Pembroke.

How, or by what strange means it has happened, that this version has slept in unmerited obscurity for nearly two centuries and a half, I am utterly at a loss to divine: more especially as within the last fifteen or twenty years there has been no little mania for bringing into public notice, the unknown or forgotten works of the poets who flourished in the days of Elizabeth. Will it be thought an answer, to say, that all this was done by gentlemen, by amateurs, by collectors? who laid down to themselves a narrow path, that of giving *again* to the world what it had once possessed before, and that from this they were unwilling to depart? What had been once edited, might be *edited again*: but as this work of Sir Philip Sidney had never been *printed*, it was clear that no *reprint* of it could be made. The psalms of George Wither have again been laid before a few at least of the public; but those of Sir Philip Sidney are still unseen and unknown\*.

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\* Psalm cxxxvii. was given in Number 18 of the Guardian; seven others, supposed to be the composition of the Countess of Pembroke, were given in Sir John Harrington's "Nuga Antiquæ," and two at the end of Zouch's "Life of Sir Philip Sidney." With the exception of these I do not know that any portion has ever appeared in print.

I have said '*unmerited obscurity*,' for such to me it appears; I seem to see in many of them passages of considerable beauty: and notwithstanding the stiffness characteristic of the poetry of that day, there is often peculiar happiness of expression, a nerve and energy, a poetic spirit that might have disarmed, even if it could not extort praise from, the fastidious Warton himself. But, in order that this my own individual opinion may be confirmed or refuted at once, I proceed to present the reader with two or three specimens, taken from a manuscript of which I have very lately become possessed. It contains the entire Psalter in the regular order, written in various metres; among which is found the hexameter, a species of verse, which, in spite of all the attempts to introduce it into our language, from Fraunce and Stanihurst down to Southey, will never become popular with a correct taste and ear: of this, however, there are very few specimens in the book.

"PSALM lxvii.

1.

"God! on us thy mercies shewe,  
make on us thy blessings flow,  
thy face's beames  
from heav'n upon us shoure  
in shining streames,  
that all may see  
the way of thee  
and know thy saving power.

2.

"God! the nations praise thee shall,  
thee shall praise the nations all,  
to mirth and joye  
all such as earth possess  
shall them employ;  
for thou their guide  
go'st never wide  
from truth and righteousness."

"PSALM xciii.

1.

"Cloth'd in state and girt with might  
Monarch-like Jehovah reignes,  
He who earth's foundations pight,  
pight at first, and yet sustaines:  
He whose stable throne disdaines  
Mocion's shock, and ages flight;  
He who endless One remains,  
One the same in changeless pight.

## 2.

" Rivers you, though rivers rore,  
roaring though sea-billows rise,  
vex the deep, and break the shore,  
stronger art Thou, Lord of skies!  
firme and true thy promise ties  
now and still as heretofore;  
holy worship never dies  
in thy house where we adore."

" PSALM cv. v. 39. At their desire He  
brought quails, &c.

" Brought from his store at suit of Israel  
Quailes in whole heavies each remove  
pursue;

Himself from skyes, their hunger to repell  
*Candies the grass with sweet congealed  
dew.*

He wounds the rock; the rock doth  
wounded swell

swelling affords new streams to chanaels  
new;

All, for God's mindfull will cannot be  
driven

from sared word once to his Abram  
given."

The description of the manna, in the fourth line of this stanza, strikes me as exceedingly beautiful both in idea and expression. Michael Drayton, in his poem of "Moses' Birth and Miracles," seems to have borrowed the language. He thus renders the passage:

" When clouds of quailes from the Arabian shore

upon the camp immediately are sent,  
which came so long, and in such marv'ous  
store

that with their flight they smother'd every  
tent.

This glads the evening, each unto his rest,  
with soules e'nsated with these dainty cates,  
and the great goodnesse of the Lord con-  
fest,

that in like measure each participates.  
The morne strews Manna all about the  
host

(the meate of angels) mortals to refresh,  
*candying the freshe grasse as the winter's  
frost,*

never such bread unto so dainty flesh."

" PSALM cxxxvii.

## 1.

" Nigh seated where the river flows  
that wat'reth Babel's thankfull plaine  
which then our tears in pearled rowes  
did help to water with their raine,  
the thought of Sion bred such woes  
that though our harps we did retaine  
Yet useless and untouched there  
on willowes onely hang'd they were.

## 2.

" Now while our harpes were hanged so  
the men whose captives then we lay  
did on our grief insulting grow  
and more to grieve us thus did say,  
you that of musick make such show,  
come sing us now a Sion laie:  
O no! we have nor voice nor hand  
for such a song in such a land.

## 3.

" Though far I lye, sweet Sion hill,  
in forraine soile exil'd from thee,  
yet let my hand forget his skill  
if ever thou forgotten bee:  
yea let my tongue fast glewed still  
unto my roof ly mute in me,  
if thy neglect in me do spring;  
or ought I doe but Salem sing.

## 4.

" But thou, O Lord, wilt not forget  
to quit the paines of Edom's race,  
who causelessly yet hotly set  
thy holy citie to deface:  
thus did the bloodie victors whet  
what time they entred first the place:  
downe, downe with it at any hand,  
make all flat plaine, let nothing stand.

## 5.

" And Babylon that didst us wast  
thyself shall one day wasted bee,  
and happie he who what thou hast  
to others done shall do to thee:  
like bitterness shall make thee fast  
like wofull objects make thee see,  
yea happie who thy little ones  
shall take and dash against the stones."

This latter psalm, although a fine one, it may be thought that I might well have omitted, since it has had the singular advantage above its fellows, of having been twice printed. Once in Number 18 of The Guardian, and again at the end of Zouch's life of Sir Philip Sidney. This very circumstance, however, has added to my reasons for producing it here, in order that the variations between the manuscripts from which it was before printed, and my own, may be perceived: and that should hereafter any person feel disposed to put the whole version in print, he may be aware that a collation of several manuscripts will be desirable, if not absolutely necessary, for his work.

H. COTTON.

Oxford, April 12.

U u 2

WE have received several communications upon the subject of the Essays of N. R. which have appeared in the three last numbers of this publication. One of these communications was inserted in No. 29, and the following has been since received. The writers appear to have mistaken N. R.'s meaning. We were aware that he had expressed himself in an unusual manner; and we by no means think that his expressions are the best that could have been selected: but his papers were calculated to call the attention of our readers to a subject which is at the bottom of all the disputes between modern Churchmen; and we saw no reason to refuse them a place in our miscellany. We shall also readily publish any remarks with which we may be favoured, either in reprobation or in defence of these Essays; and shall hereafter take the liberty of reviewing the whole.

#### ORIGINAL SIN.

*To the Editor of the Remembrancer.*

SIR,

THAT it is the constant effect of exaggerated statement on one side, to produce in its re-action an equal exaggeration in a contrary direction, is a truth too trite to require repetition; but I do not remember ever to have met with a proof of it so very striking as is afforded in the essay "On Enmity to God by Nature," with which your last number commences. I fully admit, that much of injudicious overstatement has occasionally, at least, appeared in the writings of one party, with respect to those most important and fundamental questions in religion (for such, in truth, they are) which form the subject of your correspondent's remarks; from the common principle above adverted to, I might, therefore, have been reasonably prepared to find some tendency to run into a contrary excess;

but I must confess myself wholly unprepared to meet with statements admitted to your pages, in which a crude and indigested hypothesis, evidently framed without any sufficient acquaintance either with current opinions, or standard authorities, on the subject referred to, and with a palpable misconception of the whole matter in dispute, stands directly opposed (as to me at least it appears), to the very letter of our articles—to the spirit of all our religious formularies—and to the express doctrines, not of one party alone, but of all who have hitherto been recognized as bearing any weight among the writers connected with our establishment.

I would not willingly deal harshly with any writer, however I might feel inclined to controvert his opinions; yet there are cases in which nothing less than the exposure of the complete incompetency of those who rashly thrust themselves forward into the field of controversy, can afford any sufficient corrective to the evils produced by their intrusion; altogether unprepared as they are with the requisite armour of proof. What can I say then of one, who attempting a subject, requiring, above all others, clearness of conception and precision of statement, conveys his opinions in such a paragraph as the following:

"By righteousness understanding religion, and by religion Christianity, the whole system of that, rightly contemplated, is a proof of this: and is itself proved to be the work of the same Creator, by the remarkable correspondence, and the exact resemblance which subsist between them."

These propositions I certainly do not mean to dispute, because I find it perfectly impossible to attach any kind of meaning to them. I feel, indeed, in transcribing them, that it may naturally be supposed that I have acted unfairly in suppressing some connecting part which might have given sense and consistency to the chaotic mass; but those who

will consult the original, will find it a vain attempt to seek for elucidation in any thing which either goes before or follows after. The same obscurity pervades so much of your correspondent's argument, that I shall not pretend to follow it, but content myself by shewing, that such a task is rendered quite superfluous by the direct contradiction which his conclusions present to all the most respected authorities of our Church, both ancient and modern ; and that they involve an entire misconception of the opinions which he believes himself to be opposing.

These conclusions, if I rightly apprehend them (which, from the causes above stated), I dare hardly positively assert, may be reduced to these two propositions.

I. That human nature, employing that term in its proper and strict sense, being, "that by which we are what we are by God's appointment," is not and cannot be "opposite to God's will," or "adverse to true religion," or have implanted in it any "seeds of evil."

II. That whenever such characters are ascribed to human nature, the term is employed loosely "only a subordinate nature, or habitual usage, is, in fact intended," superinduced "by bad examples, bad suggestions, bad habits, of our own acquirement," &c.

In the first place this hypothesis is evidently inconsistent with itself; for if there be no original taint, whence arises all this subsequent contamination? *Πόθεν το κακόν*; can the innocent infect the innocent, or will the spontaneous workings of a healthy mass generate contagion? or how is it that we so readily acquire for ourselves these bad habits? Again, in another place, the necessity of God's grace to support us against temptation is admitted; but a moment's reflection must shew, that it is the original depravation of our natural powers alone which can render supernatural assistance thus indispensable. I omit the still gross-

ser inconsistency of the passage in which it is allowed, that we are by the very terms of that nature which God gives us, since Adam's fall, prone to sin; which is obviously contradictory to the whole hypothesis.

In the second place, this hypothesis involves a total misconception of the matter in dispute, inasmuch, as no one ever did ascribe corruption to human nature, as it originally proceeded from the hands of its maker; for the Supralapsarian himself, though, perhaps, somewhat inconsistently, would regard such a notion with horror. The subsequent corruption of that nature, and our own participation in that corruption, are points to which we feel ourselves compelled to assent, equally by the incontrovertible testimony of God's revealed word and our own personal experience; nor will the various metaphysical difficulties with which every sciolist knows the great question of the original introduction of evil, to be embarrassed, in the least counter-vail these positive and decisive authorities; although they certainly ought to prevent a writer, obviously little acquainted with them, from rashly obtruding an opinion on the subject.

I now proceed to that which is, in fact, the primary point at issue between myself and your correspondent, namely the total contradiction which all the received authorities of the Church oppose to his hypothesis, he himself modestly charges "excess of statement," against the Homilies; and my only wonder is how, with his views, he failed to include the Articles, the Liturgy, and all our standard divines, in the same accusation. I am fully aware, indeed, that many different shades of opinion have been entertained by the most respectable authorities, as to the precise extent and effects of that original corruption of our nature which it has ever been admitted, on all

hands, that the formularies of our Church constantly assert or imply throughout their whole fabric; but I am, at the same time, quite prepared to prove, that the most moderate view which has ever been advocated by any known authority in our Establishment, is as remote from the hypothesis of your correspondent on the one hand, as from the most exaggerated statements of ultra Calvinism on the other.

It is simply necessary, in order to prove the justice of this animadversion, to compare the words of the article dedicated expressly to this subject, with the terms of your correspondent's hypothesis. "*Original Sin, is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; therefore, in every person born into this world, it deserveth God's wrath and damnation.*" After this it is surely unnecessary to proceed; here is nothing like a secondary nature, superinduced by bad habit or example; the subject of these startling predicates is human nature strictly so called; that which is naturally engendered in the whole race of Adam; that with which every person is born into the world; if the article had been constructed for the very purpose of condemning your correspondent's hypothesis, instead of the heresy of Pelagius only (which was, in truth, the same thing, under a somewhat less extravagant form) it could not have been more expressly worded.

It is with pleasure that I refer to the commentary of Bishop Tomline on this article to prove, that it is by no means necessary to be Calvinistically inclined in order to differ *totò solo* with your correspondent.

To prove further, if further proof be requisite, that the views of all sound Churchmen on this subject are uniformly (whatever minor differences may exist amongst them) opposed to this ultra Pelagian

scheme, I subjoin an extract from an admirable discourse of the present Bishop of Killaloe, a writer who cannot be suspected of having handled this subject inadvertently, or with a mind uninstructed in the controverted points with which it is connected.

"It is the property of the holy scriptures to open the eyes of man upon his real situation; and to convince him of the errors with respect to his own nature and powers which in his unenlightened state he is found to entertain. Philosophy, that philosophy I mean, falsely so called, which would fain be esteemed superior to Revelation, is fond of descanting upon the dignity and independence of man; revealed religion, especially the Christian religion, presents us with a very different picture, it teaches us that our nature is essentially faulty, and that as men we are compassed with infirmity; spoiled through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, we adopt the self-sufficient language of the church of the Laodiceans, and say, 'I am rich, I am increased with goods, and have need of nothing.' Instructed in the truth after Christ, rooted and built up in him, and established in the faith we are taught to '*know that we are wretched, and miserable, and poor, and blind, and naked;*' we are thereby taught, *that we are not sufficient of ourselves to think or do any good thing as of ourselves;* we are particularly reminded, that in us, that is in our flesh, *in our original nature, there dwelleth no good thing.*"—Bp. Mant's Parochial Sermons, Vol. III. p. 333.

The prejudice with which this doctrine is so often received, seems to arise (next to the influence of that natural pride which it so sensibly mortifies) from an erroneous conception of its real bearing and extent; and the idea, that it necessarily involves the total denial of our natural capacity to perform any generous or amiable social actions. I will not,

indeed, deny that some writers have actually carried, and more hurried on by the force of rhetorical overstatement, have seemed to carry it to this length; but a slight acquaintance with the present state of opinions, will shew, that the number actually holding it in this extreme sense, is both small and diminishing. It must be remembered, however, that the virtues belonging to the second table are neither the only nor the highest requisites in the Christian scale of character; the real question is, how far man is *naturally* competent to such a performance of the first great command, as can be considered in any degree commensurate to its supreme obligation. Whether he does or can *of himself* "love the Lord his God with all his strength, and with all his soul, and with all his mind?" I am most deeply convinced, that whether we look around us or within us, the only answer which it is possible to return, must be a decided negative; that a degree of disinclination to the spiritual service of God, which nothing short of his grace can enable us to overcome at all, and which is, perhaps, never entirely overcome in our present imperfect state, will be found lurking in every breast. Could this be so, were the nature with which we are now born, according to your correspondent's phrase, "that by which we are what God appointed us to be?" if we indeed retained the original image in which we were created, would not the love of God be the first, the highest, the most influential of our motives? And where the first principle is thus depraved, and the great source of human virtue thus choked, will not all the lower virtues partake in the depravation? Does our social virtue actually rise to the high standard of Christian duty; is it not often built on false motives; are not its most brilliant instances but as columns standing amidst a scene of ruin; do they not form the exceptions, rather than the general rule of human conduct?

So very obvious, indeed, are these things, that, (as every Tyro must know), to account for this general depravation of our nature, formed one great problem of the ancient metaphysical schools. Who, indeed, is not aware of how large a portion of the elder philosophers the poet expresses the sentiments, when he speaks of the taint imparted by our *noxia corpora* to their spiritual tenants; and describes the purgatorial means which were believed necessary in order to efface it.

Ergo exerceatur pœnis, veterumque malorum  
Supplicia expendunt—Aliæ panduntur in-  
anes,  
Suspensæ ad ventos—aliis sub gurgite  
vasto,  
*Infectum eluitur scelus, aut exuritur igni.*

This surely affords an additional proof, that the facts of common experience harmonise with the doctrine in question, otherwise how shall we account for so general a belief, in that which it is nevertheless so painful and humiliating to believe.

Let me conclude with a short view of some of the consequences which must follow the admission of your correspondent's hypothesis. The 9th Article must not merely be modified, but entirely abandoned; since original sin must, on such a scheme, be an expression absolutely without meaning—the 10th, which is in fact a corollary from the 9th, (since, if we were of our own nature inclined to good, there could be neither room nor necessity for the supernatural aid of preventing grace) must share the same fate; as must the 11th, 12th, and 13th; all of which are built up in a regular concatenated series with the former; and the double effect ascribed in the 2d, to the sacrifice of Christ, must be renounced; since, on this view, it must be obvious, that there could be no sin but that which is described as actual sin, viz. that superinduced by "bad example, bad habit," &c. to require atonement.

Further, the fundamental assumption on which the whole baptismal



service proceeds; and therefore the whole of that service must be expunged. "Dearly beloved—for as much as *all men are conceived and born in sin*—I beseech you to call upon God—that he will grant to this child *that thing which by nature he cannot have.*"

In our confessions again it must, on this hypothesis, be palpably false, to assign our following too much the *devices and desires of our own hearts*, as the cause of our offending; and a ridiculous mockery to profess, that there is *no health in us.*

Such would be what I may call the ecclesiastical consequences of your correspondent's scheme. I will only add, what appear to me its moral consequences.

It would effectually throw open the door to licentiousness, by countenancing that most common of all sophisms, by which the libertine defends his conduct; that the indulgence of his inclinations cannot be vicious, because it is natural; and that he follows only the dictates of that nature "by which he is what God appointed him to be;" by disarming us of all salutary suspicion of ourselves and our own hearts, it would render us negligent in self-examination, and altogether remiss in that watchfulness enjoined by our Lord. And lastly, it would deprive us of the great motive and object of prayer; since beings so virtuously disposed by nature, could stand in no need whatever of preventing grace, and in very little of co-operating grace.

I have now concluded what I have to offer. I am not absurd enough to expect that an editor should be held accountable for all that appears in a publication of this nature; nor do I deny, that a liberal freedom of discussion is, in such a publication, desirable; but still there are certain limits upon which the inscription of the Herculean columns should be carefully fixed; and should a journal, conducted on the principles of yours, and professing to hold out a central

point of union to a large clerical party, suffer itself to become in its anxiety to counteract opposite errors, the vehicle of such crude speculations and of Pelagianism, only not clearly exhibited, from the want of information and power in the author so to exhibit it; the natural effect must be to scandalize real friends; to justify open enemies; and to discredit the cause which it is intended to advocate.

#### OXONIENSIS.

WE are enabled to present our readers with the following Notes, copied verbatim from a MS. in the hand-writing of Dr. Chapman, the learned author of Eusebius. He was the Domestic Chaplain, and intimate friend of Archbishop Potter.

*Memorandums of Things which I have heard in private from Archbishop Potter's own Mouth, as certain Truths.*

1. THAT his Majesty King George II. had often declared to the Archbishop himself, that he would always support the Church of England, both as to religion and government, in opposition to all attempts upon it; and likewise the Clergy, in all their just rights and liberties.

2. That the same Prince often used to make a jest of his Queen's intermeddling so much in theological disputes, especially in the Arian cause.

3. That his Grace had often reasoned with Queen Caroline on the subject of Arianism, very freely and fully, that she would hear any thing with the greatest condescension and candour; and however she might screen or favour persons inclined to Arianism, she yet was never fixed in that way of thinking as far as he could discern.

4. That the Queen's disgust for a time to Dr. Waterland, he was sure was not owing to his writings against Arianism, but to a little misbehaviour in the Doctor, upon a certain occasion, which was this. The Queen

had sent to him to desire that he would be with her upon such a day at such a time. Accordingly, Dr. Waterland came to wait upon her at the time; but she happening accidentally to be engaged with some other company, and the Doctor being kept a good while waiting without, till her Majesty should be disengaged, and that being protracted much longer than was expected or intended, he (the Doctor) went away at last without any leave, and the Queen finding this afterwards, when her company had left her, took this ill from the Doctor, and for some time did from hence shew some dislike to him. However, at length, she was quite reconciled to him, and latterly (as I have heard likewise from the Doctor himself) she received him with much favour and regard.

5. That there was once a formed design to make Dr. Clarke a Bishop; and upon this Bishop Trimmell came over to Archbishop Wake, in order to get his acquiescence in it. But the Archbishop expressed his utter dislike to the thing, and declared he would not consecrate Dr. Clarke, whatever was the consequence to himself. He would incur a premonition, and the loss of every thing rather than act thus far in it. And upon this resolution of the Archbishop, the design was dropped.

6. That Archbishop Wake had greatly too much timidity about him in many cases, and too little vigilance for the good of the Church, though otherwise a very good man, and a well-wisher to good men and good principles. But for want of discernment of one side, and attention or spirit of the other, he suffered many bad things to be done, and several unworthy men to be highly preferred, without shewing due care and encouragement of better men, though he often had it in his power to do the last and prevent the former. This Archbishop Potter (then Bishop of Oxford) took the freedom one day to represent to

him, and desired him to look round and see how little regard had been shewn for so many years past by the great men to a number of eminent divines, while others of a different character found every advancement. That the Archbishop was moved extremely with this representation, and pleaded only for himself, that really he had not observed or considered so much the state of things before, but would be more attentive for the future. His Grace added to me, that the truth was, Archbishop Wake was not deep enough in theology and learning, especially antiquity, to know how to fix a proper rule of acting in his station, and therefore had not a proper firmness and steadiness in his conduct. That moreover, he was chiefly influenced by Bishop Trimnell, as long as he lived, who had too much regard to some great men of the laity, to do the Church much service.

7. That Bishop Willis was a very superficial man in all learning; and being fond unaccountably of the Geneva *discipline*, was no cordial friend to our ecclesiastical constitution; and that he opened himself once pretty fully to his Grace, then Dr. Potter, who took occasion to enlarge pretty strongly on the other side, and referred the Bishop to certain books for his full satisfaction, if he pleased.

8. That though the Convocation had not sat for many years, yet the right of sitting was still preserved entire, together with all the original powers of the Archbishop, &c. That farther no absolute prohibition had been given him from above against their sitting, nor any *general* discouragement to it, but that the royal licence might be easily obtained for that purpose, whenever it should be likely to him and other sincere friends of the Church, that the Convocation might sit to good effect, and unto the real benefit of this Church.

9. That when Bishop Hoadley's sermon before the King had given

so much offence to the Convocation, and it was debated among the Clergy what to do upon it, his Grace (Dr. Potter) had frequent meetings about it, with Bishop Smallridge and others of the superior Clergy, well affected to the Church of England. And that his Grace proposed it as the most unexceptionable way to proceed in, and as equally effectual for the purpose, to censure not the Bishop's sermon, but one of Dr. Sykes's, lately preached upon the same text, and containing the very same obnoxious principles. That by this expedient, they would avoid any seeming rudeness to his Majesty (who had ordered the Bishop's sermon to be published) and at the same time would virtually condemn that sermon, by censuring Dr. Sykes's. This proposal was very agreeable to Bishop Atterbury and several others, the strongest Churchmen, but the warmer men being the most numerous, it was carried in Convocation to censure the Bishop's sermon directly, and this imprudent step produced the ill effects which followed.

10. That Charles Montague Lord Halifax, upon the turn of things in the beginning of George the First's reign, was very earnest with the great mass of his friends, to proceed moderately in the disposal of places, and was very desirous that men of ability and character, though Tories and in with the former ministry, might not be turned out, but continued in full favour. That, however his applications to this purpose became ineffectual with his party, and his not succeeding in the design affected his spirits and temper so much, as to be thought the chief cause of his early death.

11. That the late first King of Prussia, being desirous to be crowned by a Bishop, created Ursinay (one of his own chaplains) a Bishop nominally, for that purpose, though really not made such in any proper form, before or afterwards.

12. That Dr. Grabe left Prussia,

and came into England in King William's time, to avoid the troubles which were likely to befall him in his own country, on account of some offence he had given there in some religious matters, for which he was summoned once before an ecclesiastical consistory. That when he first came over here, he was almost a stranger to all philological learning and criticism, though otherwise a man well acquainted with the Holy Scriptures, and some antient writers of the Church. That he lived at first a good deal, or chiefly at Oxford, in chambers which the learned Dr. Mill very kindly assigned to him in his own Hall; and drew up there at the instance and under the direction of the same Dr. Mill, his *Spicilegium Patrum*, which he afterwards published. That moreover his Grace was with Bishop Stillingfleet when Dr. Grabe waited upon the Bishop with a present of some tract of his.

N. B. April 10, 1745. His Grace Dr. Potter delivered a paper to the Duke of Newcastle, containing an earnest proposal, that Bishops according to the form of the Church of England, may be established in America, with reasons for it, and anticipating indirectly of presumed objections to it. This paper I have read myself, soon after it was delivered by his Grace's favour.

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*To the Editor of the Remembrancer.*

(Continued from p. 280.)

Sir,

III. My third position is "that though I propose religious character as the general aim or object of mankind, as that object by the attaining of which we fulfil all the conditions of future happiness, I do not, any more than Scripture does, propose any *limitation* of their object or end:—that though Scripture does not *limit* us to this object it does

propose it to us; and that to propose it, as I have attempted to do, in strict analogy to what is done in Scripture, may often have an eminent moral utility."

What you say on this point is that it may well be "doubted whether a continual attention to the state and progress of our motives and affections will not distract the attention from more important objects, will not monopolize our assiduity, and mislead our judgment." (C. R. p. 167.) Undoubtedly—but you have failed to observe that the same caution is repeatedly and even systematically enforced throughout my work\*.

You proceed to urge that "we are to be determined through life by considering not merely what is most likely to improve our mind and character, but generally by considering what is right, and what is wrong." (C. R. p. 167.) "Where," you ask, "does the Gospel limit our object to the acquisition of good habits." (P. 164.) "We receive a great variety of consistent rules to every part of which it is necessary that we should attend." "It would be highly improper to lay them "aside or to treat them as a mere matter of deduction and inference, instead of substantial and positive precepts." (p. 165.) I agree entirely with what you have said so well: and you are quite aware that I consider the Gospel as something much better than any system of philosophy can be.

But then you suppose me to treat the rules of the Gospel as being mere matters of deduction and inference:—that is, I presume, you suppose me to mean, that the just motive for abstaining from those actions from which the Gospel commands us to abstain, or for doing those which it commands us to do, is not that we have to obey an express command, but that we infer

or argue that our motives, or characters, will derive, as the case may be, benefit or injury, from the doing of those actions, or the abstaining from them.

Now what I have said on this point is briefly this. In the distribution which I have made of the human motives into their several orders or kinds, I have explicitly and repeatedly stated piety to be by far the most comprehensive and important of them all. But in this great motive is evidently included the whole principle of paying obedience to God's will. The term obedience, indeed, is not expressed in that delineation of the nature of piety, which, in the chapter which treats formally of this motive\*, I have copied from one of Butler's Sermons; but then the *principle* is clearly implied in "reverence," and the other affections there specified: and accordingly I speak of piety in the next paragraph†, as "regulating all the inferior motives, and the conduct which they suggest or impel, in due subordination and reference to" God's "will."—This is obedience.—And, so also, in the only proof which I have thought necessary to give of the moral utility of the affection of benevolence. I refer to the positive command of God, that he who loveth Him should love his brother also‡. Let me here request you also to advert for a few moments to the third and fourth sections of Part II. C. iii. "On the necessity of definite and particular rules," and "on the principle on which these rules are to be constructed." In what is there said of the direct utility of teaching the rules of morals *on authority*, and to the wise not less than to the ignorant, it is plain that I consider obedience to precept as forming the practical aim or object of all men. Nor can any reader, I think, fail to perceive that the special conclusion, intended to be drawn from the ar-

\* See Human Motives, P. II. C. iv. v. vi. and particularly pp. 170—172. 182—184. 212, 213.

\* Human Motives, p. 58. † Ibid. p. 60. ‡ Human Motives, p. 82.

gument of these sections, is that all Christians derive an eminent advantage from the rules expressly taught in Scripture. At least I persuaded myself, while writing those sections, that this was the obvious inference which they would suggest.

I have, I believe, now shown that by proposing religious character as the general aim or object of mankind, I do not, any more than Scripture does, propose any *limitation* of their objects or ends. For you will not say that we *limit* the moral object, when we propose an object so important and comprehensive that the whole of morals is *included* in its scope. I have now to show that even the Scripture itself does propose this object for our imitation; and that to propose it, as I have attempted to do, in strict analogy to what is done in Scripture, may often have an eminent moral utility.

Where then is this object proposed in Scripture?—Wherever love is said to fulfil the law:—In very many of those numerous passages in which salvation is said to be consequent on faith;—and in all those in which our Saviour himself is set before us as the perfect model or object of imitation.

If then this object be proposed in Scripture, I might spare myself the question whether or no it be useful so to propose it. But it may still be proper to show specifically *what* uses, the so proposing of it, or the tracing of a system which serves to explain the manner in which all subordinate objects of pursuit are comprised or included in this comprehensive one, is calculated to afford.

In the first place, it is certain that almost all men, all men at least who have had a tolerable education, and have ever thought seriously of the condition of human life, do, in fact, in some way or other, attempt to *systematize* their moral opinions. That they must and will do this is shown abundantly by the history of moral theories, and still more forcibly by that of the theories of re-

ligion. Now all these persons, as you are fully aware, must of necessity fall into some of those errors into which all partial and imperfect systems betray; such for example, as that of comprising in benevolence the *whole* of human virtue or excellence; unless they are taught a more comprehensive system, a system which includes in its wide circuit every principle which moral science can embrace.

On this ground, therefore, on which it were easy to enlarge, a true system must be of evident usefulness, though it were only to serve to protect us from those errors into which all partial systems betray. I might add also that, without some system or other, there can be no method by which we can prove any precept to be in its nature holy, just, and good; or by which we can trace any connection whatever between the doctrines of a spiritual religion, and the requisitions of a moral law. And it is quite certain that to trace the connection between those doctrines and these requisitions, to show that they are connected, as parts of a system, or by the ties and dependencies of that order of nature which we find established by the will of God, enables us to advance both in the study of doctrine, and correspondingly also in the practice of virtue, with a far greater degree of firmness and alacrity, than that with which we should be able to proceed, if we could not see their connection, or if we held them to have no connection at all, or to be connected only by an arbitrary decree. Indeed, if our experience can teach us any thing, it teaches that to discern the *reason* of a precept always insures a prompter obedience to it; and though Scripture is not *written systematically*, few books contain so much reference to first principles, or so much require to be *systematically explained*; and no writers can be more diligent in instructing men in the *reasons of their duty*, or the true motives to prac-

tice it, than the Scripture writers are seen to be.

So far on the uses of proposing, in one comprehensive system or form, the moral object or pattern of human life, uses which are, I think, manifestly intended in all those comprehensive summaries of our duty, which are in various places set forth in Scripture, some of which have been already recited.

Let me repeat, however, that though I consider the system, in which I have proposed the religious character for imitation, to be thus incontestibly a useful system, it has not been the main intention of my treatise to propose or assert a system or theory. I speak, certainly, and this for the sake of system, of one great object, as comprehending all objects at which we have to aim in order to attain future happiness. If, however, men will but aim at *all* those objects which are included in that comprehensive one, they will so attain the great end proposed to them, even though they fail to understand the system in which all those objects are comprehended, and lose, as I think, for want of that system, one method of attaining their great end. My main argument is that if, of all the subordinate virtues, there be not one, which is not purified and exalted by the influence of religious character, or of religious motives, we cannot possibly attain those virtues themselves in that their purest and most exalted state, unless we keep also that character in view. That character, so in view, must be an object to which it is indispensably necessary for us to attend, whether it be a comprehensive object or no.

IV. I must now show, fourthly, "that to propose as the *test of actions*, in the way in which I have proposed it, the tendency to the formation of religious character, is not to exclude, in any proper case, other tests which are more precise and specific; and that, however vague this test may be, it is both

useful and necessary that we should have it."

I might here say, that, if as has been proved\*, religious character be an *object* we have to pursue, the tendency to the formation of that character, must, of necessity, be the ultimate test of all actions which have that object in view. If we want to arrive at any *place*, our consideration must be, what is the *road* to it? And so, whatever end we pursue, the laying down of the road, or the tendency, to it, must, of necessity, be the final test of the question, whether we be pursuing it wisely or not. And though other tests, which are more precise and specific, may often have more practical use than this has; those tests, again, must, in the last resort, come always to be tried by the same tendency. Thus, let the object be an increase of benevolence, a virtue included in the attainment of the religious character. A question arises respecting the uses of almsgiving as the proper method by which this object is to be gained. We must now inquire, therefore, into the *tendency* of giving alms—or say that Scripture has decided this point, we have still only the same tendency for our guide, in determining the rules or limitations by which the practice of almsgiving should be defined. This proof, I believe, of the necessity of this test, supposing our object to be the attainment of religious character, does not, in strictness, need any addition.

But to be more particular: since, though the necessity of this test follows directly, if I mistake not, from my last position, it is also capable of being separately proved; and the separate proof of it may throw an additional light on the principle for which I have all along been arguing, and on the practical benefit which it may afford:

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\* \* See above the proof of the III<sup>d</sup>. position.

What I say, then, not excluding in any proper case other tests which are more precise and specific, is, that the tendency to the formation of religious character is a test which is both useful and necessary: or, to express my meaning more particularly, that it is a *general one* which includes all others; and that there are cases, also, in which no other is adequate to measure accurately the moral quality of actions. I speak of the actions of those who live under the operation of the principle of obedience to the will of God, and who have, practically, little to look for in the science of ethics, but the discovery of the particulars which God's will requires\*. To all Christians this is the main use of the science; and it is unnecessary here to advert to the case of those persons to whom the Scriptures have not been made known, or to the advantages which may be derived by Christians themselves from tracing, as far as may be, all analogies between the written and the unwritten law of God. Does then the Christian need any test whatever, besides the precepts which he finds in Scripture? and, if he does, has that test which I have proposed the real value which I suppose to belong to it?

Of the preliminary question: Whether the Christian need any test whatever, besides the precepts which he finds in Scripture? it is said by Paley, that "whoever expects to find in Scripture a specific direction for every moral doubt that arises, looks for more than he will meet with†." This Paley says, and I think that in this you agree with him. Scripture *principles* apply to all cases. Its *specific precepts*, in the sense here intended, do not. Some test, therefore, is of necessity requisite in cases of doubt concerning particular actions, of doubt how far they are consistent with

Scripture principles, how far included in its general precepts. And this also you seem to me to admit, where you say, and justly, that "the sense of right and wrong, the probable general consequences, the particular consequences to ourselves, and more especially to our character and habits, and the true estimate which would be made by an impartial person, all these, and many more, are means which have been given us by God for the purpose of enabling us to form correct notions of his will and of our duty\*." These, in short, you regard as so many tests. And in so regarding them I agree with you fully.

The next question is; Whether the test I contend for be a general one which *includes* all others? I have not stated, I think, any thing more than this. For it certainly is not the meaning of my treatise, that, of the tests you mention, we should "surrender all but one†." Over and above what is said in a distinct section‡, which treats formally of the use of practical rules, I state explicitly that prudence, or, as you express it, "the consequences to ourselves§," "cannot be averred to be the sole criterion by which the conscience may or ought to be guided; that we ought to be just, we ought to be pious, even on the principle of prudence alone; and that, to these ends, the criterions to which we look must be the criterions of justice or piety||." I state also that "in almost all ordinary pursuits, the rule of life is commonly very easy, if the principle of obeying it be but in force¶;" that we have for our guides, not neglecting revelation, "the example of others," "the law," and

\* Christian Remembrancer, p. 167.

† Ibid. *ibid.*

‡ Human Motives, part. ii. chap. iii. §3.

§ Christian Remembrancer, p. 167.

|| Human Motives, p. 382.

¶ Ibid. p. 255.

\* Christian Remembrancer, p. 166.

† Paley's Moral Philosophy, vol. i. p. 5.

"public opinion \*;" naming these tests certainly with no intention to exclude those others of which you speak. All that I say of prudence, as a criterion, is, that it is the *paramount* criterion of all the rest †; including all, but not excluding any ‡:—that it is, a *general* one;—and that there are cases, also, in which no other is adequate to "measure" accurately the moral quality of actions §. The *use* of showing it to be a general criterion, is, that it serves to combine the rest into system ||; and that by referring to it, we may always clearly prove, however we may be driven to extremities by pertinacious arguers on the principles of our conduct, that it is impossible to impugn without *folly* the established rules of virtue, or of religion. And that this criterion *is in reality* thus general is evident, if it be wholly impossible that "*in calculating our own best way to happiness*, we should not, in the last resort, estimate every thing by its effect on ourselves ¶." This *calculation*, indeed, of our own best way to happiness, is not, as I apprehend, the only case in which this tendency to the formation of religious character is justly applicable as a general test. It is also applicable in all cases of *obligation*; but as the question of obligation is not properly included in the general argument pursued in my treatise, I shall reserve all further observation concerning it, till I come to the consideration of your objections to what I have advanced, incidentally, and in a few pages of the Appendix, on the *obligation* which I suppose all men to be under, so to act as may be most for their own benefit \*\*.

\* Human Motives, p. 255.

† Ibid. p. 382.

‡ Ibid. *ibid.*; and p. 383.

§ Ibid. p. 384.

|| See above under the IIIId. position.

¶ Human Motives, p. 34.

\*\* This will be the subject of the VIth position.

I have now to prove that the tendency here spoken of, is, in some cases, the only adequate measure of the moral quality of actions. This point you apparently must admit, since you plainly admit \* the test in question to be one which we are *sometimes* bound to apply. But, as this point is, I believe, the real hinge on which the merits of the whole system turn, I will beg your permission to explain it particularly in the consideration of a few selected cases.

I may take, as one case, the crime of suicide, and, as another, the virtue of fortitude; and I shall point out the inadequacy, in these two cases, of the other tests which you speak of; namely, "the sense of right and wrong," "the probable general consequences," and "the true estimate which would be made by an impartial person †." I am far from supposing, that you yourself, in such cases, would think of applying these other tests, or that your observations imply your attributing to them more importance than they may justly possess. My sole purpose is to exemplify the usefulness of taking, in some cases, as the test of actions, the tendency to the formation of religious character; by comparing it, in these particular instances, with those other tests which you mention, and which, perhaps, may be ranked next to it, though in very different degrees of importance.

First then of suicide.—Is it not certain that both the moral sense of the agent, and the vulgar estimate formed of the action, have, in some instances, scarcely reckoned it among crimes? Both these tests are little more than indications that we ought to be wary lest our passions

\* Christian Remembrancer, p. 167.

† Ibid. *ibid.* I am not sure that I exactly understand in what sense you here make use of the word *true*, but I will venture to presume, that it must mean the same with *real*, or that you would exclude by it not error, but hypocrisy.



deceive us, and to look carefully for some better criterion.

And, undoubtedly, a better criterion will be found in the consequences which may accrue to society. But is it easy to say, that there are not many *gone cases*, in which a man who may be crippled with disease, and overcome by pain, and broken in spirit, may not justly think that society would be even benefited by the surrender of his own station in it to his heir? or is it easy to say, that the love of life is not far too strong a principle to allow suicide ever to become so common, as to produce any serious ill consequences to society? or, though the calculation of these consequences to society be, as I believe it to be, *against* the practice, yet does it afford sufficient ground for a strong conclusion? Is this ground the best on which to stand? or ought we not rather to take the ground of saying, that every man is called to act or suffer according to the will of the Great Author of his existence; and that though denied, perhaps, the power of exerting himself in any capacity of doing good to society, he may still turn his own sufferings to his own moral improvement? It may be said, indeed, and justly said, that he may even do good to society by furnishing an example of religious patience and constancy. But is this the first end, is it not merely the second? If the case be not a case of religion, it cannot possibly afford a *religious* example.

In the same manner, with regard to the virtue of fortitude. Opinion, no doubt, ranks it high. But opinion usually miscalculates its importance. It is, or may be, eminently useful in society: but can its social uses be the measure of its value to any man who lives in a private station, of whom *society* may never require the sterner virtues, well contenting itself if he be docile and amiable? Yet still the demand

for moral fortitude may justly be made, in private life, with scarcely a less degree of force than in public; though society be in this case little concerned; though the test of the value, or the importance of this virtue, may here be only the degree in which it is requisite to enable the agent to resist temptation; for example, the temptation of gain or of pleasure; and to sustain the character of his mind.

Even these cases, however, are but inadequate instances of the importance of taking the tendency to the formation of moral character, as the test by which our actions are to be weighed. The test of all duties, as far as they affect society, must, of course, be the consequences to that society: and this test will, to a certain extent, prove suicide to be a crime, will prove fortitude to be a virtue. But to the duties which, according to the old division, men owe to God and to themselves, it is most certain that the test of the consequences to society will not at all apply. Here we *must* have the tendency to character: for otherwise we have no test at all. Thus in piety: the test of its *strength* is the degree in which it excites us to act: but the test of its *purity* is the real tendency of the acts excited by it, to form that character at which we aim; or else that real formation of the same character which the performance of those acts evinces. If there be no test but that of its strength, we cannot know the true nature of the feeling: it may be a malignant or a savage fanaticism, which colours itself with the name of piety. The actions, or the active habits themselves, cannot be the test, because they are not a complete evidence of the real motive. The tendency, therefore, of the acts, or the habits to the formation of the moral character which I have described; or else, which comes eventually to the same thing,

their real dependency on, or relation to it; is the only test which we have left.

Thus, a man who professes to act from piety, if he be solicitous to discover whether his actions have in reality this character or not, asks himself first: Is the principle which I profess a really active principle? Does it exert itself? If it does, is it in some suitable acts? If so, how do I know that these acts are indicative of that character of true piety, from which I wish to satisfy myself that they flow? Because their effect is to promote the good of man, one great province in which piety has to operate, or because they are expressly commanded by God. But how shall I know that I perform them from this principle, and that there is not some inferior motive, perhaps only a mere worldly motive, at bottom? Because I satisfy myself, on a sincere examination, that these acts do really tend to confirm\*, or that they are the real and correct expression of, a pure feeling of piety; because I persuade myself that my whole character is so far consistent with that pure feeling, that I have no just cause to distrust my sincerity. If the efforts which I make are successful, I willingly refer the praise to God, and feel that it is not a selfish victory which I gain; or, if I miss the personal ends which might follow from them, I still preserve a truly religious satisfaction. Or, because I endeavour, on a strict analysis of my motives, to give to all the moral claims and qualities their due weight and proportion†: I am not conscious of any favouritism of any one species of virtue, and feel no regret that a benevolent object ought to be prosecuted only by just means‡.

Such, undoubtedly, would be the natural method of ascertaining the real motives of conduct, which every

well-disposed and reflecting mind would take. And, indeed, does not St. Paul himself direct men positively to this very test, namely, the test of their own consciences seriously examining their dispositions or motives, where, in speaking of the institution of the Eucharist, and the manner in which it ought worthily to be received, he says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup\*." "As if he had said," observes Dean Stanhope, "before every approach to this sacrament, it is fit that a man see into, and be satisfied with, the disposition of his own mind†."

This, assuredly, is to take for a test the tendency to the formation of religious character. But every man who reasons thus in his own case, must reason similarly on the abstract question. As, therefore, a religious character is the *object* to which, in the last resort, we must study to conform, so the tendency to form that character must be the *test*, by which, whether a vague test, or a precise one, our actions must, in the last resort, be weighed. And I may add, finally, that the mere vagueness of a test cannot, in all cases, be a just objection to it. It may be *vague* because it is *true*; because it is not justly liable to the objection that it will apply only partially: for it is of the very nature of *general tests* to be vague: and *specific tests*, when brought in comparison with them, will naturally be precise and particular.

I fear I should encroach too much on your next number, were I now to proceed as I had originally intended, to the two remaining positions which I have to prove. I will defer these, therefore, to your number for July. I was far from meaning to have troubled you at so much length; but you must be well aware that almost all sorts of arguments grow

\* Human Motives, p. 183, 184.

† Ibid. p. 18.                      ‡ Ibid. p. 254.

\* 1 Cor. xi. 28.

† Notes to the Family Bible.

insensibly under the hand of the writer, even in spite of all efforts at compression. I will not delay, however, to return you my best thanks for your obliging readiness to allow room for these letters in a journal, on which many subjects of pressing interest must necessarily have a very powerful claim.

I am, Sir,

Your most obedient humble servant,

JOHN PENROSE.

*Bracebridge, May 10th 1821.*

*To the Editor of the Remembrancer,*

Sir,

DURING the late debates in Parliament respecting the Catholic question, some important historical mis-statements were made concerning them, which I shall now endeavour to rectify, and place in their real light. And first, Sir, it was attempted to be shown, that, because some Papists remained in high offices during the reigns of Edward VI. and the earlier part of Queen Elizabeth, that it would be prudent to render them eligible to tithe some offices in our times. This is a plain "non sequitur," even supposing the fact to be correct. But, if it is meant to be asserted that no jealousy was entertained of these Catholics either in the reigns of Edward or Elizabeth, every reader of English history is able to contradict the statement. During the former reign, indeed, the Reformation could not be said to have been more than half finished. With all the difficulties attending the minority of the Sovereign, and after the changes which had recently taken place with regard to religion, it would have been highly imprudent if the councillors of the king had proceeded otherwise than in the most cautious and gradual manner to accomplish what was still remaining to be done. Nor is it to be wondered, if, under these circum-

stances, many Papists were continued in office, whom it would have been dangerous to remove, whilst the opinions of the public were still so unsettled and divided. But these Papists, it is plain, were trusted no further than was absolutely necessary; the greatest jealousy and distrust was felt concerning them, and they were nicely watched by their Protestant coadjutors.

During the insurrections which broke out in this reign, and which were occasioned by the Popish priests, it has been asserted, that Catholic commanders were sent against the rebels, and the name of Lord Clifford, (or De Clifford) has been mentioned as amongst the number. After the minutest enquiry, I can find no such nobleman employed on this occasion. The commanders were the Marquis of Northampton, in Yorkshire; Lord Russel, and Sir W. Herbert, in Devon; and the Earl of Warwick, in Norfolk. It would not be easy to shew that any of these individuals were opposed to the principles of the Reformation.

The same remark will apply to the earlier years of Queen Elizabeth's reign. After the great revulsion which had taken place under Mary, it would have been very rash to have attempted any sudden and wholesale changes. Accordingly whilst she retained several of her sister's Catholic councillors, she added to them such men as Burleigh, Walsingham, and Knowles, &c. the tried friends and advocates of the Reformation. And on which side *she* placed her confidence there can be no question. But the difficulties of her "situation," compelled her to these prudent measures, and she might have said with Dido,

"Res duræ et regni novitas me talia cogunt."

But as she became more firmly seated on the throne, her real sentiments became the more apparent, and these sentiments were fully justified by the frequent insurrections

and conspiracies of the Catholic party.

At length, when the Spanish Armada was preparing to invade these kingdoms for the express purpose of destroying the Protestant religion, she issued orders for the confinement of all Popish recusants at Wisbeach Castle. Some were for more violent measures, but her good sense and prudence determined her only to keep a strict watch over them.

Now, if under these circumstances, she had entrusted the defence of the kingdom to Papists, it might have been urged indeed as a strong proof of her love and confidence in them. Accordingly it has been told us in very positive language, that Lord Howard of Effingham, was a Papist, but the fact is quite otherwise, he was a most determined Protestant. So again it has been said, the defence of Dover Castle was given to a Catholic, but the assertion is totally false, it was given to Lord Cobham, who was one of the High Commissioners for trying both Papists and Puritans. These are stubborn facts, and we dare our antagonists to set them aside. We are informed by Neale, that during her reign 62 Popish priests were executed, and 55 banished. I trust that such gross blunders and misstatements will not again be heard within the walls of Parliament.

Yours, &c.

A PLAIN ENGLISHMAN.

*Bath, May 3, 1821.*

*To the Editor of the Remembrancer.*

Sir,

IN proceeding to argue with Alethes the *Christian* doctrine of Divorce, I have no hesitation in admitting that the divorce which was permitted by the Law of Moses, and which was contemplated in our Lord's reference to the established practice, and in the question proposed to him by the Pharisees, was not temporary

or voluntary separation, but legal and definitive divorce; divorce which left the parties free to marry again, and only restricted them from being reunited with each other. I cannot however admit, that any advantage would arise from superseding in the authorized version, the words *put away*, which Alethes judges to be "of doubtful and equivocal meaning," and substituting the word *divorce*, which he pronounces to be the "undoubted import" of the text. Matt. v. 31, 32. Popular use in the present day has appropriated the word *divorce*, to a separation of the parties on proof and in punishment of adultery. This was certainly not the sense of the Jews, who neither punished adultery by divorce, nor admitted it among the causes of divorce: and it would therefore confound the ancient with the modern usage, and introduce rather than remove ambiguity, to insert the word *divorce* in the text.

I am willing that Alethes should assume, that the parallel passages in St. Mark and St. Luke, are "the same in import, though less explicit in terms," than the text of St. Matthew, and that he should pass over the consideration of these texts, and not enter the lists "with those who teach from these *former* Evangelists, the Roman Catholic doctrine, that marriage ought not to be dissolved on any account, even for adultery itself." I am willing also that he should assume, that fornication in the clause of exception means adultery, and that adultery is a just cause of divorce. These points are assumed by Alethes, as if they were incontrovertible; although there is not one which is not beset with difficulties, which it is far more easy to evade than to overcome. I am not however surprised, nor do I complain, that Alethes has not undertaken the investigation of these difficulties. The disquisition would necessarily be of an elaborate and unpopular character; and in assuming the truth of his opinions, Ale-

thes has at least diminished the controversy, and left me little to examine of the Christian doctrine of divorce, except his leading position, that Christ restricted the permission of divorce "to the one case of adultery."

"Conscious of the baneful influence, that a facility of divorces exerts over public morals, Christ made the adultery of the wife the sole and indispensable condition of divorce. But be it ever observed, that when our Lord was occupied in ameliorating the marriage law, the power of divorce that he grants, on the supposition of the wife's adultery, is not clogged by any demand of chastity on the part of the husband as the condition of its exercise: nor is the adulteress allowed by the Gospel any right of complaint or recrimination. Moses granted no such right in divorces for inferior offences, and (however the civil institutions of different nations may have added to these enactments) Christ and his Apostles granted no such right in divorces for adultery.

"I further conceive, that the early scheme of Christianity then only required of the husband to prove his wife's guilt by a judicial process, when he designed to abandon her to the penalty of such proof, which was death. Of this crime, an example occurs in the eighth chapter of St. John, in the case of the woman taken in adultery."

In a former letter, I exhibited the substance of a commentary on the case of the woman taken in adultery, from the *Horæ Hebraicæ*, in which it was shewn, that something more than judicial proof of the wife's guilt, was required of the husband by the existing law, and that that law had the sanction of our Lord himself. In divorces for inferior offences, it was free for the husband to demand a divorce, which the court of which it was demanded had no power to refuse, but these divorces have not the remotest con-

nexion with the law of adultery, of which the terms can only be ascertained by the operation of the waters of jealousy, and by the inefficacy of those waters, when the integrity of the husband was wanting. The Apostles have said nothing of divorces for adultery, and consequently they have neither granted nor refused any right to the woman suspected. The only question therefore relates to the judgment and decision of our Lord: did he, to use the offensive and unbecoming language of Alethes, did he CLOG the power of divorce by any demand of chastity on the part of the husband as the condition of its exercise? Or rather did he remove the moral impediment which had been imposed by the law of Moses, and sanctioned for a long series of ages by a divine and miraculous interposition? There is not the shadow of a proof, there is not even an assertion from which it can be inferred that our Lord rescinded the woman's right of recrimination, that right which Alethes first studies to deny in the Law of Moses, and of which he then insinuates, that it was not imposed by our Lord. That right our Lord found already operating among the Jews, and according to the comment of Lightfoot, he confirmed and approved it; and I am mistaken if there is not another text, from which, if its sense be fully drawn out, the same doctrine may be inferred.

It is one of the cases which is put by our Lord himself: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Let this rule be adapted to the excepted case of an adulterous wife, and let the consequences, which under other circumstances would attach to the divorce be removed: the law will then be to this effect: "Whosoever putteth away his wife, being an adulteress, and marieth another, doth not commit adultery." Under the received and ordinary interpretation of the clause

of exception, I am not aware that this accommodation of the Christian law of divorce is liable to any objection, or offers any violence to the Scriptures. I proceed with diffidence, and with the humblest deference to the high authority which I am endeavouring to explain, to propose another case, that of an adulterous husband divorcing an adulterous wife, and I ask the question: If an adulterous husband puts away his wife, being an adulteress, and marries another, does he not commit adultery? Alethes will probably contend, that he does not commit adultery in respect of his second marriage: and I am ready to concede, that, on the hypothesis of the lawfulness of divorce, a second marriage neither constitutes nor aggravates the guilt of adultery. But the proposition for which I am contending is general, and not restricted by the involved conditions of divorce and bigamy, or a second marriage consequent upon divorce, unless it shall be conceived, that an adulterer, not divorcing his adulterous wife, nor marrying another, does commit adultery in the plain sense of the words; but that an adulterer divorcing his wife, and marrying another does not commit adultery in the Scriptural sense of the words. It is of importance to observe the method of our Lord in restricting the facilities of divorce, which obtained under the Jewish institution, and in permitting in one excepted case the right of divorce under the Christian scheme. He did not directly authorize or prescribe the right, but he invalidated and abolished the consequences, which under other circumstances would attach to divorce: and these consequences are of such a nature, as cannot be separated from the condition of the adulterer, who is therefore excluded from the right of divorce, and necessarily liable to the consequences from which, if he were innocent, he would be exempt.

The law of Christian divorce depends altogether upon the abolition of those consequences in a certain excepted case, and not on any direct permission or prescription: and if Alethes had attended to this distinction he would not have affirmed, that "the text cannot mean that for his wife's adultery, he may divorce her, and at the same time that because he has committed adultery himself he may not divorce her. No sophistry of charity can extract from the same words ideas so distant and incongruous." The alleged incongruity pervades the whole Scriptural system of divorce.

I have thus endeavoured to invalidate the principal position of Alethes, and to shew, that in its ordinary interpretation the Christian law of divorce does require proof of the fidelity and integrity of the accusing husband, and does secure to the woman the right of recrimination, of such recrimination as consists not in the palliation of her guilt, which is beyond all apology, but in the allegation of proof, that the guilt of the husband is such as to deprive him of rights to which he would otherwise be entitled. This is, I am persuaded, the law of the Scriptures, and I am happy to add from Professor Christian's notes upon Blackstone's Commentaries, that it is the law of England.

"A husband cannot obtain a divorce in the ecclesiastical courts for the adultery of his wife, if she recriminates and can prove that he also has been unfaithful to the marriage vow: this seems to be founded on the following rational precept of the civil law: '*judex ante oculos habere dabet et inquirere an maritus pudice vivens, mulieri quoque bonos mores colendi autor fuerit. Puriniquam enim videtur esse, ut pudicitiam vir ab uxore exigat, quam ipse non exhibeat.*' Blackstone's Commentaries, B. I. c. xv. note 13. A. M.

## REVIEW OF NEW PUBLICATIONS.

*Lectures on the History of the Week of the Passion of our Blessed Lord and Saviour Jesus Christ. By Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal Church, and formerly Student of Christ's Church. Oxford. 12mo. Longman and Co.*

THERE are two principal objections, which are commonly alleged against the celebration of holy days, and the appropriation of particular seasons to religious duties; the first, that they unworthily contract the spirit of Christian devotion, and the second, that the precise date of the events, which it is intended to celebrate, is unknown.

It is obvious, that if the first objection is carried to its full extent, it will supersede not only all seasons, but all outward acts of religion, and confine its exercise to the abstractions of private meditation. It will evacuate the use of the seventh day: it will abolish all social worship in the church and in the family; it will restrict all piety to the secret communion of the soul with its Maker. Whether they who insist upon this objection are themselves conscious of possessing this pure and abstracted spirit of supplication, or are disposed to approve the practice of ascetics and devotees, it is not necessary to inquire. That the spirit of prayer should be constantly cherished in the heart, and that a frame and temper of mind should be formed, in the energy of which men may pray always, are doctrines which cannot be disputed: but if there be no public and visible sign and expression of this temper, there is reason to fear, that the inward grace may be neglected by the individual, and it is certain that the benefit of the example will be lost. The great body of mankind are not susceptible of these refined meditations, and

there is in the world such general indifference and unconcern to the truth, that religious knowledge and practical piety would rapidly fall into decay, if they were not sustained and supported by the public offices and ministrations of the Church; and with especial reference to the celebration of the Lord's Day, it may be laid down as a maxim which cannot be disputed, that communities and individuals are possessed or destitute of religious knowledge, in proportion as that day is sanctified or neglected. But if public worship and public instruction are expedient, it is necessary to set apart times and seasons and places, that men may be assembled and brought together to partake of these benefits, and this necessity is especially recognized in the congregations of the Quakers, who, although their public worship often consists exclusively in private and silent meditation, and although their assemblies are sometimes dissolved without the utterance of any word, either of prayer or of exhortation, do nevertheless periodically meet together at a stated time and a stated place.

This refined objection to public worship in general proceeds from a school, in which the Commandments and the promises, while regulate the practice of Christians is little heeded or respected, and while in principle and profession it subtly pretends to elevate the piety of Christians above the little superstitions of ignorance and prejudice and bigotry, it does in fact, withdraw men from duties which have been sanctioned, and from means of grace which have been instituted by the Redeemer himself. The second objection is principally patronized by the sectaries, who, while they admit the obligations of the Lord's day, and the lawfulness of appropriating, at discretion, other opportunities of

public worship and instruction, do nevertheless reject the appointed festivals of the Church, as of human invention, and doubtful authority, and unfitted to the events which they are designed to celebrate. It is a singular exception to this general argument and practice of the Sectaries, that the Quakers celebrate the feast of Pentecost at Whitsuntide. But if Whitsuntide be the proper season of commemorating the gift of tongues and the effusion of the Holy Spirit, Easter, on which that feast is dependent, must also be suited to the commemoration of our Lord's resurrection, and Good Friday to that of his crucifixion. For whether Easter be calculated from Whitsuntide, or Whitsuntide from Easter, the festivals must be equally distant from each other, and if the proper season of one can be ascertained, there can remain no doubt of the proper season of the other.

The ceremonies, which are known in various parts of the world, to distinguish the first day of April and the first day of May, have been urged in proof of the common origin of mankind, and may not only be viewed as an idle spectacle, but contemplated as an important memorial of the history of man, and as a motive of benevolence to the whole family of which we are members. The love of Christians may be more powerfully excited when in celebration of the great festivals they reflect, that in the east and in the west, in the north and in the south, wherever the name of Christ is known, the hearts of their brethren are at the same season inspired with holy joy and gratitude for the blessings which the coming of Christ hath diffused in the earth, or humbled in the contemplation of his cross and passion, or exalted by the assurance of his resurrection, or drawn to heaven by the glories of his ascension, or engaged in earnest supplication through the remembrance of his promise, that his Spi-

rit may be given to them that ask him. Is it a fable by which the whole world hath been deceived, and which fathers for eighteen hundred years, have from time to time transmitted to their children? These catholic and continued celebrations, which may be traced at least from the second century to the present day, and through all the countries of the world, are an imperishable record of the truth, which confirms the faith and enlarges the love of the believer, and which all the subtlety of the sceptic can neither resist nor overcome.

"By the ordinance of Almighty God," says Bishop Sandford, "the passover of the Jewish Church was celebrated at a certain season strikingly defined. At the self-same season we commemorate the passion, death, and resurrection of Jesus Christ. As long as those celestial bodies shall retain their course, which the Creator planted in the firmament of heaven, 'to be for signs and for seasons, and for days and for years,' so long shall mankind be sure that they consecrate to the memory of these wonderful events, their proper ecclesiastical anniversaries. This is the very day on which the Passion Week began. The sixth day of this holy week is that which turned its conscious light from the agonies of an expiring Saviour, and on the same day that we praise God for the resurrection of our Lord and Master, did He burst the bonds of death, and rise triumphant over the tomb. Eighteen centuries have rolled away since that resurrection confirmed hope, and that precious death purchased salvation: still each revolving year beholds them brought more sensibly before the worshipper, and solemnized with warmer devotion as the time of their completion returns. Nor is it a trivial additon to the deep and solemn interest that mingles with such settled periods of religious service to reflect, that by their institution, the whole Christian world, or nearly the whole Christian world, is at one and the same hour engaged in the delightful office of returning thanks to God for the unutterable benefits of man's redemption. Distant from each other in space, the members of the visible Church are thus united in spirit and in feeling. Children of one mighty family they attest and verify their high descent, by celebrating to the latest generations, the sacred epochs of their history. A beautiful pic-



ture, a blest anticipation of that more glorious and unbroken harmony, in which, we trust hereafter, to be joined with 'numbers without number,' of glorified spirits, and 'just men made perfect.'—P. 6.

It is of high importance to Christians individually, as well as in their social capacity as members of the Church of Christ, that there should be a rotation and cycle of ecclesiastical offices, that the distinguishing doctrines of our religion may be placed each in its proper light, and that those which are of the more importance may receive the more earnest attention. For this purpose, and upon this principle, the services of the Church of England are admirably constructed and arranged. The benefits of revelation, the necessity of circumspection, and self denial and serious preparation for religious solemnities, the method of our redemption, the certainty of our resurrection, the elevation of our affections, and the promises of spiritual assistance, are successively set forth in the celebration of Christmas, Epiphany, Lent, the Passion Week, Easter, Ascension Day, and Whitsuntide, while the intervals of these seasons are filled up with collects, epistles, and gospels, more or less connected with the principal doctrine, which it is intended to enforce. The purposes of these ecclesiastical festivals will not be overlooked even in rural districts, when the *Lenten* season may be improved in directing the thoughts to him who giveth seed to the sower, and bread to the eater, while in the metropolis the career of giddiness and folly may be powerfully arrested by the proper application of the same season, as was seen in a very critical period, by the powerful impression which was produced by the Lectures of Bishop Porteus.

In the Episcopal Church of the northern metropolis there is the most reverent celebration of these holy seasons. The episcopal con-

gregations in Edinburgh generally consist of the higher and the educated classes of society, and are bound together by a communion of ecclesiastical principles, of the truth of which they themselves have been convinced, or which they have inherited from fathers, who have shewn no common zeal and fortitude in maintaining them. In these congregations the Wednesdays and Fridays in Lent are occupied in completing the instruction of the Catechumens, and in qualifying them for the Confirmation which is usually administered on the Saturday before the Passion Week; and thus is at the same time carried on a preparation for *the first communion*, which can hardly fail of the best effect. To these ordinary exertions the Bishop has for one and another year added a Lecture on the several days of the Passion Week; and although it is a painful necessity which has obliged him to discontinue those Lectures, in the interest which he takes for the improvement of his congregation, he has made them public, and permitted others to partake with them of the benefit of his instructions.

"To display the benefits which Christian meditation may derive from one of the most wise and pious institutions of our Church; to touch the heart by guiding its views to the most sublime and interesting of all subjects, and to influence the conduct of my hearers by holding up to them the most perfect of all examples, formed the original purpose of the following Lectures. They were composed for the use of the congregation to which they were delivered, and I did not at first contemplate any wider circulation for them. But the illness which prevents my wonted discharge of the offices of this holy season has suggested the propriety of doing something to testify my earnest desire of being useful to those whose religious instruction is at once my duty and my delight. In the hours of suffering and sickness, with which it has pleased God to visit me, I would not willingly neglect their most important interests. As a manual for the Passion Week, these Lectures may prove of advantage to them. Their

perusal may be advantageous to all whose minds it shall direct to the closer study of those mysterious, and affecting topics, which are connected with the redemption of mankind. Nothing can be finally useless which tends to animate our devotion, to increase our gratitude, and to confirm our humility." P. vi.

The subject of these Lectures, the purpose for which they were composed, and the circumstances under which they are offered to the public, all combine in exciting a strong interest in their behalf. Whoever has seriously considered the several passages of the New Testament, selected in our Church for the service of the Passion Week, must know that they comprehend all the various details of that most affecting and interesting history of the cross and passion of our Lord. It is the purpose of Bishop Sandford to arrange these several details in a methodical and harmonious narrative, and to intersperse such reflections, whether practical or expository, as may tend to improve the understanding and to mend the heart in the contemplation of them. The Lectures are constructed in conformity with "the Harmony of the Passion Week," in Doctor Hales's Analysis of Chronology, which is prefixed to the volume, and appears to have been circulated among the congregation, at the time of their delivery. "The History of the Passion Week," arranged principally from Doctor White's Diatessaron, is annexed, and the Bishop has "reason to believe that this portion of the work will be useful and acceptable to many of his readers."

There are seven discourses in the Volume which were preached in the several days of the Passion Week, commencing with the Sunday before Easter, and ending with Easter-eve. The Lectures are not, however, occupied with the peculiar events, as they happened on each succeeding day of the week, for it will be obvious to any one who considers the scriptural history of this period, "that the three days subsequent to

the Tuesday in Passion Week furnish many more subjects of contemplation, than the three first days of the week." The events of the three first days are therefore comprehended in the first Lecture. The second Lecture embraces the history of the fourth day or the Wednesday of the Passion Week, and the discourses which our Lord delivered upon that day. The third Lecture is devoted to the early part of the fifth day, or Thursday, and especially to the celebration of the Passover, the institution of the Lord's Supper, and the delivery of the new commandment of mutual love. In the fourth Lecture are considered the discourse of our Lord with his disciples as he passed to the Mount of Olives, and his intercession (John xvii.) delivered on the last awful night, which closed the fifth day of the Passion Week. The fifth Lecture follows up the occurrences of the same night; our Lord's agony in the garden, his apprehension through the treachery of Judas, his accusation before Annas and Caiaphas, the denial and repentance of Peter, and the exemplary patience of our Lord under the contradiction of sinners. The sixth Lecture enters into the proper events of the day, Good Friday; the accusation of our Lord before Pilate, the conduct of Pilate, the fate of Iscariot, the crucifixion of our Lord, with all its circumstances of pain, and grief, and woe. The seventh Lecture on Easter-eve, derives from the method of our Lord's death and burial, proof illustrative and corroborative of his resurrection.

The substance of these Lectures might have been anticipated from the title without this summary of their contents, but to this brief view of the order and occasion of the publication, it will be proper to add some specimens of the execution. The general style of the matter and the manner may be easily conjectured from the character of the congregation for whose use they were

originally prepared. They are plain and unembarrassed, for the hearers were young: they are at the same time elegant in the language and allusions, for the hearers were accomplished; and they abound with reflections calculated to interest the attention, and confirm the faith, and exalt the piety both of those who heard, and of those who shall read them.

It is a principal purpose of these Lectures to methodize the history of our Lord at this awful period, and especially to trace the order and connection of his Discourses, and to throw new light upon them, by pointing out the circumstances to which he may be supposed to have alluded. It is thus that his words concerning the admission of the Gentiles into the house of prayer, receive increased force, from ascertaining the spot upon which they were delivered, and the authority with which he acted.

"Having pronounced this sentence on the barren tree, Jesus proceeded to the city, and entering the Temple a second time, cast out those who polluted the outer court with their traffic, most indecently carried on within its sacred walls. This action was performed by our Lord as a Prophet. It was a significant token that the Gentiles, to the proselytes from whom this court was appropriated, were hereafter to be admitted to an equal participation of the Divine favour with the chosen people. "My house shall be called of all nations the house of prayer." Significant actions were often used by the prophets under the law: and it has been well observed that the chief priests and rulers must have considered our Saviour's casting the buyers and sellers out of the Temple in this light, and therefore made no resistance to him, although highly displeased at the evident purpose of his action, and at his influence with the people. In the present instance, Jesus was pleased, as St. Matthew relates, to produce from this the incontrovertible evidence of his prophetic mission by healing "many blind and lame who were brought to him in the Temple:" and it is to be remarked that this second exertion of his authority was accompanied with severe rebukes, uttered in the language of Isaiah, of which he asserted the accomplishment in himself. Here was

a direct affirmation of his claim to the character of the Messiah: an assertion repeated by him in another quotation from Holy Scripture, when the chief priests and scribes, offended at the acclamations of the children, vented their spleen in the question, 'Hearest thou what these say?' and he replied by referring them to the eighth Psalm, which we have the authority of St. Paul for considering as a prediction of the Christ." P. 21.

It was the peculiar practice of our Lord to draw his instructions from the subject before him, and the circumstances under which he foretold the fall of Jerusalem are exhibited by Bishop Sandford in that manner of composition which is the distinguishing character of Livy, and has been properly called *graphic*; or painting by words, which they who read may imagine themselves to be present at the scene which is placed before them.

"As Jesus proceeded to the Mount of Olives, on his return to Bethany, he paused, and from that commanding situation surveyed the pride and glory of the Jews. The Temple lay beneath him: his faithful followers yet uninstructed in the real nature of their master's kingdom, and probably in their thoughts contemplating a time, when under his dominion Jerusalem should be mistress of the world and this its holy ornament, the wonder of every eye, with exultation pointed to the edifice: 'Master, see what manner of stones and what buildings are here!' was the natural effusion of a patriotic delight, and Jesus said unto them, See ye all these things? Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down! Alarmed at a denunciation so awful in its language, and so fatal to the hopes which they nourished, the disciples pressed for further information. 'Tell us when shall these things be, and what shall be the signs of thy coming and of the end of the world.'" P. 48.

There was a peculiarity in the choice of the time selected for the delivery of these predictions, which cannot be reconciled with any notions of human policy and address, and which indirectly proves the divine origin and authority of our faith.

"'Never man spake like this man.' It is very common in enumerating the proofs

of the credibility of the Gospel to recount the persecutions of worldly power, which assailed the new religion, and to argue its truth and divine origin from its success in the face of every difficulty, and by the use of instruments apparently disproportioned to the great effects they wrought, and entirely different from such as would have been selected for the purpose by the wisdom or policy of man. Permit me to remark that a similar conclusion may be drawn respecting the character and pretensions of our Blessed Saviour from the nature of the predictions, which we are here contemplating. In these predictions he 'spake not as man ever spake.' There is a discrepancy in all he said from what might have been the course of any mere human policy, that betokens in a striking manner 'the spirit which was in him.' His conduct in this instance is totally unlike the conduct of 'the children of this generation.' At the moment when his disciples were exulting in the splendour of their city did he forewarn them of its downfall. While their hearts, we know, were anxious to hear of the restoration of the kingdom to Israel, he discoursed to them of approaching persecution; bade them prepare themselves for obloquy, and hatred, and death for his name's sake; and instead of promising them earthly distinction and felicity, told them that the disciple was not above his master, and that as the world hated him, so would it hate and endeavour to destroy all that bare his name. These considerations must arise in the mind on reading the account before us, and they well deserve every attention, as tending in the most efficient manner to confirm our faith in our holy religion. 'The Christian Church is not the work of man; and every proof that it is not so, strengthens our confidence in the Redeemer's promise that 'he will be with that Church to the end of the world, and that the gates of hell shall not prevail against it.' Let me request you to pursue this subject in your private meditations." P. 53.

The minds of the disciples were not however at the time prepared to appreciate the manner of our Lord; and it is to the irritation which his predictions at this time produced, that Bishop Sandford imputes the offence which they *all* agreed in expressing, when our Lord's body was a second time anointed.

"From the scene of this solemn con-

fERENCE with his disciples, our Lord passed on to Bethany for the last time, and was received in the house of Simon, a man of considerable wealth and importance, whom Jesus, as I think cannot be doubted, had formerly recovered from that loathsome and ignominious disease, the leprosy: and who had chosen, it would appear, to retain the appellation of the leper, as a mark of his gratitude, and of his remembrance of the state from which our Lord's compassion had relieved him. At the house of Simon a tribute of respect similar to that which he had received on the first night of the week, from the sister of Lazarus, was paid him by a woman evidently of rank and consequence, who came with an alabaster box of ointment of spikenard, very precious, and brake the box and poured it on his head. Here the objection in which Judas Iscariot was formerly singular, was joined in by the rest of the disciples: a circumstance that arose perhaps from the state of irritation in which their minds were left by the late predictions of their Master, and the disappointment of all their worldly hopes, not yet exchanged for nobler views. Such is the only ground on which we can account for their acquiescence in an observation that had before called forth the reproof of Christ to Judas. Mortified pride and discontented feeling made them offended at what must otherwise have gratified them as a mark of homage to their Lord. In this case Jesus rebuked them with peculiar emphasis, adding that this act of the woman should be recorded as a memorial of her, wherever the Gospel should be preached: and as before, asserting that the ointment was prepared for his embalmment. 'She hath anointed beforehand to the burying.'" P. 55.

In the third Lecture a succinct description of the Jewish method of celebrating the Passover is extracted from Dr. Hale's Analysis, and applied to illustrate the circumstances under which the Lord's Supper was instituted, and made to assist in arranging the transactions of that momentous period, and especially the conduct of the traitor Judas. In noticing the words of our Lord's assurance to the falling Peter, "I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren," the Bishop takes occasion to remark upon the peculiar benevolence

and affectionate tenderness implied in this admonition,

"This is an affecting passage. Was our self-confidence repressed with so much benevolence and tenderness! How is Peter's transgression noticed? By an allusion to his recovery from his fall, by prescribing his duty, when he should have returned to his fidelity! How is the weakness of mind, the failure of courage, which would occasion his guilt, described? By assuring him of the powerful intercession that was offered for him at the throne of grace, that he might not utterly fail, and offend, by the Master whom he was so soon to deny. The more we consider these few words of Jesus Christ, the more shall we be penetrated with a sense of the unutterable goodness from which they proceeded." P. 66.

The propriety of our Lord's allusions, the pregnancy of his doctrine, and his manner of drawing instruction from existing circumstances, can never be perfectly apprehended without attending to the scenery, in which they were delivered, and which is therefore frequently exhibited by Bishop Sandford: nor while their primary force and meaning are thus ascertained, is the preacher indifferent in their application and improvement to those whom he addresses. The Discourse in which our Lord calls himself the Vine, and the disciples the Branches, John xv. xvi. is thus appropriated to the vineyards which skirted the Mount of Olives: a scene which affords an easy and natural solution to the principal figures of this important allegory. The conclusion of the Discourse, in which our Lord enters into an explanation of his words with his disciples, is connected and explained in a concise and judicious paraphrase.

"With all openness and candour he again reminded them of the perils they were to encounter, but at the same time added, that the recompence of fidelity to their charge would abundantly repay them in a better world. For a little while, he said, they should not see him, when he departed from the earth; but in a little while, even in the short space of three days, he would be with them again for a season. His expressions were mysterious and obscure to

his disciples, but he condescended to explain them, and when in distinct terms he continued; 'I came forth from the Father and came into the world; again I leave the world and go to the Father,' the truth flashed upon their minds, and in joyful conviction they exclaimed, 'Lo! now speakest thou plainly and speakest no proverb; by this we believe that thou comest forth from God.' Jesus answered them; 'Do ye now believe?' suggesting that enough had been done before to convince them; and then with equal and unspeakable wisdom and benignity, he concluded this affectionate address to them by a caution and consolation: 'Behold the hour cometh, is even at hand,' when this your confidence will be tried, and for the moment will give way to the sudden alarm, that shall assail you, 'and ye shall be scattered every one to his own, and leave me alone.' But your failure will be recovered; you will return to your allegiance and your duty: and then remember my parting admonition, for 'these things have I spoken that in me ye might have peace, In the world ye shall have tribulation, but be of good cheer, I have overcome the world.'" P. 91.

Of the sublime and affecting intercession which followed this last discourse of our Lord, of that intercession, which contains *the easiest words and the deepest sense* of all the Scriptures; there is a clear analysis, accompanied by appropriate observations on its principal divisions, and concluding with remarks which in these days of jealousy, and anger, and schism, are worthy to command attention by their importance and truth, and to promote kind affections among brethren by the amiable spirit which they breathe of genuine candour and moderation.

"I would add a few observations on that portion of the prayer which Christ allots to future believers. 'Neither pray I for these (the Apostles) alone, but for them also which shall believe on me through their word.' The main subject of this intercession is, that Christians may uniformly and zealously obey the 'new commandment' and live in candid unanimity and affection with each other. This unity it is to be remarked, is to be exemplified by conduct from the external traits of which the observer can judge, since it is treated by our Lord as an evidence of

the truth of the Gospel—that mankind may understand his mission as really divine. We are aware how fully this prayer was accomplished in the first days of the Church, when her heathen adversaries could exclaim with admiration, ‘How these Christians love one another!’ There existed not then those deplorable divisions, which unhappily characterize the Christian world at present. At present might it be remarked, says a recent writer, ‘How these Christians are disunited.’ While we lament the prejudices and the passions, that have thus mingled themselves with the pursuit and enquiry after truth; while we confess with shame that Christianity, does not indeed discover that appearance, which would accord with this most solemn supplication of the Redeemer himself; while as our profession requires of us, we presume not to condemn those who walk not in the same path with ourselves, let us at the same time beware of contracting that spirit of indifference to religious unity which under the abused names of liberality and charity is one of the most mischievous enemies of our progress towards perfection. That is no matter of indifference for which our Saviour supplicated heaven in the last and most solemn night, even the night in which he was betrayed. If God has pleased, that we should be established in that way which patience and candid investigation shall have led us humbly to believe the right, duty enjoins us to ‘hold fast our profession without wavering,’ but without presumption. Divisions among brethren we must not esteem of no importance, yet must so conduct ourselves as to recommend the opinions entertained by ourselves, not by violence of assertion, but by the better evidence of charity and piety and holiness of life. Thus shall we best evince our zeal in the cause of truth and Christian union: thus best display our love and obedience to that Redeemer who by the inestimable sacrifice of himself has purchased us to love and to good works.” P. 98.

As these lectures are intended as a manual rather than as a work of deep theology, the author naturally avoids the discussion of curious questions, of which a cursory review will always perplex the faith rather than inform the understanding, and holds up the sublime mysteries of our religion as lessons from which we may learn to believe in all humbleness of mind, to be conscious that our faculties are limited,

and to lay a restraint upon a profane and dangerous curiosity. Of this mysterious nature were the agonies of our Saviour in the garden, those agonies which were properly called *ἄγνοιαι καὶ καὶ βασανίαι*, sorrows and sufferings that pass the knowledge of man; and in dwelling upon these inconceivable, these inexpressible woes, the Bishop proceeds with pious caution, with diffidence in his own powers, with deference to the only authority, holding the judgment in suspense, and not pretending to wisdom beyond that which is written. The example of our Saviour’s resignation does not require the same hesitation, and is placed in its proper light.

“But whatever were the peculiar sorrows of that agony, by whomsoever inflicted, or however aggravated, until the torture of his mind forced from his sacred body the dreadful and almost supernatural tokens of intense and indescribable anguish within; whatever these might be, not less conspicuous and still more instructive, was his patient and invincible resignation to the will of his heavenly Father. ‘Not my will, but thine be done.’ Doubtless my brethren here is an example, that we should follow the steps of our most holy Master. Here is a lesson which we can understand, and which we must pray to that God, whose angel strengthened the suffering Jesus to give us grace to practise. Amidst the vicissitudes and dangers of this mortal condition, we must all of us expect to be called, as he who disposes of our lives shall think most fit, to trial and to suffering,—pains of body or affliction of mind. We are in this world, heirs of our father Adam, joint heirs with our brethren of the same nature, of the physical and moral evils, which sin brought into it. In the next world we trust through Jesus Christ our Saviour, to be admitted as heirs of the second Adam, and joint inheritors with Him who humbleth himself to call us brethren to a state, where evil hath no place. But in the present life we must have tribulation, the universal doom of man; and He who hath borne it for us, hath thereby instructed us how to bear it for ourselves. *His* resignation was not insensibility. It was a willing obedience to the will of His heavenly Father: and such must be ours. He felt the trial but he mastered it: and we with so affecting an example before us, must likewise strive

against the impulse of our frail and mortal temper, assured that the endeavour for his sake will not be fruitless, and that from the Spirit which enables us to say like him, 'Not my will but thine be done,' we shall derive as he did the strength to act our part in the fulfilment of that will." P. 109.

The fifth Lecture concludes with a remark, not new indeed, but most important to re-establish the faith of those, whose peace has been disturbed by the gratuitous but confident assertion of the Unitarians that our Lord never declared his own divinity.

"I concluded my last Lecture with a remark on the attestation furnished by our Lord's language in his prayer of intercession to the doctrine of his own pre-existence and divinity. I shall conclude, at present, with a similar observation. The high priest in the most solemn form of adjuration, asked him and said unto him, 'Art thou the Christ the Son of the Blessed? And Jesus said, I am—and ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven.' For this declaration the council convicted him of blasphemy, and condemned him to death. Our blessed Lord and Saviour sealed the doctrine with his own most precious blood. *He was the first martyr to its truth.*" P. 126.

The vacillating conduct of Pilate occupies the principal place in the sixth Lecture (on Good Friday) and the several passions with which he was agitated, and over all of which self-interest eventually prevailed, are delineated with the clearest discrimination of the sentiments, which he would entertain, and the conduct he would wish to observe as a Roman, and of the accommodation of his natural manners and sentiments to the prejudices and practices of the Jews, and especially to the charges of blasphemy and sedition, which the Jews imputed to our Lord. This Lecture shews the advantages which classical learning may contribute to the illustration of Christian truth.

In the last Lecture it is shewn, that our Lord did actually expire upon the cross, and that such ex-

traordinary care was taken of the body after the crucifixion, as leaves no doubt of its identity, at the time of the resurrection. In the conclusion is a remark on the distinguishing *plainness* of the Evangelical narration, which may be applied to the regulation of our affections in the pursuit and investigation of the truth.

"It is one of the most striking characteristics of the sacred historians, that while they relate his actions and his discourses, such 'as never man spake,' none of those exclamations of wonder, admiration, and affection escape them, to which, as we read, we are impatient to give utterance. This simplicity of narration is a convincing mark of truth, especially when combined with the unspeakable excellence and wisdom of Jesus, such as no human powers however cultivated, could invent, and far less the humble fishermen of Galilee. But doth it not instruct us likewise to read in humility and silence, to forbear the attempt to enlarge on subjects, which the heart indeed must feel, but which the tongue of man is unequal worthily to express." P. 178.

The contents of this volume are properly adapted to call forth the solemn meditations of the Passion Week, but to the true Christian the theme is always interesting; to him it is always satisfactory to dwell on the peculiarities which demonstrate Him that came from God, to study the digested history of his sufferings for the redemption of mankind, and to contemplate the high and holy example, which he hath left, that we may follow his steps. In the writings of Bishop Sandford religion is always put in an amiable and captivating form: and in this volume the reader will be more and more persuaded to love the Lord for his goodness; his affections will be exalted by the spirit of unaffected piety, which pervades all the Lectures, and his mind will be instructed and his faith established, by the perspicuity, with which both the history and the discourses of our Lord are harmonized, and by the clear judgment and unpretend-

ing wisdom, with which various passages of Scripture are illustrated and explained. But the great advantage will be to fix his thoughts upon the chief end and object of a Christian's meditations, and if from these he shall arise with a melancholy reflexion upon the degeneracy of Christian practice, the Bishop's concluding admonition will recall his reflexions to his own improvement.

" Sometimes when we look around us in the world, we may be tempted to ask : Are these whom we observe engrossed by the pursuits of this generation, enslaved by the gain, the pleasures, or the honours of this fleeting day, are these aware, that they have been redeemed from sin and death not with contemptible things, but with the precious blood of Christ, as of a Lamb without blemish and without spot ? Are they conscious that their vocation is to a state eternal and immutable ; that *here* they are bound as strangers and pilgrims, to ' use present things with a due remembrance of their uncertain tenure,' and above all to ' abstain from carnal lusts,' from the corruptions of an evil world, ' that war against the soul.'

" My brethren, in as far as conscience may suggest, such a question to ourselves ; we may have reason to fear that we are not walking worthy of the vocation, wherewith we are called. May the duties of this holy week, the contemplations in which it has engaged us, the ineffable love and mercy which it has set before us, even the love and mercy of ' Christ crucified,' awaken us if we have been betrayed into the slumber of carnal affections, and of carnal lives ! May the sense and memory of all that has been done for us, by him, who ' poured out his soul unto death,' that we might live, be attended with such impressions on our hearts, that henceforward, in dependence upon our Redeemer, we may endeavour to ' walk not after the flesh but after the spirit,' assured as we are that the great atonement has been offered, and the inestimable ransom paid for us, and that ' there is no condemnation to them that are in Christ Jesus.' Then will neither my labour nor your attention have been bestowed in vain, and the sacred institutions of our Church will be recommended in the happiest way by the visible reformation and improvement of her members.'

### *Review of the Life of Archbishop Sancroft.*

(concluded from p. 310.)

WE quitted Archbishop Sancroft at the conclusion of that interview with King James, in which a declaration against the Prince of Orange was so earnestly requested on one side, and so steadily refused on the other. We are now to see him as steadily refusing to take the oath of allegiance to King William, and submitting to be deprived of his archbishoprick rather than consent to such a step. The motives which influenced his conduct, and the consequences to which it led, are worthy of very serious and dispassionate consideration.

When London was left to itself by the first departure of King James, a meeting of peers, magistrates, and other eminent persons, was held at Guildhall, for the purpose of preserving the peace of the metropolis. Archbishop Sancroft attended this meeting ; and the result of it was a declaration, signed by him and twenty-seven other spiritual and temporal peers, in which it was resolved, that the departure of King James had disappointed their hopes of a free parliament ; that they would apply to the Prince of Orange, who had undertaken " to rescue them with as little effusion as possible of Christian blood, from the imminent dangers of popery and slavery ;" and that they would do their utmost to assist him in his endeavours, and to preserve the peace of the cities of London and Westminster. The declaration, it is to be observed, said nothing of conferring any authority upon the Prince ; and a proposal made to that effect appears to have fallen to the ground without being seconded. His attendance at this meeting was the last public act in which Sancroft bore a part. He was well received by King James when that monarch was brought back from Feversham to Whitehall ;



and he, also, was honoured with one of the first letters which King James wrote after his arrival in France. But there is no reason to suppose that any correspondence was kept up between them. The Archbishop affected nothing so much as privacy and retirement; he refused the chancellorship of the University of Cambridge, which was vacant at this juncture by the death of the Duke of Albemarle, and confined himself entirely to Lambeth. The following extracts will explain the manner in which his time was employed.

"During all this period, the Archbishop, although he forbore to come forward in public, or to take any steps which would pledge him to an opinion on the important question of settling the government, was very anxiously employed in private in discussing the subject, and thereby endeavouring to come to a right decision. Amongst his papers\* which now remain, written with his own hand, are full and copious statements of the arguments adduced on all sides of the question; and from the pains and labour manifestly bestowed on collecting and putting these together, we have the most convincing proof that he formed his ultimate judgment on no light view of the subject, and not without a mature consideration of it in all its bearings.

"One of the principal papers referred to, is entitled 'The present State of the English Government considered.—January, 1688†.' A few extracts from this will give an interesting view of the manner in which he discussed the subject, and of the views of it which principally struck him.

"It begins as follows:

"'The fact.—The king, by reason of some unhappy principles, opposite to the religion and interest of his people, acted contrary to those laws wherein the people

esteemed their greatest security, to be, and against reason of state, to that degree that most people wished for any means to be relieved, and many encouraged a foreign force to invade England. This speeded, all the people deserted the king, some by joining with the foreign force, others by sitting still, and wishing well to the reformation intended: and the king, having no power to resist, leaves the kingdom without any provision for carrying on the government in his absence. By these means, the government is without a pilot. The captain of the foreign force, (in whom the visible power rests,) at the instance of the nobility, and some commoners, accepts the administration of the public affairs, both military and civil, until a convention of the estates of the kingdom meet, to consider and resolve how to settle the government legally and securely.

"'For this three ways are mentioned in discourse.

"1. 'To declare the commander of the foreign force king, and solemnly to crown him.

"2. 'To set up the next heir of the crown after the king's death and crown her; who, being the wife of the said commander, he will hereby have an interest in the conduct of the government in her right.

"3. 'To declare the king, by reason of such his principles, and his resolutions to act accordingly, incapable of the government, with which such principles and resolutions are inconsistent and incompatible; and to declare the commander *Custos Regni*, who shall carry on the government in the king's right and name.

"'I am clearly of opinion that the last way is the best, and that a settlement cannot be made so justifiable and lasting any other way.'" Vol. I. p. 413.

After having shewn the absurdity of contending that the government was dissolved by James's misrule, and having observed that the Prince of Orange made no pretence to a right by conquest, and that our monarchy never was, or was thought to be, elective, he startles us by the following declaration, in answer to the argument from abdication, and then proceeds to confirm his own view of the subject.

"'How far a prince may withdraw from his government I will not dispute by the rules of the civil law, or by the opinion of Grotius—but I do affirm that, by the common law of England, which is to judge be-

\* "See Tanner's MSS. particularly vol. 459, which is almost entirely written with the Archbishop's own hand, and contains copious discussions respecting the settlement of the government, the new oaths, the statute of præmunire, and other similar topics."

† "See Tanner's MSS. 459. 1. The paper consists of twenty-five pages, written in the Archbishop's very close hand writing."

tween the king and his people in all cases that can happen; 'the king and people, that by the natural ties of protection and subjection, cannot be separated or dissolved by any human mean whatsoever, much less by the king's act alone.' Vol. I. p. 418.

"He then comes to consider the third plan of proceeding, 'to declare the king inhabilis quod regimen Angliæ, and to appoint a custos, who shall carry on the government in his name, and by his authority.' 'It has been observed,' he says, 'that the political capacity or authority of the king, and his name in the government, are perfect and cannot fail: but his person being human and mortal, and not otherwise privileged than the rest of mankind, is subject to all the defects and failings of it. He may, therefore, be incapable of directing the government, and dispensing the public treasure, &c. either by absence, by infancy, by lunacy, deliracy, or spathy, whether by nature or casual infirmity, or, lastly, by some invincible prejudices of mind, contracted and fixed by education and habit, with unalterable resolutions superinduced, in matters wholly inconsistent and incompatible with the laws, religion, peace, and true policy of the kingdom. In all these cases (I say) there must be some one or more persons appointed to supply such defect, and vicariously to him, and by his power and authority, to direct public affairs. And this done, I say further, that all proceedings, authorities, commissions, grants, &c., issued as formerly, are legal and valid to all intents, and the people's allegiance is the same still, their oaths and obligations no way thwarted.'

"After considering the right of the proposed plans, he proceeds to the advantages or disadvantages resulting from them, and concludes with the following excellent passage, in which, whatever may be thought of his application of the principle, he admirably lays down the principle itself, so valuable in the judgment of every sound statesman and moralist, that the practice of what is just and right will always prove the best policy in the main issue of events.

"'Upon the whole, having compared the expedients of a king *de facto* and a custos *regni* in point of security, I think the latter of the two is the more firm and secure settlement. But then, adding that it is the only just one, too, what reason can be pretended against the using of it. For, after all, it is a great truth, that the mind and opinion of every individual person is not brought into the happiness or ruin of a government; though it be not discussed whether it be the occasion of a general discontent. Things just, and good, and

grateful, should be done, without expectation of immediate payment for the doing, but in the course and felicity of proceedings, wherein there will certainly, though insensibly, be a full return. For all things in which the public is concerned, tend constantly, though slowly, and at last violently, to the justice of them: and if a *vis insperata* happens and carries them (as for the most part it doth) beyond or beside what is just; yet that secret vigour and influence of particular and private men's inclinations brings them back again to the true perpendicular. And, whoever he is that hath to do in the public, and elights these considerations, preferring some political scheme before them, shall find his hypothesis full of flattery at the first, of trouble in the proceeding, and of confusion at the last.'

"The difficulty of taking the oath of allegiance to a new sovereign, during the life-time of a former, evidently struck him forcibly at this period. In one part he says, 'There is a further difficulty in the way of a king *de facto*, which is not in the way of a custos, from the oaths of allegiance, supremacy, and fealty. For how can he, who hath sworn that King James II. is the only lawful king of this realm, or that he will bear faith and true allegiance to him, his heirs and successors, take those oaths to an usurper? And, if he takes them not, how can there be regular parliaments or officers, all being disabled that do not take them? But, so long as the government moves by the king's authority and in his name, all those sacred ties, and settled forms of proceedings are kept, and no man's conscience burthened with any thing he needs scruple to undertake.' Vol. I. p. 419.

These are the principal passages which Dr. D'Oyly has selected from the Archbishop's MS.; and we take it for granted that he has published all that bears upon his subject.—But as the foregoing extracts contain the principles upon which Sancroft did not act, it is to be regretted that his papers do not furnish any statement of the stricter doctrines to which he subsequently adhered. From the time of the famous interview between King James and the Bishops to the meeting of the convention which called William to the throne, there is nothing like positive obedience or non-resistance to be seen in Sancroft's conduct: and the

arguments by which he was induced to return to them are not before the world. That he did return to them is quite certain; though it is not equally clear that Dr. D'Oyley admits the fact; for he seems to make the oath of allegiance to James the great stone at which his hero stumbled. We are informed, however, (*Life of Kettlewell*, p. 419.) that "Archbishop Sancroft's sentiments as to Church communion appear to have been exactly the same as those of Mr. Kettlewell;" and considering how closely ecclesiastical and civil principles were then connected, positive proof to the contrary would alone be able to convince us that Sancroft did not acquiesce in all the doctrines of the non-jurors.—Those doctrines are explicitly set forth in the works of Kettlewell and Keith; and if they are not to be found in the Archbishop's own hand writing, an exposition of them from these authors might have been advantageously introduced into the work before us. We more especially regret the omission, because we agree with Dr. D'Oyley in the general view which he takes, both of the merits and the errors of Sancroft; and we think that he might have shewn, without swerving in the least from his principles, that the tenets of the original non-jurors have been much misrepresented; and that they, by no means, deserve the degrading epithets with which the zeal and the ignorance of modern whiggism combine to overwhelm them. The following passage contains the substance of Dr. D'Oyley's sentiments upon Sancroft's inconsistency.

"Bishop Burnet says, 'It is the most favourable judgment to think that he was more indifferent about this matter, than some would lead us to suppose.' But surely, if by this supposed indifference he meant a want of anxious concern as to the issue of the great struggle in which the nation was now engaged, the extracts which have been given from his private papers, and his whole behaviour, both before and after this period, most fully exempt him from such a charge.

"The most probable supposition is one which, although it may account for his conduct, will certainly not excuse it; namely, that, under the conflicting views which presented themselves to his mind, he really could not satisfy himself as to the course which, on the whole, was best, and, therefore, abstained from taking any part at all. On the one hand, his long experience of James's bigoted temper, and of the impossibility of relying on his promises and assurances in matters where his religion was concerned, must have excited in him a latent conviction that no real security could be afforded to the liberties of the subject, and to the Protestant Church, while an opening was left for his resumption of the government. On the other hand, his strong feeling of that monarch's indefeasible right to the throne, and his fixed conscientious determination not to transfer his allegiance to another, prevented his acquiescing in the measure of his total exclusion, without which he still felt that nothing effectual would be done. As to the notion which, as we have seen, he in common with others privately entertained, of declaring the king incapable of reigning on account of his invincible prejudices, and therefore appointing a person to govern in his name, he must soon have seen the numerous objections to such a step. For what would this have been, but to depose the king in fact, though not in name, by forcibly depriving him of the government which belonged of right to him? And what an unsettled form of government would thus have been set up. For "the invincible prejudices" which were held to disqualify James, must have disqualified every Popish successor to the throne, or else the same struggle for the civil and religious liberties of the kingdom would probably have recurred. But, if all Popish successors to the throne had been made nominally kings, but disqualified from acting personally in the office on account of their invincible prejudices, a most strange and inconvenient mode of administering the government would have been introduced. The Archbishop's clear and discerning mind must soon have seen the numerous objections to this plan, and it was probably his knowledge of these objections, and his inability to devise a better plan, or one more to his satisfaction, which prevented him from taking any public part at all." Vol. i. P. 437.

In the condemnation of the regency scheme we heartily concur; it was quite as illegal as declaring the throne to be vacant, and the

arguments for it were all founded on legal chicanery and sophistry. Moreover, it would have endangered, if not destroyed, the existence of an hereditary monarchy; since at the death of every regent, a new regent must have been elected by the parliament; and what would such a government have been but a republic? It is remarkable enough that this plan originated with Bishop Burnet, in the days of the exclusion bill; and he assures us that Charles the Second had at one time determined to consent to it. But the friends of the Duke of Monmouth had other objects in view; and the project failed. Burnet, in the preface to "*Some Sermons preached on several Occasions*," has admitted, that in the altered state of affairs his plan could no longer be defended; he might have added, that from the first it was a *trimming* half-measure, and fully deserved its fate. Dr. D'Oyly has also given a sufficient answer to Burnet's mode of explaining the Archbishop's conduct: nothing was ever more unfair than to believe that the latter could be indifferent about events, in which he acted so remarkable a part. But we do not feel quite satisfied with the substitute proposed by the doctor. He supposes, that Sancroft could not satisfy himself as to the course which on the whole was best, and therefore abstained from taking any part at all: we should rather say that he did satisfy himself completely, though not speedily, and that the decided part which he took is a proof of this fact. He had countenanced the plan of forcing King James to call a parliament; and by so doing had renounced the strict doctrine of non-resistance. And his chaplain, Wharton, informs us, as Dr. D'Oyly has not failed to observe, that Sancroft's subsequent refusal to acknowledge William and Mary, was to be attributed to the persuasions of the Bishops of Ely, Norwich, and Peterborough. The truth therefore appears to us to be, that

between the time of William's arrival, and of his accession to the throne, the Archbishop's sentiments underwent a great change; and this change, ascribed by Wharton to the influence of his brethren on the bench, may have arisen partly from this source, and partly also from the difficulties with which his original view of the question was surrounded. It is admitted on all hands, that he was not aware of the natural consequences of King William's arrival. He found that those consequences were vindicated upon very opposite grounds, and that none of them, when taken singly, were entirely satisfactory. Able treatises were composed to prove the guilt of all resistance; and as in yielding to the arguments which they contained he embraced the safe and suffering side, and conceived that he found an assurance to which the opposite party could not pretend, it is no reflection upon the memory of the Archbishop, either as a Christian, a subject, or a freeman, to believe that he did adopt the doctrine of passive obedience, and that this is the true clue to his conduct. And if it should be thought necessary at the present day, to offer an apology for such unfashionable tenets, the following considerations may perhaps tend to prove that the profession of them was more reasonable than is generally imagined.

In the first place, the non-resistance and passive obedience which were proclaimed by the original non-jurors, by no means form the ludicrous system which many men suppose; nor can it be doubted, that a nation which embraced the whole of that doctrine would be both very happy and very free. Kettlewell, who carried these notions as far as any of his contemporaries, expressly admits, that every one who obeys his king in an unlawful command, becomes thereby a partaker in the king's guilt. In his *Essay on Christian Prudence*, we are told, that

"He partakes in the guilt who acts in subordination under an higher power, or ministers in an unlawful business." And the following remarkable passage is to be found in another part of his works.

"The illegal act I conceive has nothing in itself to be self-defence, having no such authority as may seem to bear out and enforce it, either from God or man. Not from God; for if his law carries his authority (and wherein doth he display his authority, if not in his laws,) what is against his law is against his authority. Nor from man, for the same reason of its being against human laws, which carry their authority. But the authority of the person is a bar to this way of defence against our sovereign. And when the sovereign will do such illegal acts, though he has no authority to justify himself therein nor to make his unrighteous or illegal commands really obligatory and binding, yet because he is a person under whose authority and obedience we all are, this will be the effect of them. Seeing subjects under government can have no remedy but what keeps the order of government, and must be content with so much as keeping to that order allows, till God alter his mind we can have no present redress. And being his subjects we cannot go to arm against him to defend or right ourselves. And this is passive obedience. So that when the *irreligion or illegality of the command exempts us from any obligation to active performance*, this authority of his person doth notwithstanding lay on us an obligation of keeping under his obedience, and making no war-like resistance." *Kettlewell's Works*, vol. ii. p. 190.

Here it is admitted, that a subject is forbidden to obey the illegal commands of a sovereign, under the penalty of being a partaker in his guilt; and if all subjects were good Christians, they would refuse to do an illegal act, though they might submit to illegal acts done against them. But the king, if none would obey his illegal commands, could only break the law in his own proper person, and the evil thus inflicted could never be considerable. We are far enough from thinking that Kettlewell's reasoning is conclusive upon the point to which he particularly directed it. For it seems

not merely to admit, but to prove, that if a king has wicked servants who step over the line of their duty and obey him by doing evil, they may be resisted just as innocently as a house-breaker or a highwayman, although their master in his own person could neither be withstood nor punished. And if such a principle once be granted, it will be no difficult matter to justify all the resistance that is wanted for the purpose of preserving our constitutional freedom. But at all events Kettlewell's theory is not slavish, and if fairly followed up, it would make any nation happy. In point of fact, we believe that it is silently adopted at this moment, by many who are firmly attached to the liberties of their country; and if so, it is no disgrace to the memory of Sancroft to suppose that it was implicitly believed by him: especially when we advert to the dangerous and inconsistent theories by which alone it was then opposed.

Of these the most important and the best known is contained in Locke's Treatises on Government, from which ancient and modern Whigs profess to have derived their political creed. But either they take only a moiety of what their master has provided for them, or their principles approach nearly to those of the radical party; which they are as unwilling to admit, as we are to believe. For Locke is not satisfied with contending that consent was the bond which first linked two or more families together, and gave their joint power to the most respected individual among them. This position, though very disputable, is not immediately dangerous. But he proceeds a step farther, and says, that every man born into the world is free, and in a state of nature, as soon as he has attained to the age of reason, and does not become subject to any power or authority, until he has made himself so by an express or an implied agreement. In support

of this wild theory, he grossly misrepresents the laws of England, which have ever claimed the allegiance of all who are born within their jurisdiction; and he lays a ground which will, at any time justify rebellion and treason. The lower orders may truly be told, and will easily believe, that they never entered into any of Locke's imaginary agreements; and the consequence will be, that they have his high authority for supposing that they are still in a state of nature, and are free to give or to withhold obedience to the established government. He sets up another principle, equally false and equally dangerous; viz. that every violation of the original contract dissolves the connection between the governor and governed; on which assumption, though it is possible that some men may be traitors, it is not possible that any one should be convicted of treason. For a rebel has only to persuade himself that the original contract has been broken, and he is immediately reinstated in all his natural rights, among which, the right of governing himself, and resisting others, is the chief. That these and other blemishes, particularly such as relate to taxation, should have been allowed to creep into Locke's valuable work, can excite no just surprise. The subject on which he wrote was new; and he was under no temptation to handle it tenderly. But at the same time his errors tended necessarily to excite prejudice against the cause, which appeared to require such a defence; and the cautious mind of a Sancroft might easily have been disgusted with some of the tenets to which we have alluded.

And if he was unable to admit that Locke proved the lawfulness of the Revolution, what stress would he be disposed to lay upon its inferior defences? Algernon Sydney (and his writings could not fail to be popular at a time when he was looked up to as a martyr) had con-

tended that the monarchy of England was elective; upon which ground his disciples would easily shew that King William came to the throne after the fashion of his ancestors. But this theory was a gross perversion of our history and our law. It is certain also, from Burnet's confession, that there were persons of credit about the new court, who desired nothing so heartily as the realization of Sydney's dreams, the establishment of that beloved republic, for the sake of which he had been ready to plunge his country into all the horrors of a civil war. And the whole body of the dissenters, of whose influence there was good reason to declare, that it had increased, was increasing, and ought to be diminished, were more or less favourable to similar schemes\*. They publicly attributed King William's difficulties to the undue countenance which he gave to men of monarchical principles; they grudged the slightest encouragement which the court bestowed upon the Church; and looked forward, not unreasonably, to the entire downfall of episcopacy†. In their ranks were also to be found the original members of that fraternity, who made

\* There is a curious testimony to this effect in a pamphlet by Samuel Wesley, the father of the founder of Methodists. He had been brought up among the Non-conformists, but had left their communion; and in his *Reply to Mr. Palmer's Vindication of the Learning, Loyalty, Morals, &c. of the Dissenters*, he says, "I own there was then a distinction among the Dissenters, or, to speak more properly, a confusion. Some were for monarchy and Monmouth, some few for the then Duke of Buckingham, who wanted not his partisans in the city, the wisest, but fewest, for, the Prince of Orange; but, much, the largest part, for a commonwealth."

† See particularly, *Reflections upon the Occurrences of the last Year, from Nov. 5, 1688, to Nov. 5, 1689; wherein the happy progress of the late Revolution and the unhappy progress of affairs since are considered; the origin and the latter discovered, and the proper means for remedy proposed and recommended.*

an obstacle for the clergy, and who have ever since been waging war against genuine Christianity, through the sides of the Church and the Monarchy.

And were the arguments of the more moderate friends to the revolution entirely free from objection or reproach. Among this class Tillotson and Burnet have a just claim to pre-eminence; and they were able to defend themselves by the weight of private character, and public reputation, and by no ordinary powers of composition and reasoning. And what figure did they cut among the defenders of William's title to the throne? They were reminded, that they themselves, in Lord Russell's case, had maintained the doctrine of non-resistance, and had strongly urged his Lordship to profess it upon the scaffold: and although they were able to shew that the two cases were not precisely similar, yet their distinctions were too fine for general use, and neither of them can be entirely acquitted of tergiversation. Burnet appears to have felt that his reasonings were not conclusive; and consequently he lays great stress on the *description*, appeals on many occasions to the remarkable *providences* which had attended King William and his fleet, and urged this popular but inconclusive argument with a warmth that it by no means deserved. This conduct justly exposed him to the animadversions of Johnson, who had been chaplain to the deceased Lord Russell, and who was in considerable credit in King William's court.

"They have departed," he says, "in one of his sermons, from the standing rules of right and wrong, and the standing reasonings upon that subject; and have been taken notice of by the indignation of preachers, and the outcries of the morning and evening papers, which were their usual the other day; and these expressions were used in the Parliament army. The Revolution was proved to be right, because it was the will of God, and the will of the people, and the will of the Prince of Peace."

This Johnson was a consistent

disciple of Locke, and maintained that King James had forfeited the crown by breaking the original contract: and he interpreted the term *abdication* in such a manner, that it would have applied to James just as well before he left his dominions as afterwards. He was particularly angry with Burnet, whom he calls a *piece of proslavery*, and says, that immediately after the arrival of William, "he foresaw that their design was to begin where the stoning passive flag end of the lion and unicorn sermon left off, and that they intended to enslave the nation over again, with the only alteration of the name of James into William. Their intent was, that all things should run in the old arbitrary channel." This man, however, from his connection with the Russells was mentioned to the king by Archbishop Tillotson (*Birch's Life of Tillotson*, p. 220.), who was told in answer, that Johnson was very sharp upon him, and railed at him, and that it might be as well to recommend him for a good Irish Bishoprick! Tillotson, with his characteristic kindness, still endeavoured to promote Johnson's advancement; and the fact is more creditable to him as a benevolent and forgiving Christian, than a consistent ruler of the Church. For Johnson had laid his vigorous hand upon Tillotson's well known letter to Lord Russell; and had shewn plainly enough, that either the letter was erroneous, or the Revolution could not be defended. There is no reason to suppose that Johnson stood alone in his opinions, or that others did not rejoice at that triumph over the Church which his wit promised to hasten and ensure. And if Burnet and Tillotson had such able and vehement opponents, if they were accused of a design to bring back arbitrary power, if their views of the revolution doctrine were denounced as puerile and untenable, might not Archbishop Bancroft reasonably conclude, that nothing less than the destruction of the monarchy could

give satisfaction to the Whigs, and that the only refuge against that calamity was to be found in passive obedience?

At present the circumstances are changed. Looking back calmly upon the Revolution, and adding its effects to the sum total of argument in its favour, there can be no doubt that it was as great a blessing as God ever conferred upon a nation: and, if we tread in the wise steps of the convention parliament, and ground the deposition of King James not upon one or other of the reasons by which it was separately defended, but upon them all taken together, we shall make out a case that will never be overturned. When all the events of 1688 shall recur at one and the same time, when a king shall refuse to assemble a parliament, shall seize charters, shall dispense with statute laws, shall depart out of his dominions without appointing a regent, shall be unanimously deserted by the people, shall be suspected of imposing a supposititious child upon the country, shall publicly profess and patronize the religion of Rome, then a convention of the State may declare the throne vacant: and if the next heir be a woman, and married to a prince of the highest character, it will not be unreasonable or improper to advance them jointly to the throne. But by maintaining this opinion, we do not condemn the conscientious non-juror. He never was enabled to take this view of the question; he was pressed from different quarters with different arguments; and he saw that each by itself was insufficient. The contract scheme was false; and was as dangerous as it was false. The elective monarchy scheme could not bear the gentlest handling. The idea of a conquest was rejected by the reigning monarch; and the deposition, if not absolutely forced, was not absolutely voluntary. The real nature of the English constitution was not understood. The practice of two cen-

turies was in favour of King James and the writings which have convinced all men that such practice was illegal, the writings more especially of Blackstone and of Hurd, were not in existence, and probably could not have been composed. These circumstances taken together will constitute the non-juror's excuse, if any excuse for his conduct be required. But when we remember that he sacrificed every thing for a king whom he dreaded and disliked, and that the numbers with whom he was connected were far too insignificant to afford any prospect of a counter-revolution, we cannot hesitate to declare that he should rather be panegyrised than defended, and that his behaviour reflects credit upon his country and his religion. Instead of intriguing for the honours and preferments which would have been gladly bestowed upon him, he resigned his property, and quitted his home, "and went out not knowing whither he went." Instead of straining his faculties in an endeavour to adjust the balance of an argument, or straining his conscience in an endeavour to recoucle contradictions, he embraced one plain principle, and adhered to it with simplicity and steadiness. Instead of calculating the possible cases in which general rules might be transgressed, and splitting hairs with an ingenuity that bordered upon fraud, he embraced a pious principle, and defended it with great ability, and told his countrymen that,

"When unlawful things are enjoined, which they cannot honestly obey, they must suffer with patience, and not seek to save off suffering by making opposition. Whilst there is any help or law to govern unjust sufferings, men may claim their legal privileges as their own defence, as St. Paul did before the heathen magistrates. Or, if laws give no redress, they may have recourse to prayer and tears, or any other pious means to call a prince's conscience into question. But if all regular methods fail, and there appear no hope of protection but in force, the case is helpless



in human means, and must be left to God to redress it."

This eloquent sentence, which we have extracted from Kettlewell's *Sermons*, contains a faithful picture of Archbishop Sancroft's behaviour. Having satisfied himself that William was not lawfully king, and that his commands could not honestly be obeyed, he refused the first command to take the oath of allegiance, and patiently abided the consequences. The result was, that in obedience to the statute by which that oath was enjoined, he was first suspended from the exercise of his spiritual functions, and subsequently deprived of his archbishoprick.—After a considerable interval had elapsed, Tillotson was appointed to succeed him, and he was ejected by legal process from the archiepiscopal palace. He took no precautions which might avert the impending calamity; and he bore it, when it arrived, with the most exemplary equanimity. After a short abode in the Temple he retired to his paternal residence in Norfolk, where he passed his remaining days in seclusion, but in good spirits, deriving comfort from that piety which had long become habitual.

The only transaction of any consequence in which he afterwards took a part was the consecration of the non-juring bishops, who were designed to keep up an Episcopal Church, distinct from that which continued in communion with the government. Dr. D'Oyly presents his readers with the following remarks upon this subject.

"Of the particular reasons which induced Archbishop Sancroft to concur in this measure, further than the strong general feeling which he ever entertained and expressed, of the illegality of his deposition, it is impossible to speak, because they are not recorded. The transaction took place, it should be remembered, at a time when his spirits were broken by ill health, and the events which had befallen him; and when the influence of others was likely to impel him to the adoption of measures which his own sounder judgment would

not have approved. That judgment would, no doubt, have otherwise taught him to reflect, that it is no light matter to cause, in any case, a schism in the Church of Christ; that the grounds of such a proceeding ought to be most seriously weighed, before they are acted upon; that, as the evils which result from it are certain, there ought to be a clear conviction that they cannot conscientiously be avoided, and that they are overbalanced by contrary good. It would have suggested to him that, in the present instance, there could be no sufficient reason for establishing a permanent schism, as there was no difference of doctrine or discipline\* concerned, no alleged doubt, as to the validity of the ministerial functions in the Church in possession, but merely a separation, on grounds purely civil and temporary in their nature, which only affected those who had taken the oaths to the former sovereign, not others who were to succeed them. It was one thing to refuse to hold an office, civil or ecclesiastical, under a sovereign to whom, while another sovereign lived, they felt they could not conscientiously take the oath of allegiance; but it was quite a distinct consideration, whether they should deliberately pronounce the Church established under that sovereign, to be, on this ground alone, not a true Church; an opinion which alone could justify them in setting up a rival communion against it. However, it does not become us to judge dogmatically, or to censure with too much harshness, in a matter where some of the wisest and the best of men were divided in their opinions; where we have the fullest reason to be assured that all acted from the sincere dic-

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\* "Soon after the Revolution, alterations in the Liturgy were proposed, with the view of satisfying the scruples of Dissenters; for this purpose, a commission of divines was appointed under the great seal, to consider the matter and prepare a scheme to be laid before the Convocation. The Convocation, however, were hostile to the measure, and nothing was done. On this Bishop Burnet remarks, (vol. ii. p. 30—34.) that herein was a happy direction of Providence: for the Jacobite clergy were at this time contemplating a schism in the Church, and wished to be furnished with some specious pretences for that purpose; if, therefore, alterations had been made in the Liturgy and other parts of the Common Prayer, they would have pretended that they still stood to the ancient Church in opposition to those who were setting up new models."

tates of conscience; and where the name of Sancroft is found to sanction and to dignify a cause, which our own individual judgments may little dispose us to approve." Vol. II, p. 36.

From the temperate condemnation which is thus pronounced upon Sancroft, we feel no disposition to dissent; but we do not understand why "it is impossible to speak further of the particular reasons which induced him to take this step," since if they are not recorded in his own words, they are certainly to be found in the writings of his friends and coadjutors, and were discussed at great length in the controversies of the day. The Archbishop "entertained a strong general feeling of the illegality of his deprivation." And may we not enquire in what manner this illegality was supposed to be made out, and what was the principle which induced the non-jurors to insist upon it with so much warmth? These subjects appear to us to be of no trifling importance; and they are so intimately connected with the life and conduct of Sancroft that we should have felt grateful to Dr. D'Oyly for a more detailed discussion of them. Such a discussion might have been advantageously substituted for some of the articles now contained in his Appendix.

The life of Wharton fully deserves its place. It is equally interesting to the scholar, who will admire its elegant latinity; and to the observer of human nature, who will be attracted by the singular picture which it exhibits of that ardent thirst for knowledge, and extraordinary capacity of acquiring it, that profound sense of religion and steady attachment to the Church, which gave the character of a national calamity to Wharton's early death.

But the *Fur Predestinatus* and *Modern Politicians* have not a similar claim; they were already to be found in every library; and might have made room for a more ample consideration of the non-juror's principles than is to be found in Dr.

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D'Oyly's volumes. The legality of the deprivations in particular involves the very important and very difficult question of the *Regale*; and while we admit that Sancroft and his party were wrong in law, we see no reason to deny that they were right in feeling: and their jealousy of further encroachments upon the independence of the Church was neither uncalled for nor excessive.

The deprived Bishops maintained that their sentence was illegal, because it had not been pronounced in the ecclesiastical courts; that, consequently, the new Bishops were intruders into dioceses not legally vacant; and that such an intrusion had been always regarded as an act of schism. This is an outline of the arguments on which their vindication rested; and they were not only urged in the works which were written expressly in their defence, but they are tacked on as a running commentary to the greater part of Collier's history; and in his second volume (p. 610.) he enters upon the question at length. The substance of his reasoning is, that before princes were Christians the Church had the undoubted right of governing itself; and, that as the act of baptizing a king could not be construed into a surrender of these privileges, they were still entitled to be tried by their own courts and their own officers. He also shews that several of the earlier Christian emperors renounced all right of judging ecclesiastics as ecclesiastics, and left, not only the discussion of matters of faith, but also the deposing of heretical Bishops to synods and councils. But he fails to produce any case precisely in point. He does not shew that when a Bishop refused to acknowledge an elected emperor, (and he takes it for granted that the Roman empire was elective) the emperor left it to a synod to depose such a bishop. This was the question at issue; and Collier was unable to produce any precedent on his side of it. The Popish Bishops

had been deprived and the Non-conformists ejected by parliament. The civil government did not interfere with Sancroft as an ecclesiastic, but as a subject; and the particular Church of which he was a member had acknowledged the supremacy of the King over all persons and in all causes<sup>4</sup>. In point of fact, therefore, it is certain that the non-jurors were in the wrong; and they can only be excused on the ground of the acknowledged difficulty of ascertaining the limits between civil and ecclesiastical authority, and of the apprehension which they notoriously felt that such limits were to be done away. Nor can it be proved that these apprehensions were unreasonable. The great actors in the Revolution were, to say the least, not alive to the dangers which menaced the Church. The silencing of Convocation, which was the result of political disputes, the scandalous abuse of Church patronage, which was converted into an engine of political corruption, and that general inattention of the government to its duty as head of the Church, which is reprobated by Archbishop Potter in a preceding part of this Number, are a few of the misfortunes which

Christianity experienced in this nation within half a century of the accession of King William. And, as the personal conduct and character of that prince and his consort were such as could not fail to mitigate the evils we have enumerated, as the same may be also affirmed of his successor Queen Anne, and of most of the churchmen whom they honoured with their more especial confidence and support, it is not easy to determine how far matters might have proceeded had the sovereigns been differently disposed; or less ably served. The non-jurors, therefore, apprehended nothing but what might well have happened; or perhaps, we may say, nothing but what did actually take place. For though the Christian religion, as established in England, was still professed and protected, yet, in Scotland, Episcopacy was sacrificed to the exigencies of King William's government; and it became the fashion to look at religion as a mere matter of policy, and to play off Dissenters against Churchmen and Churchmen against Papists as often as the interests of the house of Hanover might require. These practices did not terminate until the accession of George III., and the effects of them are still distinctly and severely felt. The apprehensions, therefore, of the non-jurors were not vain; they saw that the very existence of religion was endangered; they feared that it would be made entirely subservient to the civil power, and might hereafter be annihilated or changed by act of Parliament; and they resolved to continue the episcopal authority among their own members, that, when the storm descended, some, at least, might escape. They made a determined stand against the *Erastianism* and the *Hobbism* which had already become so general, and seemed likely to increase. And if their secession rendered them unable to effect much good in their own persons, their example animated num-

\* On the question of the *Regale* the non-jurors were reduced to a dilemma, from which they could not escape. They showed that the dispensing power, and other consequences of passive obedience, were admitted by the judges as a clear and certain right from the time of Elizabeth; and they argued that it was clear and certain in consequence of this admission. Unfortunately the very same expounders of the law carried up the King's supremacy to the highest pitch; and Queen Elizabeth assented to their interpretation, (*Colli*. vol. ii. p. 595.) The excuses that Collier makes for refusing to listen to them on the latter subject, are, that "the learned in the long robe are unfurnished with skill in divinity," and "that they generally go upon a wrong ground." It did not occur to him to consider whether they were not equally unfurnished, and equally liable to go upon a wrong ground, when they undertook to declare the prerogative of kings and the consequent duties of subjects.

bers who still adhered to the Establishment, and their writings survived to leaven the whole body of the Church. This may be no valid defence for an individual non-juror; but it is the light in which we ought to view their general conduct as a body. If the nation had been deprived of their works, as the Church was deprived of their ministrations, the triumph of Hoadley, and others of the same stamp, would, humanly speaking, have been certain: and Socinianism might, at this moment, be the established religion of the country. The virtues, and the sufferings, and the talents, and the learning, of the non-jurors rendered them too conspicuous to be forgotten; and they scattered that seed which may yet blossom and bear fruit.

The only answer, as far as we are aware, that this statement can receive, is, that the same effects might have been produced earlier, and in much greater abundance, if the primate and his brethren had continued in their sees. This answer is plausible, but it is not conclusive. Because it assumes, that if Sancroft had remained at Lambeth, his influence would have been sufficient to counterbalance the power of the dissenters, and to prevent those disputes among Churchmen, which were the first result of his deprivation. Neither of these facts can be proved. The power of the dissenters rested upon their long established connection with the foreign reformed churches; upon the assistance that they had recently rendered to the Prince of Orange, upon their close alliance with the Scotch Kirk, and upon the opposition that they were expected to make against all the efforts of the Jacobites. These sources of power were in their own nature permanent; and they could only be effectually counteracted by such a complete union of the Church of England, both among themselves and with King William, as would have left him nothing to apprehend

from the machinations of the exiled family. And how could this union have been effected? There was a real and a conscientious difference of opinion; and the times invited every man to speak his mind freely. The laity divided themselves into Whigs and Tories, and quarrelled upon that score for upwards of half a century. It was impossible that this feeling should not extend to the clergy, and prevent that harmony among them which was at once so desirable and so unattainable. Even Tillotson and Burnet would have defeated such a scheme. They were bent upon making unadvised and unacceptable advances to dissenters of all denominations, and set the first example of attempting that forced conciliation, which has been ridiculed so deservedly upon a recent occasion. They were more tender to the errors of nonconformists than of Churchmen; and Sancroft must have possessed the most extraordinary qualities if he could have acted with them amicably for a single season. The whole plan of union, therefore, would necessarily have failed; and the failure would have resulted so certainly from the general posture of affairs, that no particular set of men are to be blamed on the occasion. The clergy who adhered to King William, were, as we have seen, sufficiently reviled. If they had been joined by more determined advocates for the prerogative of the crown, the odium against them would naturally have increased; their power of making head against it, would, if any thing, have been diminished; and an unlucky concurrence of circumstances might have put an end to the Church of England. The Nonjurors did their best to avert such a calamity. They refused to associate with those from whom they feared it would proceed: and they purchased the privilege of retaining their principles, and handing them down to their children, at the price of independence, wealth, and honours. If

they made a schism, they did not make a party; for of none of the common sectarian practices have they even been accused. They submitted humbly to the decrees of Providence; and what was said by Sancroft of himself, within a few hours of his death, may be applied, without hesitation, to the general body with which he acted. "What I have done, I have done in the integrity of my heart, indeed! Yea, in the great integrity of my heart."

Our limits forbid us to dwell upon this interesting subject, or to say more of the last scenes of the Archbishop's life, than that they were worthy of all that preceded them. Dr. D'Oyly has given us copious extracts from his correspondence, after he was settled in Norfolk; and

he writes with good humour, seriousness, and piety. He was unremitting in his attention to the claims of religion; and died the death of the righteous. And no person, we should think, can peruse this and other memoirs of his life, without subscribing heartily to the sentence, which, in spite of mutual dislike, and perhaps of mutual unkindness, was pronounced upon him at last by Burnet: "Archbishop Sancroft is at rest, and is, I am confident, in heaven\*."

\* *Bishop of Sarum's Vindication*, p. 95. Compare also p. 79. of the same tract with Wharton's Journal, pp. 149 and 150, for a proof of Sancroft's personal dislike to Burnet, and of Burnet's suspicions on the subject.

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## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

BARTLETT'S BUILDINGS,  
Thursday, April 3, 1821.

At a General Meeting of the  
SOCIETY for PROMOTING CHRISTIAN KNOWLEDGE,

The LORD BISHOP of LONDON  
in the Chair,

The Lord Bishop of London addressed the Board, on occasion of his presenting to the Society, in behalf of many of the Members, a Portrait of the Secretary, the Rev. Dr. Gaskin, which, at their desire, and charge, had lately been painted by William Owen, Esq. R.A. for this purpose.

The Secretary then addressed the Board, on this occasion.

It was afterwards moved, by the Lord Bishop of Llandaff, and seconded by the Lord Bishop of Killaloe, that his Lordship of London be respectfully requested to furnish a copy of his Address, in order to its being entered on the minutes of the Society; and that the Secretary be desired to furnish a copy of *his* Address, for the same purpose.

These motions were passed unanimously, and acceded to.

N. B. *The following copies of their respective Addresses to the Board, adverted to at the beginning of the minutes of this day, have been subsequently received from the Bishop of London, and from the Rev. Dr. Gaskin.*

### ADDRESS

OF THE

### LORD BISHOP OF LONDON.

Before we proceed to the ordinary business of the day, I beg leave to state to the Board, that I am charged with a commission, which I shall execute with peculiar satisfaction. A number of the most distinguished Members of the Society, among whom are both the Archbishops and most of those individuals who take the warmest interest in its concerns, have long been desirous of publicly expressing their respect and esteem for our excellent Secretary, and transmitting to posterity some lasting memorial of their high estimation of his personal character, and his long and faithful services. With this object in view, they have prevailed on him to sit to a painter of eminence, and, the portrait being now completed—completed I have the pleasure to say, in a very masterly style—they have deputed to me the agree-

able office of presenting it to this venerable Society, who, they are confident, would set a high value on the picture, though it had no other recommendation, than the acknowledged worth of the original. Of that worth, as exhibited in the public capacity, which has almost incorporated his name with the very idea of our Society, you will better be enabled to judge, when you consider the tenfold increase of our means and expenditure, and the extension of our connections by means of District Committees, which have multiplied the labours of correspondence in proportion, and thrown on the Secretary a much heavier burden than could have been possibly contemplated, at the time of his entering on his office. This burden he has cheerfully borne without any adequate recompence, except indeed that, which a mind like his will duly appreciate, the increase of public esteem, and the internal satisfaction arising from the conscientious discharge of duty. On his personal and professional excellence I should be restrained, by obvious motives of delicacy, from touching on the present occasion, if I were not aware, that, whatever may be the wishes of our Secretary, the feelings of his friends would be disappointed, if I passed without notice the unblemished integrity, and amiable virtues, which adorn his private life, his assiduous and affectionate zeal in the discharge of his pastoral functions as the Clergyman of an extensive parish, and the soundness of doctrine and reverence for ecclesiastical authority, which distinguish him as an orthodox Divine. On these topics, however, I will not enlarge, and will only add, in conclusion, that though there are many whose powers of language would have given greater effect to the intentions of those whom I have the honour to represent, there is no man who more entirely concurs in the sentiments, which they have taken this mode of expressing: and I have further the satisfaction of knowing, that if I have failed in any particular, I am speaking in the presence of those, whose recollections and feelings will more than supply any deficiencies or omissions of mine.

#### ADDRESS OF THE SECRETARY.

MY LORD BISHOP,

No language of which I am, or ever was, master, can adequately express my feelings on this occasion. The warmth of the kindness on the part of my too partial friends, in this venerable Society, rather than merit in myself, have led them to procure a portrait of the Secretary, and to present it to the Board; and the lan-

guage with which this has been done, by our Right Reverend and revered Diocesan, from the Society's chair, is flattering to me beyond measure, and claims my humble, but most cordial thanks. I am much, too much honoured: and yet I cannot fail to be exquisitely gratified. *Five and thirty years* have now elapsed, since I became Secretary to the Society; and, during that period of time, I have witnessed the gradual advancement of its means, and its exertions, towards promoting the glory of God, the enlargement of the Church of Christ, and the spiritual edification of Christians, till the whole has reached to more than a tenfold increase.

At my present period of life, which is fast approaching towards the age man, I am less equal to active exertions than heretofore I have been; and ere long, most probably, I shall be altogether unequal to any. It cannot fail, however, to be my consolatory recollection, during the little remnant of life, which God Almighty may yet allot me, that in addition to the discharge of my pastoral duties, I have been permitted to be a chief agent in the transaction of this truly Christian Society; and that as such, my name and my portrait will probably be here handed down to distant posterity, associated with those of my invaluable predecessor and father-in-law, the late Rev. Mr. Broughton. I beg leave to repeat my thanks to your Lordship, and to the Board at large, for this mark of affectionate and flattering attention to me; and for all those kind attentions, which I have uniformly received from this Society, during the long period of my Secretaryship.

#### *Extract from Report of the Manchester and Salford District Committee, for 1821.*

"A STATEMENT of the proceedings of the Manchester and Salford District Committee of the Society for promoting Christian Knowledge for the past year, will, it is confidently presumed, afford high satisfaction to all the friends of pure religion; because, in the primary object of its institution, the dispersion of books and tracts of the soundest orthodoxy, its exertions have been crowned with unexampled success. The number issued within this period, amounts to 1086 Bibles, 358 New Testaments, 1509 Prayer Books and Psalters, 1797 other bound books, and 4772 unbound tracts, exclusive of some thousands of the Society's anti-infidel publications.

"These exertions have not been made

but at a considerable expence, which the present subscriptions of the district could by no means support. They have, however, in this instance, been assisted by a liberal grant of 50*l.* from the *occasional fund* of the Society, and by additional benefactions from some residents in the district.

“With respect to those Tracts which the special Committee of the Society have published to counteract the blasphemous and infidel tenets of the times, the circulation has not been so general as could have been wished. The seducing properties of the poison, well adapted as it was to the vitiated taste of those amongst whom it has been administered, obtained for it a ready introduction; whilst the less palatable ingredients of the antidote have been contemptuously rejected: yet every legitimate and becoming means have been used to abate the influence of this prejudice, till it was apprehended that the facility of obtaining the Tracts, and the earnestness with which the perusal of them has been pressed, might, in some instances, tend rather to continue, than to diminish, the disinclination to receive them. But the distribution is still in progress, and though not rapid, is perhaps not the less effectual.

“Another object of the Society's attention, the establishment of Parochial Libraries, has not been neglected by this committee. On the receipt of the circular announcing the plan, a special meeting was summoned to consider of the best mode of carrying it into effect; and though the plan seemed excellently well calculated for parishes of moderate extent, yet for the parish of Manchester, extending over thirty distinct townships, with an aggregate population of about 150,000, it appeared that much more was requisite. It was therefore proposed to the society, under the sanction of the Right Rev. the Lord Bishop of the diocese, and of the worshipful and rev. the warden of the collegiate and parish church, that the minister of each church and chapel, twenty-four in number, should be permitted to avail himself of the benefit of the Society's plan, with a special view to the establishment of a Lending Library in the district or township contiguous to his church. To this proposal the Society most readily acceded; and the result has been communicated, by letter, to the clergy of the parish, who have been invited to avail themselves of the privilege. In one district of the town, that surrounding St. George's free church, inhabited for the most part by those who depend entirely upon their daily labour for their support, there seemed little pro-

hability of obtaining any subscription to *purchase* the books. A representation was therefore made of these facts, upon which a special committee of the Society unanimously agreed to grant the sum of 12*l.* for establishing a lending library for the use of this district, and the books are now in circulation.”

### *National School at Bath.*

A NUMEROUS company, of all ranks, assembled at the National School room, Weymouth-house, in this city, on Thursday, May 10, to witness the annual public examination of the boys educated in that institution. The examination took place in the presence of the venerable the archdeacon of Bath, the right worshipful the mayor and corporation of the city, the very rev. the dean of Winchester, &c. &c.; attended by the gentlemen of the committee, and the ladies visitors of the girls' school. The classes examined went through the different branches of their instruction in the most satisfactory manner, and afforded an admirable exemplification of the great distinguishing features of the National System, viz. solidity in the acquirements, and readiness in the execution of knowledge. In the grand fundamental article of religious instruction, the answers of the children to numerous questions on the principles and duties of Christianity were, from their general pertinency and readiness, highly gratifying to the auditory; and it must have afforded our worthy chief magistrate (John Wiltshire, esq. of Shockerwick) peculiar pleasure to attest the care which had been taken to impress their youthful minds with the great duties of civil obedience, and of reverence for an oath. The number of children present, including the girls' school, (which was not examined) amounted to near 700. The interest of the scene was much increased by the modest and decent appearance of twenty young females, expressly trained and educated for servants, in an excellent institution, yet in its infancy, called the Female Asylum, some of whom had received their early instruction in the girls' school.

The examination being concluded, most of the children, both boys and girls (including several who had left the school for service), were regaled with a substantial dinner of beef and pudding; and to add to the general hilarity, the parents were admitted to witness the enjoyment of their little ones. An appropriate finale was put to this gratifying entertainment, by the “untaught harmony” of so many

youthful voices uniting in our grand national anthem, "God save the King;" after which the party broke up, and dispersed with mutual feelings of gratification and good-will.

*Bath.*

The following Speech delivered by the Bishop of St. David's on the second reading of the Catholic Bill, was omitted in our last number; it will be found more correct than the reports which have appeared in the Newspapers:

The Bishop of St. David's said, my Lords, though I am wholly unable to do justice either to the great importance of the subject before the house, or to my own convictions, yet I am unwilling to give the vote which I shall do this night against the second reading of the bill, without endeavouring at least to state the grounds of my objections to it. But, before I state those grounds, I wish to make a single observation on what fell from the noble earl, whose eloquent speech closed the debate of last night. The noble earl observed, that the constitution of this country "is essentially Protestant, but not exclusively so." My Lords, the history of the constitution, if I mistake not, requires both terms. From the *Constitutions of Clarendon*, downwards, its Protestant character was forming. It was forming by the variety of checks which were given to the intrusive authority of the Pope by the laws of Edwards I. and III. Richard II. and others. It was formed, and in great measure completed, by the laws of Henry VIII. It was finally completed by the statute of the 30th of Charles II. and the act of settlement. It was completed, my Lords, by the entire exclusion of the Pope and his jurisdiction from the constitution. Exclusion is therefore of the very essence of our Protestant constitution. The constitution is not only essentially Protestant, but exclusively so,—exclusive of the Pope and his jurisdiction. I object to the bill, because it appears to me contrary to the very end for which your Lordships are here assembled. The writ of summons convened parliament expressly to consult for the defence of the *Church of England; super rebus quibusdam arduis defensionem regni Angliæ et Ecclesiæ Anglicanæ concernentibus*. But the Church of England never can be defended by giving political power to her greatest enemy, the Church of Rome. I object to the bill, because it appears to me contrary to the oath which

I took at the commencement of the present parliament. The bill recognizes the foreign jurisdiction, which I then swore does not exist, and *ought not to exist* within this realm. The oath expressed my real sentiments. I took it without the smallest mental reservation whatsoever: and at the time I was resolved to fulfil the tenor of the oath. It seems to me, therefore, if I were to vote for the bill, I should falsify my oath and my declaration. I object to the bill, because it appears to me contrary to one of the highest prerogatives of the crown. The king is head of the Church of England by common law, as well as by statute. But if this bill were to pass into a law, it would be a great encouragement to the papal power; that power which the Roman Catholics hold to be superior to the sovereignty of the realm. Every encouragement, therefore, of the papal power, is a diminution of the authority of the crown. My Lords, there are many other objections to the bill. I object to it, because it appears to me a most pernicious anomaly to permit the members of a foreign church, and subjects of a foreign sovereign, to sit in either house of parliament without renouncing their foreign allegiance; and especially to legislate for the Church of England, against which they are united by principles of conscientious hostility. I object to the bill, because it offers to the Church of England *false securities*. It proposes, by way of security to the Church, an oath to be taken by the Roman Catholic Clergy, which no conscientious Roman Catholic Clergyman can take or can keep. It is contrary to their religion, or what they call their religion, to swear, that they will enter into no communications with the Pope for the disturbance or the overthrow of the Church of England; their creeds and oaths, their preaching, writing, and ministering, having all a tendency, directly or indirectly, to the overthrow of the Protestant Church, as every body knows, who knows any thing of the decrees of the Council of Trent, and as we have been lately informed by a Roman Catholic Bishop, who stated it as his objection to the oath proposed by the bill. I object to the bill, because it is contrary to the acts of union, by which the Protestant Religion was declared to be inviolable. But this bill abrogates the securities which were intended to preserve it inviolate, and has provided no equivalent. My Lords, the objections to the bill are endless. They may, perhaps, be comprised in a few words: its utter inconsistency even with the religion of that foreign Church, which it was intended to serve; its ruinous neg-



lect of the Church of England, which it ought to have taken care of: and the consequences which may be expected to follow from so great a change in our laws by the loss of many, perhaps indescribable properties, of the English constitution, which have given to this country its present transcendent power, dignity, and character in the world. My Lords, the opponents of the bill are often called upon for a proof of the danger of admitting Roman Catholics into parliament and offices of state. Can there be greater danger than that of granting political power to persons, who, having views and interests foreign and hostile to the Church of England—who tell you before hand that it is contrary to their religion to swear that they will not employ that power for the overthrow of the Established Church; whose religion also may compel them to betray the councils of the king.

### *Simony and Church Presentation.*

At the late assizes for Chester, an issue was directed from the Court of Chancery to try the legality of the presentation of the Rev. Mr. Uppleby, to the living of Wilmslow, but which presentation the Bishop of Chester refused to sanction. The plaintiff was — Fox, Esq. and the defendant the Lord Bishop of Chester.

Mr. Serjeant Cross detailed the facts of the case. The plaintiff Mr. Fox, is a gentleman of fortune in Lancashire. When he purchased from Mr. Trafford, the Advowson in question, Mr. Bradshaw was then the rector, and was dangerously ill of a fever; this circumstance might naturally give rise to a wish on the part of the plaintiff to become the patron, for he had two brothers in the church, and it was desirable; therefore, to obtain the patronage by all fair, honourable, and legal means. He applied to Mr. Trafford's agent in Manchester, and with him set off immediately to Leamington, where they saw Mr. Trafford, on Friday, the 12th of Nov. 1810. A conveyance was then prepared, and the purchase was closed for 6000*l*. It was three o'clock in the evening of that day when the conveyance was executed, and about eleven o'clock that night the Rev. Mr. Bradshaw died. Mr. Fox then made an offer of the living to his brother, who declined it, and subsequently to his brother-in-law, Mr. Uppleby, who accepted it, but who was refused by the bishop. Mr. Fox had not the least interest in this offer to his relative; it was altogether an act of friendship on his part. The point raised was, that the incumbent's life was

despaired of; but he denied it: he was no doubt in a dangerous state, but his life was not despaired of. He therefore thought he should satisfy his learned friend, that the objection of the bishop to Mr. Uppleby's presentation was not well founded.

The *Chief Justice* said, that in the conveyance there was a provision, that after the presentation there should be a reconveyance on the part of Mr. Fox, if he requested, if not, then a purchase of the next presentation, and not of the advowson. He merely threw out the hint.

Mr. Cooke, an attorney in Salford, the agent of Mr. Trafford, was called and examined. On Nov. 11th, 1819, he accompanied Mr. Fox to Leamington, who had previously requested him to become his attorney in the transaction, in order to negotiate the purchase of the living from Mr. Trafford; he arrived there on the 12th, at ten o'clock; 5000*l*. were offered, but Mr. Trafford declared his determination not to take less than 6000*l*. An agreement was at last made for 6000*l*. about ten minutes before three o'clock on that day.

*Cross-examined.*—I took the deed ready drawn with me: it is more usual to take a draft first. I considered the then rector, Mr. Bradshaw, in a dangerous state. Mr. Fox applied to me on the 11th of Nov. and told me Mr. Bradshaw was very ill. He requested me to go with him to Mr. Trafford. He told me that he had sent a bailiff over to Wilmslow, to inquire about Mr. Bradshaw's health. I then said no time was to be lost. We left Manchester at eight o'clock the same evening; it was four or five o'clock when he came to me. Mr. Fox, Mr. Brettargh, and myself, went in the chaise. There was no *ad valorem* stamp on the deed then. We had four horses, but the roads were not particularly bad. It was near ten at night when we arrived at Wilmslow, when I sent for Mr. Bradshaw's butler; he could not come, but he sent a messenger, saying Mr. B. was so ill that he lived only from hour to hour. We then set off for Leamington. I said somewhat to the drivers about signing a paper to shew what rate we went at. It was about a hundred miles from Manchester to Leamington. We went about ten miles an hour. When we saw Mr. Trafford, we went directly to business; and the completion of the contract, and the signing, was simultaneous. I believe I informed Mr. Trafford that Mr. Bradshaw was in great danger. Mr. Trafford is a Roman Catholic; and I knew, if the incumbent died, the next presentation would fall to one of the universities, under the act of William III. I don't think Mr.

Trafford was aware of this before I told him, which was before the deed was executed. We left Leamington the same evening, and drove at the same rate back. When we arrived at Wilmslow next day, we were told Mr. Bradshaw died about eleven last night. It is possible one of us might have said, "Well, then, we are just in time." The value of the living is about 1200*l.* a year.

*Dr. Hull*, of Manchester, was examined as to the state of the health of Mr. Bradshaw. He said his complaint was an erysipelas fever; it is by no means a fatal disorder. He did not at all despair of his life. He died a little before twelve o'clock on the night of the 12th. He did not despair of his life till his last visit on Friday; and half an hour before his death he quite despaired of him.

*The Rev. George Uppleby* examined. I was presented to the living of Wilmslow in 1819. I then lived at Barton-on-Humber, Lincolnshire. Before Mr. Bradshaw's death I had no communication whatever with Mr. Fox or Mr. Trafford on the subject. The first communication was made to me by Mr. Fox on the 26th of Nov. I have never given any thing to him, nor has he required any thing from me.

*Mr. Serjeant Cross*. This is my case, my lords.

*The Attorney General* rose and said, it became his duty to state, that there was no imputation ever meant to apply throughout the whole course of the proceedings to Mr. Uppleby; and he believed Mr. Fox and Mr. Trafford were both highly respectable gentlemen. He charged them with no personal fraud; but in the legal construction of the agreement, it certainly

was a simoniacal one, and many respectable men had been guilty of it. He did not assert that there was any thing corrupt in the presentation; but he did assert, that the purchase of the presentation, the party being dead, or his life despaired of, was null and void to all intents and purposes, and the next turn of presentation fell to the crown.

*The Chief Justice* did not think it necessary to sum up the evidence to the jury; the case principally rested on the fact, whether Mr. Bradshaw was in extreme danger?

After a long consultation, the following issues were agreed to be put to the jury:—

1st. Whether Mr. Trafford and Mr. Fox, or either of them, knew that Mr. Bradshaw was in great danger at the time of the execution of this deed: Verdict, *That they both knew it.*

2d. Whether Mr. Bradshaw was afflicted with a mortal disease, and in extreme danger? Verdict, *Yes.*

3d. Whether Mr. Trafford and Mr. Fox, or either of them, believed that Mr. Bradshaw's life was despaired of at the time of the execution of the deed? Verdict, *That his life was despaired of by both of them.*

4th. Whether the life of Mr. Bradshaw was actually despaired of at the time of the execution of the deed. Verdict, *That it was.*

The points, that the conveyance was intended as the means of conveying the next presentation, and that only, and that Mr. Uppleby was not privy, to be added in the special verdict. Verdicts were then entered for the Bishop of Chester on these counts.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. William Wyvill, of Trinity college, Cambridge, to the rectory of Spenithorne, Yorkshire, void by the death of Dr. Dodsworth, patron, the rev. C. Wyvill, of Barton-hall.

The rev. Edward Jones, of Whitchurch, Shropshire, to the rectory of Dunnington, near York, on the presentation of the earl of Bridgewater.

The rev. H. Bremby, vicar of Hull, to the vicarage of Cheswardine, in Shropshire, by Thomas Smallwood, esq. of Hales.

The rev. T. Whalley, M.A. prebendary of Wells, to the rectories of Ilchester and

Yeovilton, and the rev. John Turner, to the vicarage of Corston, void by the resignation of the rev. T. Whalley.

The rev. T. Beckwith, by sir R. Sutton, bart. to the living of East Retford, Nottinghamshire, vacant by the death of the rev. Mr. Morton.

The rev. Edward Anderson, B.D. fellow of Queen's college, Cambridge, presented by that society to the rectory of Hickling, Nottinghamshire, vacated by the death of the rev. John Thomas Jordan.

The rev. William Evans, M.A. to the vicarage of Wigmore, Herefordshire.

The rev. Robert Williams, to the living of Llandyfrog, Anglesey.

The archbishop of York has licensed the rev. J. Smyth, to the perpetual curacy of Keyingham, Yorkshire.

The right hon. lord Selsey has presented the rev. R. Chester, M.A. of Emmanuel college, Oxford, to the rectory of Elstead, Sussex.

The rev. Charles Grant, student of civil law, to the vicarage of West Barham, Suffolk.

The rev. Thomas Mills, one of his Majesty's chaplains in ordinary, to the rectory of Little Henning, Essex, void by the resignation of the rev. Thomas Wright.

The rev. R. Hoblyn, M.A. rector of All Saints, Colchester, which he previously resigned to the rectory of St. Laurence Newland, in Essex.

The rev. George Proctor, M.A. of Worcester college, is elected head master of Lewes school, Sussex.

The rev. E. M. Willan, to the rectory of Oving, Bucks.

The rev. R. H. Barham, rector of Snargate, to be a minor canon of St. Paul's cathedral.

The rev. J. J. Dewe, perpetual curate of Harwich, to the vicarage of Alstonfield, Staffordshire.

The rev. Edward Addison, B.D. senior fellow of Corpus Christi college, Cambridge, presented by the master and fellows of that society to the rectory of Landbeach, vacated by the death of the rev. T. C. Burroughes.

# UNIVERSITY INTELLIGENCE.

OXFORD, April 23.—Yesterday Mr. R. W. Jelf, B.A. of Christ's college, and Mr. C. J. Plumer, B.A. of Balliol college, were elected fellows of Oriel college.

May 5.—On Tuesday, the first day in Easter term, the following degrees were conferred :

MASTERS OF ARTS.—Rev. Alfred Butler Clough, fellow of Jesus college; William Herrick, University college; rev. Godfrey Bird, University college; rev. Robert Brodie, St. Edmund's hall; rev. William Wilkinson, Christ church.

In the afternoon of the same day, in a full convocation, the rev. William James, M.A. fellow of Oriel college, and the rev. William Morgan Kensey, M.A. fellow of Trinity college, were admitted proctors; and the rev. Edward Hawkins, M.A. fellow of Oriel college, the rev. William Jackson, M.A. fellow of Queen's college, the rev. Mr. Thomas Short, and the rev. William Streatfield, M.A. fellows of Trinity college, were nominated pro proctors.

On Tuesday last the rev. James Bullock, M.A. was elected a fellow of Wor-

cester college, on Dr. Clarke's foundation; and on the same day Mr. William Buller, elected scholar on the same foundation.

May 19.—Mr. Llewellyn, commoner of Jesus college, is elected scholar of that society.

On Thursday the remains of the rev. Dr. Griffith, late master of University college, were interred in the chapel of that edifice.

On Thursday William Russel Williams, B.A. of Queen's college, was elected a Vinerian scholar, in the room of Nassau William Senior, fellow of Magdalen college.

On the same day the rev. John Tisdly, M.A. sometime fellow of Trinity college, Cambridge, was admitted *ad eundem*.

The following degrees were also conferred :

MASTERS OF ARTS.—Rev. Daniel Hughes, All Souls' college; rev. William Scrivante, Exeter college; rev. William Newland Pedder, fellow of Worcester college; Daniel Walton, fellow of Worcester college; Thomas Butler, scholar of Pembroke college; Peter Eile, fellow of New college; William Ives, of Magdalen hall; Charles Carr Clarke, student of Christ church; Daniel Veysie, student of Christ church; John Daniel Lewis, Oriel college; rev. George Cunchliffe, Balliol college; rev. Charles Phelps, University college; and rev. William Valence, University college.

BACHELORS OF ARTS.—Coddington Parr, esq. Magdalen hall, grand compounder; Alexander Huntly, Robertson Baillie, Lincoln college; John Cowherd, scholar of Lincoln college; Henry Augustus Holden, Worcester college; John Abbot, Balliol college; Edward Leigh Bennett, Merton college; Primate Knapp, Meiton college; Richard Sparling Barry, Queen's college; William Cleminson, Queen's college; Richard Bingham, Magdalen hall; James Smith Townsend, Oriel college; William Bingham Baring, Oriel college; Anthony Heaketh Gower, Christ church; and Charles Thomas Plumptre, University college.

On Saturday, May 5, the rev. Joseph Carter, M.A. fellow of St. John's college, was admitted bachelor in divinity.

CAMBRIDGE, March 30.—The two gold medals given annually by the chancellor of this university, to the best proficient in classical learning among the commencing bachelors of arts, were on Tuesday last adjudged to Messrs. Alfred Ollivant and Wm. Henry Fox Talbot, both of Trinity college.

April 14.—The following is a list of In-

ceptors to the degree of M.A. yesterday se'nnight, Samuel Hawkes, William Twigg, and John Fell, Trinity college; John Stevens Henslow, John Hawkeley Beach; Joseph Hindle, and William Peach, of St. John's college; Charles Beales, St. Peter's college; George Atwood, Pembroke hall; Richard Godson, Caius college; Richard Harvey, Catharine hall; Edward Sorocold Pearce, John Warren, and T. Warren, Jesus college; John Hallelwell, Christ college; John Hind, Sidney college.

The rev. J. C. Franks, M.A. chaplain of Trinity college, is appointed by the trustees to act for the Hulsean lecturer, during his indisposition.

April 27.—List of persons ordained by the lord bishop of Ely, at St. James's church, London, on Sunday, April 15.

DEACONS.—Joseph Dewe, B.A. fellow of Queen's college; William Greenwood, B.A. fellow of Benet's college; John Abraham Roberts, B.A. fellow of King's college; Robert Aberc Denton, fellow of King's college; Richard Okes, B.A. fellow of King's college; George Skinner, B.A. fellow of Jesus' college; Joseph Studholme, B.A. fellow of Jesus' college; Joseph Hindle, B.A. fellow of St. John's college; Mark Cantis, B.A. fellow of Emmanuel college; John Husband, B.A. fellow of Magdalene college; William Twigg, B.A. Trinity college; Thomas Coombe, B.A. St. Peter's college; Weaver Walter, B.A. Sidney college; Richard Samuel Dixon, Trinity hall; Frederick William Gray, B.A. Balliol college, Oxford; H. B. Lennard, B.A. Merton college, Oxford; Matthew Newport, B.A. Trinity college, Dublin; Thomas Calveley Parsons, *literate*; Thomas Hassel, *literate*; and William Thresher, B.A. St. John's college.

PRIESTS.—Richard Gwathin, M.A. fellow of St. John's college; George Miles Cooper, B.A. fellow of St. John's college; William Peach, B.A. fellow of St. John's college; Thomas Shelford, M.A. fellow of Benet's college; Edwin Colman Tyson, B.B. fellow of Catharine hall; Stephen Britton Dowell, B.A. St. Peter's college; Henry Clissold, B.A. Exeter college, Oxford; David Daniel, B.A. Jesus' college, Oxford; Isaac Wilson, *literate*; William Groud, *literate*.

May 4.—On Wednesday, the first day of Easter term, the following gentlemen were admitted to the undermentioned degrees:

MASTERS OF ARTS.—Messrs. William Twiss, Robert Borindt, and Robert Benson, of Trinity college; rev. J. Lunn, of St. John's college; Mr. William Hutchins,

of Pembroke hall; Mr. William Greenwood, fellow of Corpus Christi college; Messrs. George Skinner, and Joseph Studholme, fellows of Jesus' college.

BACHELORS OF ARTS.—Messrs. Edward St. Aubin, John Wilson Sheppard, and Archibald Duthil, of Trinity college; Messrs. George Cummins, Charles George Festing, William John Croll, and Hugh Taylor, of St. John's college; Mr. William John James, of Peter house; Mr. Charles W. Henning, of Queen's college; Messrs. Robert Gorton, John Longe, John Conington, and Edward Bowlby, of Jesus' college; Messrs. James Lagar, and Richard Winsloe, of Sidney college.

The rev. Thomas Tattershall, M.A. of Queen's college, was, on Friday last, elected a fellow of that society.

May 11.—The following gentlemen were, on Wednesday last, admitted to the undermentioned degrees:

MASTERS OF ARTS.—George James Pennington, fellow of King's college, and John Escreet, of Trinity college.

BACHELORS OF ARTS.—Henry Hannington, Thomas Roberts, and Richard Okes, fellows of King's college; Thomas Dixon, James Thomas Fenwicke, and Simon Mewburn, of St. John's college; Henry Lloyd, of St. Peter's college; John Thomas, of Corpus Christi college; John Wilkinson Wasney, of Catharine hall; George Henry Hely Hutchinson, William Hartford Daniels, Charles Reynolds, and Frederick Money, of Caius college; and Henry Lloyd, of Peterhouse.

May 19.—At an ordination, holden by the lord bishop of Bristol, in Christ college chapel, on the 6th instant, the following gentlemen were ordained:

DEACONS.—Charles Benjamin Tayler, B.A. Trinity college, Cambridge; John Barrow, B.A. St. Peter's college, Cambridge; Thomas Henry White, B.A. University college, Oxford; John Conington, B.A. Jesus' college, Cambridge; William Wilcox, B.A. St. John's college, Oxford; Edward Whiteley, B.A. Jesus college, Cambridge.

PRIESTS.—Augustus Cecil Minchin, M.A. Trinity college, Dublin; Charles Burrell Cookes, M.A. Pembroke college, Oxford; Thomas Gronow, B.A. Brasenose college, Oxford; Charles Grant, S.C.L. St. Peter's college, Cambridge; and Baden Powell, M.A. Oriel college, Oxford.

BUCKINGHAMSHIRE.—Died, at Aston Sandford, the rev. Thomas Scott, rector of that parish, and many years chaplain to the Lock Hospital.

Died, after two days illness, at Broad Hinton, in this county, the rev. William

**Apðrews, M.A.** chaplain to the lord Blayney, of Castle Blayney, formerly of Reading, and some time assistant lecturer of High Wycombe.

Died, the rev. William Perry, vicar of Stone, and curate of Waddesdon, near Aylesbury.

**CAMBRIDGESHIRE.**—Died, in his 66th year, the rev. T. Burroughes, A.M. rector of Landbeach, and many years an active magistrate of this county.

**CUMBERLAND.**—Died, at Melmerby, in this county, aged 73, the rev. John Soel, vicar of that place.

Died, from the bursting of a blood-vessel, the rev. William Stalman, son of the rev. William Stalman, rector of Stoke Brewerne, near Towcester, and fellow of Brasenose college, Oxford.

Died, at Melinerby, near Penrith, the rev. Mr. Sles, rector.

**DEVONSHIRE.**—Died, at Sidmouth, the rev. Mr. Addis.

Died, at Sidmouth, the rev. William Jenkins.

Died, at Collumpton, the rev. J. V. Brutton.

Died, at Stonehouse, the rev. A. J. Simon.

**DORSETSHIRE.**—The new church, at Poole, was opened on Easter Monday. A gentleman has offered a donation of 500l. towards erecting a spire on the tower, which is to be furnished with a peal of eight bells.

Died, at Haslebury Briant, the rev. F. Reed, rector.

**ESSEX.**—Died, at Laytonstone, in the 25th year of his age, the rev. William Hanbury, M.A. of New college, Oxford.

**GLOUCESTERSHIRE.**—A meeting has been holden at the king's head, Gloucester, at which the lord bishop of the diocese presided; when an institution was formed, to be denominated the Magdalen Asylum for the county and city of Gloucester, the object of which is to provide the means of discipline and religious instruction, and to inculcate moral and industrious habits in the minds of such females as have deviated from the paths of virtue, and are desirous of repenting, and of being restored to a respectable station in society. In furtherance of this object subscriptions have been paid to the amount of 121l. 13s. 6d. and donations to 670l. 10s. 4d. The duke of Beaufort has accepted the office of patron, as has the lord bishop of Gloucester that of president.

**KENT.**—Died, at Kennington, in this county, the rev. Moyle Breton, D.D. aged 74 years, vicar of that parish, and of

Boughton Aluph, and rector of Kenardington.

**LINCOLNSHIRE.**—Died, the rev. B. Ward, of Ravenstone.

Died, at the advanced age of 83, at Shipley Hall, near Bradford, the rev. John Myers, rector of Wyburton, near Boston, and one of His Majesty's justices of the peace.

Died, at Haslebury Bryant, the rev. Francis Reed, rector of that parish.

The dean and chapter of Lincoln cathedral have appointed the rev. R. Garvey, A.M. head master of the grammar school at Lincoln.

May 6.—Died, on Sunday morning last, the rev. Bernard Cracroft, rector of East Keal, and vicar of South Elkington, in this county.

**MIDDLESEX.**—On Thursday, March 29, the ceremony of laying the first stone of the new church at Poplar, was performed. At one o'clock the rector, churchwardens, overseers, and vestrymen, were in readiness at the town hall to receive the lord bishop of London, and at two, the arrangements being completed, upon a signal given by the architect, the stone was slowly raised from the ground, and the silver trowel being handed to the bishop his lordship performed the ceremony of laying the mortar, and the whole was deposited in the cavity cut for the purpose, which was covered with a brass plate, bearing the following inscription:

"The first stone of this parish church, of All Saints, in the county of Middlesex, was laid, the 29th of March, 1821, by the right rev. father in God, William Howley, D.D. by divine permission, lord bishop of London, in the second year of his most gracious Majesty, George IV. 'O Lord, our God! all this stone that we have prepared to build thee a house for thine holy name, cometh of thine hand, and is all thine own.' 1 Chron. xxix. 16."

**NORTHAMPTONSHIRE.**—Married, at the cathedral of Peterborough, by the lord bishop, the rev. Henry Parsons, curate of Stoke Doyle, in this county, to Anne, eldest daughter of the late Francis Hopkinson, esq. of Peterborough.

**NOTTINGHAMSHIRE.**—Died, at Marnham, upon Trent, aged 54, the rev. John Drake Cooper, vicar of that place. The living is in the gift of the right hon. earl Brownlow.

Died, at East Retford, the rev. Richard Morton, nearly half a century the highly respected vicar of that place.

**OXFORDSHIRE.**—Died, aged 60, James Griffith, D.D. master of University college, Oxford, and prebendary of Gloucester.

Died, aged 55, the rev. William Thomas Beer, of Worcester college, Oxford.

**RUTLANDSHIRE.**—Died, the rev. Robert Macfarlane, M.A. late of Baliol college, Oxford, and curate of Oakham.

**SUSSEX.**—Died, at Chichester, aged 78, the rev. J. B. Carpenter, rector of Elsted, Sussex, and principal surrogate to the bishop of Chichester.

**WILTSHIRE.**—Died, the rev. B. C. Barry, rector of Quarley, near Andover, the rev. Evan Lewis, curate of Abbotsbury, and Swyre, and of the former place nearly fifty years.

Died, at Bath, the rev. Thomas Greenwood, upwards of fifty years vicar of Calne.

**YORKSHIRE.**—A complete peal of ten bells was opened on Easter Monday, at the church of St. Ann's, Rotherham, in this county. The tenor is in the grand key of D, weighing 3100 weight.

Married, at Dewsbury, the rev. Joseph Bailey, late curate of St. Michael le Belfrey, in York, to Miss Parkin, of Dewsbury, daughter of the late rev. Jonathan Parkin.

Died, the rev. N. Blackburn, of Delph, Saddleworth.

Mrs. G. Knight, of Firbeck, has erected, at her own expence, a new parish church, on the site of the old one.

#### WALES.

The church of Hawarden, in Flintshire, was broke open on the night of Friday, April 13, by some thieves, who carried off the communion-plate.

The Gwyneddigion society has selected the Fall of Llywelyn, last prince of Wales, as the subject of the prize poem for the ensuing year. The medal will be awarded to the successful competitor on the second day of the Eisteddfod, at Carnarvon.

Died, the rev. Robert Davies, rector of Mallwyd, Montgomeryshire, and vicar of Towyn, Merionethshire.

Died, at Maes y Groes, near Bangor, the rev. John Roberts, M.A. rector of Llanllechyd, in that diocese, and of Kidlington, in that of Oxford.

The chapel of ease for the parish of Eglwysilan, near Caerphilly, in the county of Glamorgan, is about to be rebuilt by subscription; and we understand that the lord bishop of Llandaff, the most noble the marquess of Bute, John Goodrich, esq. and others, have already become liberal contributors.

Lately St. Catherine's chapel, at Milford, was re-opened for Divine worship, having been closed for some time, for the purpose of being thoroughly repaired;

when an excellent sermon was preached before a numerous and respectable congregation, by the minister, R. T. Brigstock, from Psalm cxxii. 1. "I was glad when they said unto me, let us go into the house of the Lord."

Died, at Norton cottage, near Swansea, the rev. J. B. Oldesworth, perpetual curate of Oystermouth.

Died, suddenly, at an advanced age, at Swansea, the rev. Dr. Jenkins; formerly he had preferment in America, which he resigned on returning to his native country, to enjoy in tranquil retirement the fruits of his early industry.

The rev. J. H. Cotton has been inducted to the living of Llanllechid, void by the death of the rev. T. Roberts, of Maes y Groes, Carnarvonshire; and the rev. Robert Williams, to the living of Llanddyfrydlog, Anglesea, void by the resignation of the rev. J. H. Cotton.

The rev. John Jones, of Llwynbeder, to the rectories of Llanvynmach and Penth, in the county of Pembroke.

We understand that the lord bishop of Llandaff has taken a lease of a house, called Colbrook, near Abergavenny, for some years, and that it is his lordship's intention to pass a portion of every year in that part of his diocese. This is a subject of great congratulation, as this diocese has been from time immemorial, deprived of the personal superintendence of a bishop, the bad effects of which are lamentably visible throughout the whole of that district.

The lord bishop of St. David's is about to hold a general ordination at his palace, Abergwilly, on Sunday the 1st day of July.

#### ABROAD.

Died, at Rome, William Pendrell Waddington, Esq. M.A. of Trinity college. He was B.A. in 1813, and M.A. in 1818.

Died, in November last, in the island of Samos, the rev. Charles Williamson, chaplain to the British factory, at Smyrna. Mr. Williamson received his education at Ystradmelrig school, Cardiganshire, and mindful of his *Alma Mater* he has bequeathed part of his property to the endowment of a scholarship, in St. John's college, Cambridge, for a pupil of the above-named school. He has also bequeathed a collection of coins and marbles (antiques) for the use of the said school. Mr. Williamson was a young man well known to many in Wales.

Died, at Milan, the rev. W. H. Cainpion, rector of Westmeston and Street, Sussex.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

**A Course of Sermons, for the Festivals and Fasts of the Church of England.** By Joseph Holden Pott, A.M. Archdeacon of London, and Vicar of St. Martin's in the Fields. 8vo. 12s.

**Sermons on important Subjects.** By T. L. O'Beirne, D.D. Lord Bishop of Meath. Vol. 3. 8vo. 10s. 6d.

**Familiar Sermons, on several of the Doctrines and Duties of the Christian Religion.** By the Rev. William Barrow, LL.D. & F.A.S.; Prebendary of the Collegiate Church of Southwell, and Vicar of Farnfield, in the County of Nottingham; Author of an Essay on Education, and the Bampton Lecture Sermons for 1799. Vol. 3. 8vo. 10s. 6d.

**A General View of the Doctrine of Regeneration in Baptism.** By Christopher Bethell, D.D. Dean of Chichester. 8vo. 8s.

**The Evidence of the Divine Origin of Christianity, as derived from a View of the Reception it met with from the World: an Essay.** By Kenelm Henry Digby, B.A. of Trinity College. 8vo. 2s. 6d.

**The Christian's Duty with respect to the Established Government and the Laws considered; in Two Sermons, preached before the University of Oxford.** By the Rev. R. Whateley, M.A. Fellow of Oriel College. 8vo. 2s.

**Thoughts on the Importance of Special**

**Prayer, for the general out-pouring of the Holy Spirit.** Dan. ix. 20, 21, 22, 23. By the Rev. James H. Stewart, M. A. Minister of Percy Chapel, and Chaplain of the Most Noble the Marquis of Bute, &c. 1s. 6d.

**Lectures on the History of the Week of the Passion of our Lord and Saviour Jesus Christ.** By Daniel Sandford, D.D. one of the Bishops of the Scotch Episcopal Church, and formerly Student of Christ's Church, Oxford. 12mo. 7s.

**A Discourse on Predestination.** By Dr. King, late Lord Archbishop of Dublin. Preached at Christ Church, Dublin, before the House of Lords, May 15, 1709: with Notes. By the Rev. Richard Whately, M.A. Fellow of Oriel College, Oxford. 8vo. 5s. 6d.

**The Testimonies of Nature, Reason, and Revelation, respecting a future Judgment, plainly summed up; in Four Discourses, preached before the University of Cambridge in May, 1821.** By the Rev. John Lonsdale, M.A. Assistant Preacher at the Temple, and late Fellow at King's College, Cambridge. 8vo. 3s.

**The Temptation of Christ in the Wilderness; considered as a Guide to us in the knowledge of our Christian Calling; and for the Cultivation of the Principles which are requisite for an adherence to it.** By the Rev. John Tyers Barrett, D.D. of St. Peter's College, Cambridge. 12mo. 3s.

## LITERARY INTELLIGENCE.

### WORKS IN THE PRESS.

**A Summary of Christian Faith and Practice; confirmed by References to the Text of Holy Scripture; compared with the Liturgy, Articles, and Homilies of the Church of England; and illustrated by extracts from the chief of those works, which received the sanction of Public Authority from the time of the Reformation, to the final Revision of the established Formularies.** By the Rev. E. J. Barrow, D.D. F.R. and L.S. In three vols. 12mo.

**The Excursions of a Spirit.** In one Volume.

**An Inquiry concerning the Primitive Inhabitants of Ireland.** By Dr. Wood. Illustrated with a Map. In one Volume 8vo.

**A Grammar of the Tamul Language.** By Robert Anderson, Esq. of the Madras Civil Service.

**A Volume of Sermons, on the Nature and Effects of Repentance and Faith.** By

the Rev. James Carlile, Minister of the Scots Church, Mary's Abbey, Dublin.

**A German Grammar.** By the Rev. F. Nolan. Printed uniformly with the Grammars in other Languages by the same Author.

**The Rev. Wm. Yates will speedily publish a Grammar of the Sanscrit Language, on a New Plan.** In one Volume 8vo.

**Miss Hawkins's new Work, entitled Hereline; or Opposite Proceedings, in four Volumes: dedicated (by permission) to Her Royal Highness the Duchess of Gloucester, will appear in a few Days.**

**A second Edition of Sermons, by the late Rev. John Boucher, M.A. sometime Fellow of Magdalen College, Oxford, and Vicar of Kirk Newton.**

### PREPARING FOR PUBLICATION.

**Rivingtons' Annual Register, for the Year 1820; being the Commencement of His present Majesty's Reign.**

## POLITICAL RETROSPECT.

Two most important measures have been under the consideration of Parliament during the last month, the alteration in the Poor Laws proposed by Mr. Scarlett, and the alteration in the Criminal Law proposed by Sir James Mackintosh, and it has given us great pleasure to perceive that both of them have been discussed fairly upon their merits, and are no longer regarded as party questions.

In the Poor-laws Amendment-Bill a vast majority of the House of Commons are understood to concur: and the discussion which it is likely to excite is expected to refer, rather to the details of the enactment, and to the period at which it shall be carried into effect, than to the substance of the plan itself. As the details are confessedly of very great difficulty, Mr. Scarlett has been strongly urged to postpone the measure until the next session of Parliament, that the subject may be thoroughly sifted, and a mature opinion formed. But in this view of the question we confess our inability to join. The subject has already undergone the most ample investigation, and the results of that investigation as they were laid before the public by the Committees of the House of Lords, and the House of Commons, are embodied in the present bill. We conceive therefore that Parliament never can be better prepared to legislate upon the subject, than it is at the present moment, and that the only effect of delay will be to prevent any alteration of the existing law. If the country is to wait until Mr. Scarlett shall be prepared with a plan which is open to no objection, and can require no future amendment, we had better make up our minds at once to remain where we are. But if this proposal be too alarming, and the necessity of a change be admitted, then let the change be what it may, it will at least effect

the destruction of the present system; and the gradual establishment of another will follow as a matter of course. Experience will enable us to distinguish between the sound and the defective parts of the new arrangements; and the evil may be obviated, and the good perfected as it appears. On this account we sincerely hope that *some* measure may be adopted before the close of the present session.

But it does not follow that we should approve of the whole of Mr. Scarlett's Bill. The clause which enacts that the yearly sum levied in any parish for the support of the poor shall never exceed the amount which was levied during the year 1820, will not be carried into execution without the greatest difficulty—and the entire abolition of the present law of settlement, though it must ultimately be adopted, is a measure for which we fear that the country is not yet prepared. The most important clause however is not liable to similar objections; and it will suffice to accomplish the purpose of the other parts of the Bill, and work an entire but gradual change in the state of the country. We allude to the section which enacts that no male person being single and unmarried at a given time after the passing of the Bill, shall ever receive relief for himself or any part of his family, unless such person by reason of age, sickness, or infirmity, shall be actually unable to obtain his livelihood and to support his family by work. This comes in effect to the original proposition of Mr. Malthus; and is the only remedy of which the case admits. The occasional distress of the labouring classes will thus be compelled to seek relief from charity, and while, charity will provide a due supply for the deserving, it will leave the idle and the profligate to taste the natural consequences of their conduct. We trust that



this clause will be carried without delay.

The alteration in the criminal law proposed by Sir James Mackintosh, has been favourably received by the House of Commons; but public opinion is so much divided upon the subject, that the measure in all probability will not pass into a law. Sir James appears to us to have thrown away his own case—for he proposes that the crime of forging Bank of England notes, and some other public and private securities, shall continue subject to capital punishment; but that all other forgeries shall cease to be capital offences. We have always understood that the great increase of forgeries was confined to Bank of England notes; and if they are to be excepted from the operation of the Bill, the most that can be said in its favour is, that it will have little or no effect. We believe also that the law, as it relates to the Bank of England, is more in need of alteration than in any other point of view. For the argument by which our criminal code has been most powerfully defended, maintains that by making so many offences capital, the law sweeps all offenders into its net, and then leaves it to the judges and the government to select the worst cases for punishment. This is Paley's reasoning; and to this reasoning the present laws owe the continuation of their existence. But in proceedings instituted by the Bank, this argument does not apply. For

here the selection is made not by the Judge but by the prosecutor, who allows such prisoners as he pleases to plead guilty to the minor offence, and thus, in fact, commutes capital punishment for transportation. This state of things is clearly at variance with the whole spirit of our laws; and we cannot imagine that it will be suffered to continue. The Bill however now before Parliament, will not insure its alteration.

With respect to the general question of the criminal code, the advocates for a change appear to us to have decidedly the best of the argument. They contend that the existing system has had a full and fair trial, and that at the expence of many human lives it has failed to check the increase of crime; it seems reasonable, therefore, to make an experiment of a different system; and it is not easy to believe that such a system will be more ineffectual than the one which it supersedes. The principal objection to the plan is made to rest upon the non-existence of any adequate punishment short of death; it being admitted, on all hands, that transportation is no punishment at all—and that the hulks and the penitentiaries are not yet adequate to their purposes. This is certainly a formidable obstacle to the proposed alterations; but it is one which the government of the country have it in their power to remove.

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### NOTICE TO CORRESPONDENTS.

We agree with *Cler. Cantuar.* in his opinion of the decision to which he alludes, but cannot learn that there is any likelihood of its being reversed.

*C. P.* shall appear.

*Oxon., Z., Cler. Cest., Biptry,* and *Cler. Gloc.,* have been received, and are under consideration.

*Scrutator's* third Letter arrived too late for insertion: and we are compelled by want of room to postpone the Report of the Chancellor's decision on the matter of Queen's College, Cambridge, and of Sir William Scott's decision on Iron Coffins.

# THE CHRISTIAN REMEMBRANCER.

No. 31.]

JULY, 1821.

[VOL. III.]

## REASON THE HANDMAID OF FAITH.

It has been said, and too readily allowed, that reason and faith are so opposed to each other, that they cannot subsist together. But this assertion is alike dangerous and groundless. For faith, by which I would understand the great truths of the Gospel, and the whole substance of revelation is in reality the very perfecting of reason, as reason is the handmaid of faith.

Reason accompanies us in our search after the truth, as far as it can go; and affords us abundant helps in separating the true from the false; and it is only when reason has reached its utmost limits, that we are handed over to faith, which stands by the gracious appointment of God ready to receive us, and carry us on to perfection. We may not however forget our obligations to our first companion. It is reason, that has been implanted within us to distinguish the man from the brute, and be our guide in the common concerns of life. It is by the aid of reason, that we detect errors, and, ordinarily speaking come at the knowledge of divine truth. It is by the aid of reason that we prove the Bible to be an authentic revelation from God, that we examine the credentials of our Lord, and perceive, that they bear the seal and impress of heaven, that we establish the credibility of his miracles, the fulfilment of prophecy, the fitness and fulness of his precepts, the perfection of his

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example, the sufficiency of his spiritual provisions, and the richness and certainty of his rewards; and finally arrive, though by a different road, at the same conclusion with the good centurion, that "truly this is the Son of God." Far be it from me to disparage the use of reason in our religious conduct. It is our only safeguard under the divine blessing against the seducing inroads of enthusiasm on the one hand, and the bold and groundless assertions of infidelity on the other. St. Paul expressly calls our most holy religion "a reasonable service", and wills us to "pray" not only "with the spirit," "but with the understanding also." Nay, on one occasion, he appeals directly to our reason, "I speak" says he, "as to wise men—judge ye what I say."—My only object is to set down the boundaries of reason, to shew where reason stops, and where faith begins, and takes up what reason has left unfinished. I would take away nothing, that is really within the sphere of reason, and only warn my readers not to fancy that all things are within that sphere, "even the hidden things of God." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven," answers the wise man, "what canst thou do? deeper than hell, what canst thou know?"

Shall we then be still doomed to hear the worn-out plea of the infidel, that what I cannot understand, I will not believe?

3 D

We are assured, that we live—but how we live, we know not. Shall we then disbelieve our very existence, because we cannot comprehend by what means that existence is supported? All nature is but one vast mystery—and yet who ever doubted, that there was a world peopled with its countless tribes of inhabitants, and clothed with its varied herbage, because he was unable to explain, how the former “live and move and have their being,” or the latter sprang from the ground? Were we taken to view a work, that was said to combine all the power and ingenuity of the wisest of men, should we not look for much in it above the comprehension of common minds? And if this would be the case in the work of a person superior to ourselves, how much more in His work, who is all perfect, before whom “the wisdom of the wisest is as foolishness, and nations are counted but as the dust of the balance?”

Let me carry the argument somewhat farther. If we are forced to confess—nay, and to act on this confession, that there are many things in the natural world, that we cannot comprehend, and yet must believe, is it any ways extraordinary that there should be things mysterious, things above our comprehension in the spiritual? And is it not an argument in favour of a revelation purporting to come from above, that in speaking of spiritual things, it delivers much, that is above our reason, and matter only for the exercise of faith? It would be well if this consideration were allowed to have its just weight on our minds. It is the master-key, as it were, to the knowledge of divine truth. It preserves the man in the full and legitimate exercise of his reason, whilst it points out the necessity and reasonableness of faith. Under its saving influence the man ceases to be the philosopher only by his being raised unto the Christian. In things within his reach he still trusts to the de-

ductions of his own reason. In things beyond, he strengthens the weakness of his reason by the more full discoveries of faith. To the natural, if the term may be allowed, he thankfully adds the doctrines of revealed religion. To the contemplation of these he approaches in all the humility of a child, conscious of his own present insufficiency for things so far above him, ready to be taught of God, and fully prepared to believe implicitly all that is contained in his most holy word. His reason leads him to the door of the temple which is opened by faith; and he enters in, and beholds the glory of the Lord.

But if pursuing a different course he deems his reason to be a judge not only of the authenticity of holy Scripture, which it is; but of its truth, which it is not, and in its very nature can never be—if he is previously resolved to believe nothing which he cannot bring down to the comprehension of his limited faculties, even though it be found in what he allows to be the word of God—I will not hesitate to say that such a person can never become a Christian in the full and legitimate sense of the term. He may strip the Gospel of all its distinctive doctrines, and call what remains, and he is pleased to accept, Christianity—but such was not the religion of which our Lord spake when he said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes,” for it is among “the wise and prudent,” among men possessed of worldly wisdom, and a high conceit of their own proficiency, and not among the “babes,” the humble, and the diffident, that this finds its chief support. Neither was this the religion of which the Apostle declares, “we speak not the wisdom of this world, nor of the princes of this world, but we speak the wisdom of God in a mystery,” for this rejecteth all mystery, and

standeth only in the wisdom of man. Far different from this is the Gospel of Christ, "that hidden wisdom, which God ordained before the world unto our glory"—and far different from this must be the religion of its followers, and the preaching of its faithful ministers; they, if they would retain that glorious title, must still preach (as the very perfection of reason, as truths, which we could never have known, had they not been revealed, but which when revealed, are found in no ways contrary to our reason, only above it—) a spiritual God, mysteriously existing in three undivided persons—must still preach the incarnation of the Son, and the sanctifying graces of the Spirit—must still "preach Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness, but unto them that believe, Christ the power of God, and the wisdom of God."

C.

June 7, 1821.



*To the Editor of the Remembrancer.*

SIR,

IF the following observations should be thought deserving of a place in your valuable miscellany, you will oblige me by inserting them.

In the Hulsean lectures for 1820, Mr. Benson has, in my opinion, very ably discharged the laborious duty which he had undertaken, of preparing in the course of one year twenty discourses, fit to be delivered before a learned university, and to be submitted to public criticism. His considerations upon the Evidences of Christianity, which occupy the principal portion of his volume, are highly interesting and important; but there is one point on which I am disposed to differ from him, and do so with the less scruple,

as by its controversy his main argument will not be materially affected.

In the third discourse, Mr. B. introduces his subject from the message sent by John the Baptist to our Lord, Matt. xi. 2—5. In examining this text, he is inclined to reject the usual interpretation, that the Baptist's sole design on this occasion, was to induce his disciples to follow Jesus Christ; and adopts the explanation given by the author of the questions which stand among the works of Justin Martyr, attributing the enquiry to a doubt in the Baptist's own mind; which Mr. B. supposes to result from a want of confidence, either in those who had already informed him of the miracles of Jesus Christ, or in the identity of the person by whom they were performed. This appears to Mr. B. to be a sufficient explanation of the difficulty arising out of John's previous acknowledgment of Jesus as the Messiah.

The alternative of the Baptist's enquiry seems to me to be decisive against this interpretation. "Art thou He that should come, or do we look for another?" John had already borne witness, and directed the public attention to Jesus, as the Christ. He had also been informed of His entrance upon His ministry, (John, iii. 26.) before he was himself cast into prison (24.), and had taken that opportunity of again giving testimony to His character and office, while he confessed his own inferiority. If any doubt then, could have arisen in his mind concerning the mighty works of which he heard or the identity of the person who performed them; yet he could not but have been convinced that his successor and superior was already arrived; and there could be no room for the future expectation implied in the question, *τίς εἶμι ἐγώ;* Mr. Benson finds an objection to the usual interpretation of this passage, in the circumstance of our Lord's special direction to the mes-

sengers to return to John with His answer: "go and shew John again these things which ye do hear and see," &c. This form of expression, he conjectures, would scarcely have been used by our Saviour, who knew the thoughts of men had He not been assured, that the satisfaction of the Baptist himself was principally intended.

The consideration of this divine intuition will be equally serviceable to my view of the case, which is this. John, being in prison, had not, it may be supposed, the privilege of conferring with the large body of his disciples; but being informed by some of them, (Luke, vii. 18.) who were admitted to see him, of the wonderful acts reported to be done by Jesus Christ, and knowing that the prophets had foretold these things concerning Him; selected two (*du τινας*, as St. Luke expresses it) who might make themselves personally acquainted with Jesus, witness His miracles, be instructed by their own master in the correspondence of these miracles with the predictions of the prophets, and thus be qualified as apostles to the rest of the followers of John, to convince them of the propriety of joining themselves to the long-expected Saviour of the world. Our Lord knowing what was in the mind of John, gave exactly the answer that was desired, and afforded to the forerunner the best means of impressing his injunctions on those, who had hitherto been his followers. It might add to the force of this explanation, if we were certain that St. Matthew wrote in the second verse of this chapter "*τα ισα ταυ Χριστου*," and not as some copies have it "*τα ισα ταυ Χριστου*;" for as that evangelist never used the word Christ singly to denote the person, but only the office of our Lord, if the former could be established as the true reading, the sense might then be, that, "John heard in the prison the works of the 'Christ;'" that is to say, he heard that Jesus was then

actually performing the miracles which designated Him to be the Christ foretold by the prophets. That, therefore was the precise time for satisfying any doubts, which his disciples might have concerning Him.

As to the nature of those doubts, exclusive of peculiar attachment to their present master; I think, we may find it in the discourse of our Lord after the messengers of John had been dismissed, wherein He blames the Jews for rejecting the Baptist on account of his austere, and himself on account of His social habits. The contrast would be a great stumbling-block to the disciples of the former, when they were to transfer their attention from one teacher to the other; and this is perhaps alluded to at the end of our Saviour's answer to the messengers. "And blessed is he who-soever shall not be offended in me."

Taking this view of the question, I cannot be so surprised as Mr. Benson expresses himself to be, that he has looked in vain either in the majority of the fathers or the more modern commentators, for the opinion which is given in the works of Justin Martyr; the plain way of accounting for which is, that the opinion is evidently wrong.

Before I conclude, I wish to give a hint to Mr. Benson (for whose talents and industry I feel the highest respect) against inaccurate quotation.

In his thirteenth discourse, p. 388, he says, "I bring my body under subjection," says St. Paul, 1 Cor. 9, 27; and then, lest we should foolishly misinterpret his meaning, or conceive that he gloried in his own strength, he immediately adds, "yet not I, but the Spirit of God which is in me." St. Paul adds no such thing; but it is obvious whence the mistake originated.

I am, Sir, &c. &c.

BIPARY.

May 19, 1821.

## ANTIQUITIES OF THE JEWS.

To the Editor of the Remembrancer.

Sir,

IN a review of Brown's *Antiquities of the Jews*, contained in the *Christian Remembrancer* for December last, it is very justly observed that many customs enjoined to that extraordinary people, though they may seem unaccountable in themselves, are found to be perfectly rational, when it is considered that they were directed against the superstitious customs of heathen idolatry. It was certainly one great object of the law to keep the children of Israel as distinct a people as possible; and to guard them against contracting the impure and disgusting habits of their neighbours: and I make no doubt that if we could obtain a perfect account of all the religious opinions and practices of the Egyptians, Canaanites, Phœnicians, and other nations with whom they were connected, we should be able to elucidate, in the most satisfactory manner, the reasons of the minutest particulars commanded in the Mosaic code. But in the review, two instances are adduced illustrative of the truth of this general remark, in which the prohibition uttered to the Jews strikes me as grounded upon a different reason to that alleged, and I trust you will not charge me with captiousness for taking the liberty of making these remarks.

The first is, the order to abstain from eating blood, which the receiver says was given "because the blood was accounted by various heathen nations the food of demons, with whom they thus had communion, and became prescient of fatality." But, Sir, was not this prohibition issued by the Almighty himself, in an age of the world when demon-worship was unknown? and the reason of it afterwards expressly assigned? It was a limitation of the use of animal food, when flesh was first permitted as the sustenance of man. Gen. ix.

3, 4. "Every moving thing that liveth (declared God to Noah and his sons,) shall be meat for you. But flesh with the life thereof, which is the blood thereof, shall ye not eat." The prohibition is repeated under the Levitical law, with this important addition. "I have given it (sc. the blood) upon the altar, to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Levit. xvii. 11. Is not the reason then for disallowing the eating of the blood clearly such, as none but a Socinian or Infidel can deny? because it was peculiarly consecrated to a purpose of the highest religious import; representing the great doctrine of vicarious satisfaction, and typifying the blood of that sprinkling by which the sins of the world are taken away.

It is observed again, "If the Israelites were forbidden to sow their fields or vineyards with divers seeds, it was to counteract the superstitious custom of thus propitiating Bacchus, Ceres, and other rural deities." But is there not an anachronism in this remark? According to the chronology of the learned Shuckford, the Creian Jupiter was contemporary (or nearly so) with Moses; therefore Bacchus and Ceres, with the other deities of Grecian and Roman mythology, could not have begun to be worshipped as gods at the time of the delivery of the law. The prohibition of the use of mingled seed, together with two others contained in the same verse (Lev. xix. 19.) appears to have been directed against some other superstition. Dean Spencer supposes that they had reference to the customs of the Zabii and Amorites, and probably in addition to this, they might be designed as generally emblematical to the Jews, of the impropriety of holding intercourse and uniting themselves by marriage with idolatrous nations.

I am, Sir, yours, &c.  
C. P.

## STATE OF MAN BY NATURE.

To the Editor of the Remembrancer.

Sir,

IN reply to your correspondent OKONIENSIS (in your Number for June) I shall not enter into any argument: but request the favour of you to lay before him a note from Macknight, on Eph. ii. 8., and a passage from Bishop Butler. (Sermon on Repentance.)

"Nature often signifies one's birth and education; Gal. ii. 15.—*We who are Jews by nature.*—Also, men's natural reason and conscience; Rom. ii. 14.—*The Gentiles who have not a law, do by nature the things contained in the law.*—Also, the general sense and practice of mankind; 1 Cor. xi. 14.—*Doth not nature itself teach you, that if a man have long hair, &c.*—Also, the original constitution of any thing; Gal. iv. 8.—*Who are God's by nature.*—Also, a disposition formed by custom and habit: thus Demetrius Phalereus said; of the Lacedæmonians, *φύσιν ἀρεταχόμενοι ὁ Λακωνικὸς*—*The Lacedæmonians by nature speak shortly.* In the passage under consideration, *nature* is that *second corrupt dead nature* which men form in themselves, by habitually indulging vicious inclinations; for the Apostle speaks of men's being by *nature children of wrath*, as the effect of their having their conversation in the lusts of the flesh."

"We should learn to be cautious lest we *charge God foolishly*, by ascribing that to HIM, or the nature HE has given us, which is owing wholly to our own abuse of it.—Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but Human Nature, considered as the Divine Workmanship, should be treated as sacred: for in the image of GOD made HE MAN."

I shall only add, that the passage he has quoted from the article on "Enmity to God by Nature," is

not thought by myself, on re-perusal, or by others who have seen it with me, to be really obscure, if compared with either what had preceded, or what follows it; and I submit the deciding upon that to your candid readers.

I am, Sir,

Your very humble Servant,  
N. R.

June 4th, 1821.

## ON THE STATE OF MAN BY NATURE.

To the Editor of the Remembrancer.

Sir,

I OBSERVE that two of your correspondents take very different views of the subject of Original Sin, and the State of Man by Nature: and I am induced to make these remarks upon the arguments by which each supports his own opinion, as it appears to me that they advance into opposite extremes, and that the real truth of the case will be found to lie in a due medium between the two. I allude to the article of N. R., at page 193, and that of W\*\*\*, at p. 260 of the Christian Remembrancer.

The former of these writers argues strongly against the notion of man's being a mere mass of unmixed depravity and corruption. I agree with him in reprobating this doctrine as at variance with the declarations of Scripture, and dangerous in its consequences, when urged in its full and unqualified extent. But in opposing the notion that man is altogether depraved, N. R. seems to deny that he contracts any degree of sinfulness whatever in consequence of Adam's transgression; and thus to involve himself in the error of Pelagius. He says, after quoting some texts on which the advocates of man's total guilt dwell: "These, and other like passages, whatever of actual depravity they may imply, yet have no connecting

cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil, by descent from him." But is it therefore a necessary conclusion, that we may not have derived a *partially* vitiated nature from Adam, may not have descended *some* degrees in the moral scale? N. R. allows very properly that there is much variety and contradiction in the human character, but does not admit that any thing wrong in it is derived by participation in the sinfulness of Adam's fallen nature. Such at least is the meaning which his language conveys to me. And if I have not mistaken his expressions, I am totally at a loss to reconcile his opinion with the declaration of Scripture, that "by one man's disobedience many were made sinners;" (Rom. v. 19.) or with the doctrine of the Church of England; "Original sin consisteth not in the following of Adam; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." (Art. 9.)

To come to a right understanding on this subject, these two points require to be settled. 1. Is man born with any inherent propensity to evil? 2. If he is, to what cause is it to be ascribed? Now I think the case so often adduced of infants will enable us to answer the first of these questions in the affirmative; for surely it cannot be denied that infants in many cases manifest signs of a bad disposition and violent passions, at a period before the understanding can be sufficiently exercised to discern the difference between moral good and evil. And I own that I can desire no stronger proof than this for my conviction, that we are born with some seeds of evil implanted in our nature. Nor do I see how, upon the contrary supposition, the Scriptures could talk of

"the sin *within* us," or how we could ever "do the evil which we *would not*," (Rom. vii.) because, if we had no inherent propensity to sin, the will would never have the slightest difficulty in following the dictates of better reason and conscience. Granting, then, that there is such a thing as sin by nature, whence does it derive its origin? Either from the nature given to us by God, or from that which we inherit from Adam. The impugner of the Calvinistic doctrine recoils with justice from the impiety of the former notion: for "God made man upright," (Eccl. vii. 29.) nor is it possible to conceive that he should be the author of sin. We can therefore only attribute the evil that is mixed up in the moral composition of man to something inherited from his first parent: and this we know is not man's original nature when he came from the hand of his Maker; but a derived and secondary one: which circumstance amply vindicates the Almighty from the charge of creating him with a will inclined to evil.

Nor let it be said that this doctrine militates against the notion of man's free will, as if he were under an actual necessity to sin. There is a wide difference between saying that we are prone to evil, and that we are under an irresistible compulsion to do evil. And however our reason may find itself unable to comprehend how the Almighty should make us liable to his wrath for our original sin, with which we are not personally chargeable, yet the difficulty vanishes when we consider that he has provided an atonement, the effects of which are co-extensive with the effects of Adam's transgression. And we must remember too, that the Gospel offers to us the assistance of the Spirit, which (our own good will co-operating with it) enables us to combat the evil principle successfully, and serve God acceptably to salvation.

W<sup>ms</sup>, in controverting the po-



sitions of N. B.; declares himself "of a decided persuasion that man owes every thing to Christ, in opposition to any power of extricating himself from the ruins of the Fall," and thinks it every one's "bounden duty to avow the total corruption of man." This is a no less dangerous extreme of opinion, and I hesitate not to say, unsupported by Scripture. Our Saviour, in giving a description of the various kinds of ground into which the seed of the sower fell, talks of its being received into a good heart, from which expression it is impossible not to conclude, that some good qualities may exist, antecedent to the reception of the Gospel. The tenour too of St. Paul's argument in Rom vii. plainly proves that in the natural man there is not a total enmity to goodness, but a struggle between contending principles: the law of the mind prompting to good, the law in the members drawing to evil: and to whatever extent the latter may prevail, yet the very existence of such a contest is incompatible with the notion, that man is thoroughly and absolutely depraved. Besides, it cannot be denied that there have been instances of virtuous conduct in men who were not blessed with the advantages of Christian knowledge. What are we to think of the many excellent rules of morality which are to be met with in the writings of the heathen philosophers? Of the advances to the notion of the unity of the Supreme Being, which several of them made, even in the midst of the debasing superstitions which prevailed; of the elevated ideas of virtue which they occasionally manifest? in particular of the admirable sentiment of Xenocrates, which I cannot forbear quoting, "Αγνία ἡ τοῦ Θεοῦ γοῖα;" a sentiment closely analogous to that excellent precept of our Saviour, which forbids the first conception of sinful desires in the heart. W\*\*\*r accounts for the righteousness of the patriarchs, and

for the good that was in the Gentile world, by attributing them to the efficacious working of the Spirit, doing away in part the bondage of corruption: which assertion is, in fact a mere *petitio principii*. With regard to the case of heathens in particular, do not Paul and Barnabas tell the inhabitants of Lystra (Acts xiv. 16.) that "in times past God suffered all nations to walk in their own ways?" which surely denotes that the Gentiles were left to the sole guidance of their natural reason and conscience. And does not St. Paul admit (Rom. ii. 14.) that the Gentiles sometimes do by nature the things contained in the law? by nature—by a principle distinct from the power imparted by the peculiar aid of the Spirit. It will readily be granted, that the light of nature is too faint and feeble to give men a complete rule of conduct, a perfect system of duty, so as to be sufficient without revealed religion and spiritual assistance: but if man, left to its direction, can have *any* views of moral goodness, and be in *any* degree prompted to attain it, surely the hypothesis of his *total* corruption must fall to the ground.

A distinction ought to be made, and carefully attended to, between *positive* and *relative* goodness. That man in his natural state cannot render such a perfect obedience to the moral law, as to be esteemed positively righteous by God, is a truth which no one can feel disposed to question. And in this sense it is perfectly true that "we have no power to do good works pleasant and acceptable to God"—works intrinsically righteous, such as can "make men deserve grace of congruity." But though our strength may not be such as to procure us a meritorious title to acceptance, may there not be *degrees* of virtue, may not men to whom the means of spiritual help have never been vouchsafed, "do things good and laudable when compared with their

powers and faculties, and which will be favourably accepted by a just and merciful God, who will judge mankind according to the degrees of instruction, and opportunities of improvement which have been afforded them?" (Bishop of Winchester on Art. 13.)

It is a favourite argument by which the Calvinistic asserters of the total corruption of human nature attempt to silence their opponents: if you allow man any moral powers, you make grace void, you deny our Saviour the honour of right due to him. But is this a just statement of the case? We admit that there is a partial degree of virtue in men; but we do not admit (nor is it by any means a necessary inference) that men can be justified and attain heaven by their own strength. They still depend entirely upon a Redeemer to be made capable of salvation; and therefore they owe entirely to him their covenanted title to favour, and their hopes of ultimate happiness. They still depend wholly upon the preventing and co-operating assistance of the Holy Ghost, to give to their conduct that character which God requires, and enable them to render a well-pleasing service: therefore they cannot attribute to their own performances any share in the meritorious cause of their acceptance. Did we assert that our unassisted works possessed any thing in the shape of merit, there would certainly be great weight in the Calvinistic objection: but as we expressly reject this notion, as we ascribe the sole merit of our salvation to Christ, it cannot fairly be argued, that we take diminished views of the mercies of our redemption, that we throw off any part of our dependence upon Him who died for our sakes, or feel less need of the benefits of that expiatory sacrifice, by which the sins of the world are taken away.

Upon the whole, Sir, since the Bible contains expressions which the partisans of both sides of the

question consider as exclusively favouring their own opinion, ~~that~~ some texts speak of natural evil as inherent in man, and others as clearly imply, that there are some principles of goodness in him: since experience shews, that there is a mixture of virtue and vice in his disposition; is it not most agreeable to truth to believe, that, though he derives a vitiated nature from the fall, he is not an unqualified mass of iniquity; that every spark of the nobler nature with which he came originally from his Maker's hand is not utterly quenched: that the image of God impressed upon his soul is much defaced, but not quite destroyed; that amid all his corrupt propensities some better faculties and desires yet remain within him: but that still in his natural state he is too ignorant, infirm, and prone to sin, to save himself? In maintaining this doctrine (which I trust is the doctrine of the majority of the Established Clergy as well as myself) we hold that safe middle course, which will prevent us from striking on the Scylla of Pelagianism on the one hand, or being engulfed in the Charybdis of Calvinism on the other. And in preaching it, we effectually inculcate the necessity of a Redeemer's atonement; we direct men to come to Jesus, with faith and repentance, for pardon of their sins: and to pray earnestly for the gifts of the Holy Spirit to sanctify and improve them in grace; while we exhort them to make a good use of their natural reason and conscience; to give diligence to make their election sure, and to be fruitful in good works as indispensable conditions of salvation.

I am, Sir, yours, &c.

C. P.

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"And Heman answered the king, For the man whom the king delighteth to  
3 E

honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Esther vi. 7, 8, 9.

"I was earnestly desired to come ashore, to have better proofs of their civility and respect than I could have at that distance; and at my landing was received by all the great men of the town, and conducted with music, and other expressions of pomp and public joy to the Aga's palace. Here I delivered his majesty's letter and present for the Bassa, and also one to the Aga himself. Upon which (after a solemn renewal of the promises before made, relating to our trade and security there), I had the rich vest of crimson and silver put upon me, as a mark of the grand Signor's favour and protection. In that dress I was carried through the streets on horseback, set out with a very splendid equipage, and so triumphantly delivered in at the English house in that town." *Sir Henry Middleton's Journal. Harris, vol. i. p. 102.*

"Then all the children of Israel and all the people, went up and came unto the house of God, and wept and sat there before the Lord, and fasted that day until even." Judges xx. 26.

"So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." Job ii. 13.

"There is a custom peculiar to the Afghans (see p. 66. b. iv.) called Nannawautee (from two Pushtoo words, meaning "I have come in.") A person who has a favour to ask, goes to the house or the tent of the man on whom it depends, and refuses to sit on his carpet, or partake of his hospitality, till he shall grant the boon required. The honor of the party, thus solicited, will in-

cur a stain, if he does not grant the favour asked of him; and so far is the practice carried, that a man overmatched by his enemies will sometimes go, Nannawautee, to the house of another man, and entreat him to take up his quarrel; which the other is obliged to do, unless he is utterly unable to interfere with effect, or unless some circumstance render his interference obviously improper. This is something like the custom of the Romans, by which a suppliant entered a house and seated himself in silence, with his head veiled, on the hearth. The custom of the Greeks also resembles this now alluded to; thus the behaviour of Ulysses to Circe (Od. x. ver. 375.), when he refuses to partake of her banquet, till she has disenchanted his friends, is exactly in the spirit of a Nannawautee." *Elphinstone's Account of Cabul, p. 226.*

"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job ix. 9.

"Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion." Job xviii. 31.

"Respecting the symbols of the Mexican months and year, they discover ideas entirely conformable with those of the ancient Egyptians. One of the names of the first month, which began on the 26th of February, was *Quahuitlehua*, or budding of the trees, which agrees much with the word *Kimath*, used by Job to signify the Pleiades, which in his time announced the spring, when the trees begin to move. The symbol of the fourteenth month was expressed by a cord, and a hand which pulled it, expressive of the binding power of cold in that month which is January; and to this same circumstance the name *Titell*, which they give it, alludes. The constellation *Kesil*, of which Job speaks, to signify winter, signifies in the Arabic root (which is *Kesal*) to be cold and asleep, and in the text of Job it is read 'Couldst thou break

the cords or ties of Kesil." *Cullen's Mexico*, vol. i. p. 470.

"The inhabitants of the South Sea islands when they are going to any distant island, and lose sight of land, steer by sun, moon, and stars, as true as we do by compass. They have names for many of the fixed stars, and know their times of rising and setting with considerable precision; and what is more singular, their names, and the account of them, resemble, in many instances, the Grecian fables: they have the twins, or two children, their Castor and Pollux, &c." *Missionary Voyage*, p. 341.

"The Tupuyas celebrated the rising of the Pleiades with songs and dances, seeming to consider them as divinities." *Southey's Brazil*, p. 380.

"Know now that God hath overthrown me and compassed me in his net." Job xix. 6.

"The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net." *Micah* vii. 2.

"The mode of entangling an enemy in a net is frequently alluded to in the Scriptures, the Romans had one class of soldiers called Retiarii, and in the old Mexican paintings we find warriors almost naked, with their bodies wrapped in a net of large meshes, which they threw over the head of their enemy." *Humboldt's Researches*, vol. i. p. 203.

"They abhor me, they flee far from me, and spare not to spit in my face." Job xxx. 10.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting." *Isaiah* l. 6.

The act of spitting in the East is much more detestable than we have any idea of: The Arabs never spit before their superiors; and Sir John Chardin tells us, that spitting before any one, or spitting on the ground in speaking of any one's actions, is through the East an expression of extreme detestation.

Herodotus (in B. Clio) says, the edict of Deioeces also signified, that to smile or to spit in the king's presence, or in the presence of each other, was an act of indecency.

Jonas Hanway, in his travels through Persia, vol. i. p. 203., relates the following anecdote, in corroboration of the above remarks. Behbud Khan had the title of high and mighty minister of ministers and general of Attok, within the frontiers of Turkumania. He was a stout black man with an open countenance, hard featured, looking fierce and undisturbed, as to any sentiment of compassion. After a short repast, a prisoner was brought before him, who had two large logs of wood fitted to the small of his leg, and riveted together; there was also a heavy triangular collar of wood about his neck, one of the parts being made longer than the other two, served as a handcuff to his left wrist, so that if he attempted to rest his arm, it must press on his neck. The general asked me if that man had taken my goods? I told him I did not remember to have ever seen him before. He was then questioned for some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit on his face, an indignity of great antiquity in the East; this, and the cutting off beards, which is also practised, brought to my mind the sufferings recorded in the prophetic history of our Saviour. The close of this hideous scene was an order to cut out the eyes of this unhappy man: the soldiers were dragging him to execution, whilst he begged with bitter cries that he might rather suffer death: the general, whose heart seemed to be made of the same kind of stuff as his sword, did not grant this cruel mercy; but the man being recalled for further enquiry the execution was suspended for that day.

## INFANT BAPTISM.

*To the Editor of the Remembrancer.*

Sir,

FOR the use of my parishioners, who were desirous of information on the subject of Infant Baptism, and the administration of the ordinance as practised in our Church, I lately made some selections upon these points, which though not new to many of your readers, may be acceptable to them as Remembrancers, and useful to others who may not have directed their attention particularly to the subject. It will be admitted that infants from the earliest period of the world have been brought into covenant with God, to do some spiritual duties hereafter of which they have at present no knowledge, and that an objection to Infant Baptism, taken from the incapacity of an infant for such an holy ordinance, is a reflection on the wisdom of God who appointed circumcision; and in Deut. xxix. 10, 11, 12., the inspired leader of God's people thus addresses them, "Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, *your little ones*, that thou shouldest enter into covenant with the Lord thy God." From the time of Abraham the Jews and their children constituted the true church; no exception of age was made, but infants were always included in every ordinance and religious ceremony. The stream from this source continued to flow without any the slightest deviation, to the boundary which separated Jews and Christians; there it met with no obstruction, but pursued its hallowed course: they had all been circumcised; they must now take a new badge, they must all be baptized. The parent could not be separated from the child in this improved covenant. The stream which had flowed in blessings upon the *elders and little ones*, through so many generations, could not now be im-

peded, and deprived of ~~half~~ its beauty. It is not likely that the Jewish converts to Christianity, who ever considered their infants as part of their ancient church, should have consented to their exclusion on their becoming Christians. That infants are capable of the influence of the Holy Spirit we may be assured, from *John the Baptist being filled with the Holy Ghost even from his mother's womb*. Luke i. 15. If an infant cannot be a member of a church, then the Saviour in his infancy was out of his own church. *He who was to feed his flock like a shepherd, and gather the lambs with his arm and carry them in his bosom*, Isaiah xl. 11., was not likely to exclude infants from his fold, and therefore we read (Mark x. 16.) *He took them up in his arms and put his hands upon them and blessed them*. Under the Patriarchal and Jewish dispensations, the Almighty Father had admitted them with their parents. The Redeemer, in the fullness of his benevolence, received them, and was displeased with his disciples who rebuked those that brought them. It appears that baptism had been a ceremony used amongst the Jews many ages before the time of John the Baptist; when persons were converted from heathenism to the Jewish religion, the proselytes were baptized, and their children, and the males circumcised. Therefore when Christ commands his disciples to *baptize all nations*, all classes of age must be included who had been subjects of baptism before. Our Lord did not come to narrow, but to enlarge the covenant. If his commission to his apostles had been, "Go, disciple all nations; and instead of baptize, had said, circumcise them, would they not have circumcised the infants as well as men, though there had been no express mention of infants in such commission? Baptism was no new ordinance, it had been administered to proselytes and their children, our

Saviour not excepting them is a proof that he intended to include them in his new dispensation. St. Paul (1 Cor. vii. 14.) points out the different state of the infants of believers and unbelievers, and puts a case in which their children would be unclean, but now (saith he) *they are holy*. Accordingly, there is no instance in the Scripture of the son or daughter of believing parents applying for baptism, when they came to adult age. St. Paul (Col. ii. 11, 12.) denominates circumcision, baptism, *putting off the body of the sins of the flesh*. This could not be applied to adults only; would they not have objected, we have baptism instead of circumcision, but what have our children? We do not find in the epistles any address to candidates for the ordinance of baptism, which (according to the tenor of apostolic direction, condescending to the many minute points of Christian edification) would not have been omitted, if the ordinance had been required to be deferred till adult age. St. Peter, in his first Sermon, (Acts ii. 39.) saith, *The promise is unto you and to your children*. If in this new dispensation which he and the other apostles were then proclaiming, immediately *after they had been filled with the Holy Ghost*, he had intended to exclude children from the same privileges they had enjoyed under the Jewish dispensation, why did he speak in this language? Doubtless to shew that the promises belonged to them and their *children*, though not grown up, above those of unconverted gentiles. Respecting the baptism of adults; the primitive Christians could not have been baptized when infants, for Christianity did not then exist. Missionaries of our apostolic Church now baptize adults in heathen nations with their children; thus Acts xvi. 31. the keeper of the prison *was baptized he and all his straightway*; thus Acts xvi. 15. Lydia was baptized and her *household*. I will not trespass more, at this time, on

your useful pages, but reserve myself for another opportunity.

I am, Sir,

Yours faithfully,

T. R. BROMFIELD.

Nepton Vicarage.

To the Editor of the Remembrancer.

SIR,

I HAVE heard, but I know not whether on good authority, that there is a design on foot for a new metrical version of the Psalms; and that several of our leading poets are engaged in it; and they cannot, I am convinced, be more usefully employed; for, though I am very far from thinking so meanly of our present authorized versions, as it is the fashion of the present day to do, and certainly rank them much higher than many of the modern hymns which we see substituted in their place, yet there is certainly room for improvement, and I for one, should be very glad to see that improvement take place, with the sanction of the lawful authorities; for, till this sanction is given, I could never, whatever might be my wishes, conscientiously use any other, than what are at present authorized, in the service of my Church. The merits of a good version I take to consist in a faithful adherence to the original—in a pregnant brevity of expression—in a plainness and simplicity of language—and an avoidance of all harsh-sounding words, where it is possible, especially such as end in the letter S. Much will depend on the metre, which should be simple, easy, and harmonious. The line should never end, so as in singing, to affect the sense; and the sense itself should be concluded within the couplet. Of the neglect of these two last rules, and the ridiculous effect produced by it, we have an

instance in those well known lines of Sternhold and Hopkins,

"The Lord shall come, and he shall not keep silence, but speak out."

That a version, every way worthy of the service of God, and our venerable establishment, and tending to the edification and delight of the people, could be produced, there can be little doubt, considering the number of poets that we have, who are eminently qualified for the undertaking. I do not know that it would be desirable or necessary to have a completely new version. The old version may be taken as the ground-work, as the old translations of the Bible were for the new one enjoined in the time of James. Much that is good, and only antiquated in its expression, might be retained in a more modern form: what is indifferent, improved; what is bad, altogether discarded, and a new version substituted. In these substitutions much help might be gained from other quarters, for there is scarcely any of our poets who have not versified one or more of the Psalms; and, where these fail, recourse must be had, and we are confident it will be had with success, to original stores. Thus formed, let a new version be put forth; and, when it has been well canvassed, and its merit acknowledged, then let it receive the sanction of authority. The whole undertaking, however, should be private: the version should come forth as a private work; it should pass through the public ordeal as any other work; and not, till it has become pretty generally known and liked, should it be authorized; and even then, as in the case of Brady and Tate's, with an allowance to every congregation to receive or reject it at pleasure. That much of the old version, with more or less alteration, might be retained not only out of regard to the prejudices of the people, who have been used

to them, but from their intrinsic worth I must still think.

No reader of taste would like to miss in any subsequent version the two noble stanzas in Psalm xviii. 9, 10,

The Lord descended from above,  
And bow'd the heavens most high,  
And underneath his feet he cast,  
The darkness of the sky.

On Cherubs and on Cherubims  
Full royally he rode,  
And on the wings of mighty winds  
Came flying all abroad.

And if it would not appear too presumptuous, I would subjoin the two following instances, by way of farther exemplifying what I mean.

The first is Sternhold's version of the 23d Psalm, which, bold as I may be thought, I very much prefer for the Church-service to Addison's popular paraphrase.

My shepherd is the living Lord,  
I therefore nothing need;  
In pastures fair, by pleasant streams  
He setteth me to feed.

He shall convert, and glad my soul,  
And bring my mind in frame,  
To walk in paths of righteousness,  
For his most holy name.

Yea, tho' I tread the vale of death,  
Yet will I fear no ill;  
Thy rod and staff shall comfort me,  
And thou be with me still.

And in the presence of my foes  
My table thou shalt spread;  
Fill full my cup, and pour the oil  
Of gladness on my head.

Through all my life thy love has been  
So largely heap'd on me,  
That in thy house for evermore  
My dwelling-place shall be.

The other is a portion of Brady and Tate's version of the 139th Psalm,

O could I so ungrateful be  
To think of once deserting thee  
Where, Lord, could I thy spirit shun?  
Or whither from thy presence run?  
If to the highest heav'n I rise,  
Thy throne is seated in the skies;  
If to the deepest hell I go,  
Still in the deepest hell art thou.

Were I the morning's wing to gain,  
And fly beyond the farthest main,  
Thy swifter hand would first arrive,  
And turn to meet its fugitive.

Or should I try to shun thy sight,  
Beneath the friendly gloom of night,  
One glance from thee, one piercing ray,  
Would turn my darkness into day.

Darkness with thee is, as the light,  
Clear as the day, the darkest night,  
Alike to thee the night and day,  
Thine eye is ever on our way.

Yours, &c.

May 10.

C.

### *To the Editor of the Remembrancer.*

Decipimur specie recti.—HOR.

SIR,

WHEN an individual puts on the disguise of superior candour in order (as it would seem) to do injustice with less chance of detection, it is serving the cause of truth to doff the mask. Under this persuasion I lay before you a few brief remarks on a work just published, entitled, 'A Christian Biographical Dictionary, containing an account of the lives and writings of most distinguished Christians and Theologians of all denominations, and in every nation, from the commencement of the Christian Æra, to the present period. By John Wilks, jun. London. Printed for Longman and Co. 1821.'

'The Introduction' informs us, among other matter, that "the object of the work is to hold up to Christians in general the examples of those illustrious and distinguished men who in every communion have been the ornaments of our common faith;" and again, that 'The memorials here submitted to the perusal of my readers have not been selected from among the martyrs, or the champions of any particular church or party. All who have been eminent for Christian virtue, whether Catholic or Protestant,—whether of the episcopal Church of

England,—the Presbyteral Church of Scotland,—the non-conformist Dissenter,—whether Baptist or Pædobaptist; all who have been conspicuous for greatness of mind, for purity of life, for benevolence to man, and devotion to God, with general eminence in public, as well as private life, meet together in these pages."

With the exception of the expressions *presbyteral*, and *general eminence in public as well as private life* (which I thought a little bewildering) you may suppose, Mr. Editor, as a candid Christian, how delighted I was with the ingenuousness of the above professions. Collecting from the assertions of 'The Introduction' that our author acted upon the principles of "*Tros Tyrusve mihi nullo discrimine agetur*," "*μη τις μοι ἀπεμβέμενος χρίσι ισως*"—how was I gratified with the anticipation of again contemplating the glories of refreshing my memory, and strengthening my faith and practice, with the lives and writings, set forth, perchance, in a new and interesting style, and enriched with additional information of such of my favourite divines and lay Christians, for instance, as the following:—

An Atterbury—a Bull—a Fell—a Hammond—a Hickes—a Horne—a Horsley—a Laud—a Leslie—a Lowth—a Newton (Bishop)—a Pearson—a Potter—a Sancroft—a Sanderson—a Secker—a Stebbing—a Wake—a Wall—a Waterland—a Wheatley—a Wilson—a Bacon—a Boyle—a Johnson—a Milton—a Newton (Sir Isaac,) &c. &c. &c.

With conceptions raised by a Preface, promising that "*all who had been eminent in Christian virtue—all who had been conspicuous for greatness of mind, for purity of life, for benevolence to man, and devotion to God, with general eminence in public as well as private life*, should meet together in these pages;" with conceptions, I repeat,



raised by a Preface thus promising, imagine, Mr. Editor, my surprize and disappointment, at not only not finding *all* the above-named worthies not admitted into this select assembly — this *Coterie Biographique*, if I may be allowed the expression; but, Sir, *bonâ fide*, not one of them. ‘O what a falling off was there!’ ‘O *Scriptor servantisime recti*.’ O most just Biographical *Rhadamanthus*!

Yet wherefore, Sir, the above mentioned characters were not deemed worthy by the author to be admitted into ‘A Christian Biographical Dictionary,’ and to associate with such persons as the ensuing I am at a loss to conjecture, viz.

*Brooke* (Lady Elizabeth.)

*Bunyan*.

*Flavel* (John.)

*Flechiere de la* (Rev. John William.)

*Fuller* (Andrew.)

*Gardiner* (Col. James.)

*Glenorchy* (Lady Wilhelmina Maxwell.)

*Graham* (Mrs. Isabella.)

*Newton* (Rev. John.)

*Romaine* (Rev. William.)

*Savage* (Mrs. Sarah.)

*Suffolk* (Countess of.)

*Warwick* (Countess of,) &c. &c. &c.

Not, Mr. Editor, that you are to suppose I have the least objection in the world to the appearance in this author’s choice society of the just enumerated ladies and gentlemen. ‘Should any bigot,’ rightly observes the Biographer in his Introduction, ‘when perusing this volume, feel surprized at the inclusion of any individual, or class of names, in its pages, to him I say, Christianity is not confined to a sect, to a party, to a church.’ ‘True, true, O king!’ the greater number of well-intentioned Christians (be they of what sect they may,) I become acquainted with the better; but ‘A Christian Biographical Dictionary,’ in which are not even named an Atterbury, a

Bull, a Horne, a Laud, a Lowth, a Bishop Newton, a Pearson, a Waterland, a Wheatley, a Boyle, a Johnson, a Milton, a Sir Isaac Newton, with numerous others of the greatest celebrity, ‘A Christian Dictionary,’ and to exclude these! ‘O tempora, O mores!’ But, forsooth, I suppose the author thought the aforesaid characters not sufficiently established, not sufficiently learned and orthodox to associate with a Rev. John William De la Flechiere, a Rev. John Newton, and a Rev. Wm. Romaine, and the Messrs. Bunyan, Flavel, and Fuller, and a Col. Gardiner; but above all, with the Mesdames Graham and Savage, and the Ladies Elizabeth Brooke, and Wilhelmina Maxwell Glenorchy, and the Countesses of Suffolk and Warwick. It must be confessed I never heard that Bull, like Mr. Flechiere, “took a bell in his hand, at five o’clock in the morning, and going round the most distant parts of the parish, invited all the inhabitants to the house of God;” yet I have always understood that in the pulpit he preached equally as good doctrine. On first referring to the head Newton, I quite exulted to find upwards of *eighteen closely printed columns* devoted to what I unwittingly thought the merits of *Sir Isaac and the Bishop*: how great, Mr. Editor, was my simplicity! the *eighteen columns* were dedicated to the great Rev. John, a sailor, in a *chequed shirt* (an aukward word, by-the-bye, for the biographer to introduce among so many ladies,) who had the honour of being confined (for deserting) two days in the guard-house at Plymouth; and being afterwards sent on ship-board, and kept awhile in irons, had the credit next of being ‘publicly stripped and whipped, degraded’ (dear creature) from his office, and all his former companions forbidden to shew him the least favour, or even to speak to him.’ Mr. Wilks assumes for the motto of his book,

‘ Inspicere, tanquam in speculum, in  
vitas omnium  
‘ Jubeo, atque ex aliis sumere exemplum  
sibi.’

But good man, he does not give us the opportunity (would he did) of obeying his commands, and contemplating the lives of all, or indeed of one-half of the best Christians and theologians, and but for other resources than his Biography, we had never heard either of Newton ‘ *On the Prophecies*,’ or THE NEWTONIAN SYSTEM, but should have had the benefit of no other example under the celebrated name of ‘ Newton,’ but that of a man the imitation of the greater part of whose romantic life, must prove rather a bane than blessing. Why, too, are a Pearson, a Waterland, and a Wheatley, denied admission into this ‘ *Sanctum Sanctorum*?’ Were not they Christians and theologians? for my part I have full as good an opinion of their tenets as of the Rev. William Romaine’s. So also I deem (it may be a false taste and judgment) Boyle, Johnson, and Milton, not a whit inferior to Messrs. Bunyan, Fuller, and Flavel, though the college at New Jersey did offer to confer on Mr. Fuller the title of doctor in divinity, ‘ but which,’ (modest, conscientious Mr. Fuller!) ‘ *supposing to be incompatible with the simplicity of the Christian character*,’ he declined to accept;’ and though, too, at the birth of Mr. Flavel, a pair of nightingales made their nest close to the window of the chamber where his mother lay in, and with their delicious notes sang the birth of him whose tongue sweetly proclaimed the glad tidings which “give songs in the night,” of him (as we afterwards collect) whose prayer could still the ocean; in whose soul we see the habitation of God; who, in prayer, scarcely ever used the same expression twice, and always seemed to exceed himself, and was endowed with

many other extraordinary powers and faculties, of which Boyle, Johnson, and Milton could not, or did not boast. Still, however, had the opportunity been afforded in Mr. Wilks’s publication, I am so bigoted or so simple, as to think that I should have dwelt with more pleasure and profit upon the faithful account of their lives and writings, than upon those of the more favoured Fuller and Flavel. Of the ladies I say nothing; I blame not Mr. Wilks so much on the score of those he *admits*, as on the score of those he *leaves out*. In a pretended account of the lives and writings of most distinguished Christians and theologians of all denominations, most distinguished Christians and theologians who have written in support of the Established Church, have been omitted; a few only are discovered struggling and half-smothered amidst a crowd of non-conformist dissenters, baptists, pædobaptists, &c. &c. &c. ‘ *rari nantes in gurgite vasto* ;’ a system which leads (notwithstanding our author’s protestations of impartiality) to suspicions not the most favourable. But a biographer above others, should remember that it is the duty of an honest man not only to speak the truth, but the *whole* truth.

Totally unacquainted with Mr. Wilks, I consider, Mr. Editor, I am doing a service to the profession, and Christians in general, by thus pointing out the nature of a book, one thing in pretension, another in execution; and if my remarks should prevent disappointment to the wary, and undue bias to the inexperienced, the time I have consumed, and the trouble I have undergone, in wading through much tedious, irrelevant matter, will not have been wholly in vain.

I am, Sir,

Your obedient servant,  
ΦΑΡΟΣ.

March 1.

To the Editor of the Remembrancer.

(Concluded from p. 346.)

Sir,

V. IT was my fifth position, "that the acting conscientiously actually *implies*, wherever means can be found of learning what is the will of God, that reference of all our actions to God's will, which is the principle of which you suppose me to have lost sight."

Is it not then a truth, almost self-evident, that the acting conscientiously does imply a desire to know, a disposition to inquire about, our duty, on all points on which we are not fully informed? That the Word of God is the first rule to be consulted by all persons who believe in a future state, and who would learn how best to prepare themselves for it, is premised distinctly in the formal opening of my treatise. I have there said \*, that "the first inquiry, in attempting to discover" the moral object of human life, is, "plainly, whether that Infinite Wisdom, from which both the present and the future are derived, has afforded to us any express direction. The doctrines and evidences, therefore, of revealed religion, appear to me to put in a claim to consideration, before we attempt to evolve, any principles from an examination into the order of nature." In arguing, also, in the chapter on conscience, concerning the authority of precept and rule, and on the obedience due to all established rules, till superseded by something better, the conclusion can, I think, hardly fail to suggest itself; (and this, although the proper business of that chapter consists rather in an inquiry into the philosophical criterion by which moral rules are to be expounded and limited, than in any direction to the place where they are to be found); that the Scripture rule, and the Scripture authority, are the rule

and the authority which every Christian is, upon these principles, bound to revere. I have said this distinctly also in a preliminary note †; though in the course of the treatise I thought it superfluous to express formally a very plain application, which every attentive reader must be quite competent to draw for himself.

Allow me to add, also, that on this subject of conscience I have referred †, more particularly than on almost any other subject, to writers by whom it has been discussed at length. Of these writers one is Taylor himself, with whom, if I had found myself to disagree, I should have thought it necessary to consider the point at issue with more than usual care and anxiety. Another is Reid, who, in the last volume of his *Essays*, has a distinct chapter to prove that moral approbation, or, in other words, the suffrage of conscience, implies an actual judgment. But judgment implies comparison: and, if so, it is surely needless to prove, either that there must be something with which our conduct is to be compared, or that the law of God has the strongest of claims to be made the object of comparison. The same conclusion is also to be derived from what the same writer, if my memory fail me not, says of conscience, as being a *relative* function; that is, a function which does not dictate alike in all cases, something specific and unchangeable, but something referrible to the circumstances of each case. But, if there be a revelation from God concerning it, that assuredly is a very pregnant *circumstance*. And this no one ever saw more clearly, or believed more entirely, than Dr. Reid.

Of the writers, therefore, to whom I have referred on this subject, and so as to imply a concurrence in their

\* Human Motives, p. xii. the page after the Preface.

† Ibid. pp. 151 and 154.

\* Human Motives, p. 3.

doctrines, one of them is Taylor himself, whom you quote as if, in some way or other, my opinions were in opposition to his; another is Reid, from whose whole system it follows, that the acting conscientiously *implies* every thing for which you would contend. I may add also, that, where I refer to these writers, it is on the very point which gives birth to your objection, on the subject of the errors to which conscience is liable\*. If conscience were not liable to error, we should not be in want of any law to direct it.—I might, undoubtedly, have treated the point more fully, but I was, throughout, unwilling to detain the reader's attention on points which I thought established by abler writers, and which the exposition of the chief end I had in view did not compel me to state in detail.

The other writers, to whom I have referred concerning conscience, are Bishop Butler, and Mr. Dugald Stuart. To the merits of Butler you join, as might be expected, in the just and common testimony. And yet the exceptions which you have taken to what I have written on the subject of conscience, will apply equally to Butler himself. Mr. Stewart you think an unsafe guide. I cannot here engage in any discussion on the merits of that short treatise on morals, which I have long been accustomed to regard as one of his most valuable works. I must content myself, therefore, with briefly saying, that I apprehend him to be one of the very last writers, who would deny the existence of "a moral fitness that we should conform our will to" the declared will "of the author and governor of the universe †."

VI. It remains to prove, "that though I have not either said or implied that the desire of happiness is the *only* motive which obliges

us to practise virtue; and though the meanings of the word obligation and the word prudence are, as I have repeatedly observed, very distinct, a man may still be under a real obligation to pursue a thing, though merely for his own benefit."

In the first place, then, of what I have said on this subject. You state, both in p. 169, and again in p. 170, that I maintain "that the desire of happiness is the only motive which obliges us to practise virtue." But your misapprehension of my real meaning on this point has here led you to express it inaccurately. What I have said is, that the criterion of prudence, or of whatever conduct will turn out most for our happiness, *cannot be averred to be the sole criterion* by which the conscience may or ought to be guided\*: and again†, that "benevolence and justice, and every other principle of obligation, has each its appropriate province in the wide region of morals;" though I add immediately of the obligation of prudence, in strict analogy to what in the body of the work I had before said of prudence as a motive, that "this principle embraces the whole."—I do not thus surely say, or imply, that it is "the only motive which obliges us."

But you affirm that prudence does not oblige us at all. Or, in your own words, "For our own parts, we confess, that the words obligation and prudence appear to us so distinct, that we cannot perceive how a man is *obliged* to pursue a thing merely for his own benefit: and therefore we consider the obligation of prudence to be a contradiction in terms. If our only motive for an action be our own advantage, we must think that we are at liberty to sacrifice that advantage, if we please, and consequently, that we are not obliged, however strongly

\* Human Motives, part ii. chap. iii. § 2.

† Christian Remembrancer, p. 169.

\* Human Motives, p. 382.

† Ibid. p. 384.

we may be urged, to perform the action †." And you add, that on this point I disagree with Mr. Stewart, (who holds precisely the same doctrine concerning it which Butler and Reid had held before him); and that you apprehend me also to speak inconsistently with what, (in entire conformity to both Butler and Stewart), I had said previously of "resting obligation upon conscience" solely ‡. Now it is quite certain, that if I disagree with Mr. Stewart, he also must disagree with himself §, and that Reid and Butler also, to whom I refer as actually proving the point §, must be equally inconsistent with themselves. It would be easy to go into detail on this subject, and to show the exact conformity of what I have said, to what has been said by all the writers here spoken of: but I may content myself with transcribing from Butler two passages referred to in my treatise, in which he proves, incontrovertibly, the point to which your objection applies.

"Interest," says this consummate reasoner, in the admirable Preface to the Sermons at the Rolls, "one's own happiness, is a manifest obligation||:" and he explains this farther in the Dissertation on the Nature of Virtue, subjoined to his Analogy. "It deserves to be considered, whether men are more at liberty, in point of morals, to make themselves miserable without reason, than to make other people so; or dissolutely to neglect their own greater good, for the sake of a present lesser gratification, than they are to neglect the good of others, whom nature has committed to their care. It should seem, that a due concern about our own interest and happiness, and a reason-

able endeavour to secure and promote it, which is, I think, very much the meaning of the word prudence in our language: it should seem that this is virtue, and the contrary behaviour faulty and blameable: since, in the calmest way of reflection, we approve of the first, and condemn the other conduct, both in ourselves and others. This approbation and disapprobation are altogether different from mere desire of our own, or of their happiness, and from sorrow upon missing it. For the object or occasion of this last kind of perception is satisfaction or uneasiness; whereas the object of the first is active behaviour. In one case, what our thoughts fix upon is our condition: in the other, our conduct." \* \* \* \* "It is matter of experience that we are formed so as to reflect very severely upon the greater instances of imprudent neglects and foolish rashness, both in ourselves and others. In instances of this kind, men often say of themselves with remorse, and of others with some indignation, that they deserved to suffer such calamities, because they brought them upon themselves." ' \* ' "From these things it appears, that prudence is a species of virtue, and folly of vice: meaning by *folly* something quite different from mere incapacity; a thoughtless want of that regard and attention to our own happiness which we had capacity for." And he adds farther, a few lines afterwards, as the sum of the whole proof upon this question, "that the faculty within us, which is the judge of actions, approves of prudent actions, and disapproves imprudent ones \*."

You must see clearly, that *I* have affirmed nothing of the reality of that obligation which, for the sake of brevity, I have once or twice called simply *the obligation of prudence*, which is not equally affirmed

† Christian Remembrancer, p. 169.

‡ Ibid.

§ See Outlines of Moral Philosophy, part ii. chap. ii. § 3.

§ Human Motives, pp. 3, and 369.

|| Preface, p. xvn, ed. 1722.

\* Analogy, 8vo. 1740, p. 458—461.

in these passages. Reid and Mr. Stewart say exactly the same.—How prudence can be a test of what is obligatory, though all obligation rest on conscience alone, is therefore a question which I am not peculiarly concerned to solve.

The just solution of it, however, will not be difficult to any person who takes duly into his consideration, that conscience, as has already been shown, is far from being a mere instinct or sentiment; but is, on the contrary, an inquiring, and, as has been somewhere justly observed, a very *pragmatical* faculty. It is the specific obligation of conscience itself which accompanies us through the whole inquiry, which conscience urges us to make. It is the voice of conscience which *obliges* us to follow that rule which, on a sincere inquiry, may seem to us the most entitled to preference. And if it appear, on such inquiry, that to act prudently, in the sense which prudence bears in my treatise, is the sort of action to which conscience gives preference, we may speak summarily of the obligation of prudence, or say that the prudence is the *test* or *measure* of the obligation; though we still hold that the *force* of the obligation resides in the conscience, or in the moral sense itself. And this, you will observe, is implied in Butler's argument, as above quoted from the analogy: for, where he speaks of the obligation of prudence in the same manner in which I have spoken of it, he *proves* the obligation by an appeal to the moral sense.

From what has been said, it must be sufficiently evident, that a man may be under a real obligation to pursue a thing, though merely for his own benefit. And this is the last of those positions which I had to establish, in order to remove the objections which you have made to the principles contained in my treatise.

I am sorry to intrude longer on your patience: yet you will, per-

haps, allow me a page or two more, on that point in which you suppose me to disagree with the doctrines held by Mr. Stewart, on the supremacy of the moral sense, or of conscience. Mr. Stewart has proved satisfactorily, that if we make "virtue a mere matter of prudence," we must conclude, that "the disbelief of a future state absolves from all moral obligation, excepting in so far as we find virtue to be conducive to our present interest; and that a being independently and completely happy cannot have any moral perceptions, or any moral attributes\*." He thus effectually disproves the notion that virtue is a mere matter of prudence. And with this doctrine of his I agree entirely; for though I hold that to prove the tendency to future happiness infers at once the obligation of those acts in which that tendency is found, this is not, as has been explained sufficiently, because prudence alone constitutes obligation, but because an enlarged and liberal prudence, or a wise regard for our happiness in a future state, is always an accurate *measure* of obligation: because the sense of obligation goes along with us in all the decisions which this prudence can make.

With regard to the case of a man who is ignorant of a future state, or who disbelieves it, and who is also subject to the additional misfortune of apprehending that the practice

\* Outlines of Moral Philosophy, p. 149. It may here, perhaps, be worthy of notice, that in thus speaking of "a being independently and completely happy," Mr. Stewart must mean such a being as *man*, supposing man, for the sake of the argument, capable of an independent and complete happiness. The "being" here spoken of cannot mean God, because we cannot, without gross paralogism and impiety, think of *transferring* to God moral qualities, which, for aught we know, may be peculiar to the human race. And in the present instance, especially, it is to be observed, that we can no more attribute to God the sense of obligation, than that of regard for his own interest or benefit.

of what is commonly called virtue, will, on the whole, be productive to him of unhappiness; it is certain that, however calamitous the ignorance in which such a man may have been bred, or however perverted the opinions he may have formed, he still cannot be quite insensible to all the claims which God or man may have on him, to all the lessons which nature, or reason, or authority, may have conspired to fix in his mind; and which he cannot, if he would, eradicate. Such a man, therefore, has still a conscience, however imperfect and ill-informed it may be: and although his duty and his interest must seem to him incongruous; although his only alternative, (as is said by Dr. Reid, who refers, I believe, the remark to Lord Shaftesbury), is, whether he will choose to be a knave or a fool; it assuredly cannot be required of the believer in a future state, that he should be able to reconcile in the mind of the infidel, that incongruity between duty and interest, from which it is his own happiness to have escaped, solely, or chiefly, by means of his own belief, and which he always holds, that the truth of that belief is either the sole or the best means of reconciling.

If, indeed, any man on a serious inquiry into the reasonableness of his moral convictions, after considering what are his own true interests, what the probable end of his being;

*"Why formed at all, and wherefore as he is?"*

After weighing all claims made on him by the law of God, by public opinion, by the principle of benevolence, and every other principle which he can consult; if any man, after maturely and sincerely weighing all these claims, can honestly decide that there is no justice in any of them, *and shall actually succeed in stifling them all*; it does follow, from the principles I have advanced, that such a man is

no longer a moral agent, is no longer capable of either virtue or vice, is not a subject of exhortation or reasoning, but is to be regarded only as an idiot, or a brute. And, if such men are, do we not so regard them?

But it may still be asked, whether the tendency of an act to promote, on the whole, the true happiness of the agent, be the true measure of obligation, even for those persons who are in these unhappy circumstances; who are either ignorant of, or who disbelieve in, a future state; and who think that virtue tends to present unhappiness? Can the proper measure of the obligations of such persons be a measure which they must believe to be inaccurate: or is it possible that we can have one measure for them, and another measure for the Christian? If the measures are different in the two cases, what becomes of that paramount criterion, which I suppose that prudence may in all cases afford?

Now it is plain, that our first business, with the persons whose case I have been here describing, is to remove their ignorance or error. To hold out to them the good consequences of virtue, before they can be prepared to see or acknowledge them, would manifestly be but a waste of labour. I must here, therefore, say plainly at once, that I refuse to argue on any such premises as the non-existence of a future state, or the supposition that virtue can, on the whole, be, by any contingency, productive of unhappiness. We have already seen, that though the doctrine of a future state may serve to all men, *sua si bona nôrint*, as a complete and accurate guide through all intricacies of moral practice or theory, it does not follow that ignorance or disbelief of the doctrine will either expunge the sense of obligation, or acquit the conscience of him who acts in opposition to it. Nor yet does it follow that, in the absence of this guide, any other is, or ought

to be, provided. For this is the true guide, and of course every other is, of necessity, either false or defective.

With this doctrine, accordingly, my treatise sets out\*, and with a reference to one of the most penetrating of reasoners for the following most just remark, which I should have quoted at length had the case seemed less clear. "The doctrine of the immortality of the soul is of so much importance to us, and touches us so nearly, that any indifference about it argues the certain loss of all mental sensibility. All our actions and all our thoughts ought to take such different turns, accordingly as we may or may not entertain a reasonable expectation of a future state, that it is impossible to stir rationally a single step, unless we keep this object in view †." Without this doctrine, indeed, there can be nothing but confusion in all speculations both on prudence and virtue. Human life is a mere maze without it—a maze altogether without a clue.

To the question, therefore, whether the tendency of virtue to promote, on the whole, the true happiness of the agent be, in the last resort, the true measure of obligation, both for those persons who believe virtue to have that tendency, and for those, also, who are so unhappy as to believe that it will, on the whole, be productive to them of unhappiness, I answer, that I regard the measure as the same, and as equally accurate, in both cases. The straightness of a rule is not altered because there may be some persons who cannot see it. I do not suppose, however, that in any region, or in any age, there ever was any man capable of moral reasoning, (and moral science addresses such persons only), who might not be competent, though only perhaps through a dim medium, to discern

the straightness of the measure I have proposed. For though, to men without the light of revelation, a future state may have appeared ever so *doubtful*, we can hardly suppose that any competent reasoner on the duties or the expectations of the human race can have failed either to imagine, or to admit, the *possibility* of such a state. But it has been often proved that the possibility of a future state, although we know that the mere possibility would, practically, be but little attended to, yet infers, on every principle of calculation, precisely the same rules of conduct, which the full assurance of it enables us to deduce.

I am, Sir,

Your most obedient humble servant,

JOHN PENROSE.

Bracebridge, June 7, 1821.

#### ON LAY BAPTISM.

To the Editor of the Remembrancer.

SIR,

IN the account of Southey's Life of Wesley, given in the Quarterly Review, No. 47. this passage occurs: "We will not lay any particular stress on his (Wesley's) *bigotry* towards Dissenters. There have always been some *few* of the High Church party (though the great majority of learning and authority has been uniformly of the other side,) who have denied the validity of Baptism when administered by persons not episcopally ordained."

If I understand the Reviewer rightly, he applies the word "*bigot*" to Wesley, because he did not allow the validity of Dissenters baptisms. He asserts that some *few* of the High-church party have been bigots for the same reason; and that the great majority of learning and authority has been uniformly free from this bigotry in allowing the validity of lay baptism.

I was sorry, Mr. Editor, and did

\* Human Motives, p. 2. 8.

† Pascal, *Pensées*, p. 3.



not expect to see in the pages of the Quarterly, such a passage as this. Hitherto I have been in the habit of placing full confidence in this Journal for the correctness of its statements and facts, its general orthodoxy on such subjects, and its friendly aspect towards the Established Church. These lines, admitted certainly in an ungarded moment, as they were wholly unprovoked, and not at all necessary to the subject, have all the appearance of the wanton flourish of some low church-pen, vastly desirous of running at tilt with some antagonist. Being of sentiments not exactly similar to those of the Reviewer, you may suppose that I do not feel quite satisfied with him. What more of bigotry is there in denying the validity of Dissenters baptisms, than in admitting it? This is only calling names at best; for a man does not become a bigot, because he holds certain opinions; but because he holds them with unreasonable prejudice, and improper warmth; but this is continually done by the low-church, as well as the high-church party, and frequently in a temper discreditable to any party: but the Reviewer attempts to fix the charge of bigotry upon the latter, not upon account of their unreasonable prejudice, but upon account of their holding certain opinions, which do not meet his approbation; which, to say no worse of it, is a vulgarity, a little beneath the Quarterly Critic.

Again he says, "that there always have been some *few* of the high-church party, who have denied the validity of Dissenters baptism." Certes, the Reviewer is not at home here. He plainly has not been in habits of familiarity with this party, else would he not have said that "a few," but that "all" who are generally distinguished, by certain writers, by this name have maintained the necessity of a Christian Minister, to make a valid sacrament: and in so doing they have supported primi-

tive Christianity against the corruptions of the papist, who by most protestants has hitherto been considered the bigot; but with whom it seems, the reviewer is in this case, pleased to symbolize.

The Reviewer further asserts, that the great majority of learning and authority has been uniformly of the other side: that is, admitting with the papist, the validity of Lay-baptism. If learning and authority, indeed, are to be taken in the bulk, it must be granted. The Church of Rome is very extensive, and has always had much learning to boast: she has also enjoyed in her day, very considerable authority. At home he will have all that party, (or rather, that legion of parties,) which will include not only those members of the establishment, who, upon this subject, fall in with the papists, but almost all the various religious parties and sects which separate from the Church, calling themselves protestant dissenters. All this learning, and authority, cannot be denied him. But that he will have a great majority of sound Christian scholars and learned ecclesiastical historians on the low-church side, holding the validity of lay-baptism, must be utterly denied.

I have no intention of troubling you further upon the subject, than merely to enter my protest against this assertion, made with more haste and less circumspection than is usual with that respectable Journal; an assertion, which, if not corrected, will unfortunately now go forth into the world, under its sanction. I would likewise apprize those readers, who like myself, have felt the fullest confidence in its discretion and sound principles, that in this instance, it has a little forgotten itself, and, (unwittingly, no doubt,) has indirectly charged the Church of England herself, with bigotry; for that our national Church holds opinions upon baptism, which the Reviewer is pleased to stigmatize as high-church bigotry, is sufficiently

plain to any one, who will take the pains fairly to examine her offices, and other public documents. "The Church," says Wheatly, (one of the most learned and correct ritualists that ever lived,) "provides that none but a minister, or one duly ordained, presume to intermeddle in it (baptism,) well knowing that the persons by whom baptism is to be administered, are plainly as positive a part of the institution, as any thing else relating to that ordinance; and consequently that the power of administering it, must belong to those only whom Christ hath authorised by the institution. 'Tis true, there are some few of the primitive writers who allow laymen to baptize in case of necessity: But there are more and earlier of the Fathers who disallow that practice: and upon mature deliberation of the several passages it will generally be found, that these latter, for the most part, speak the judgment of the Church, whilst the

former only deliver their private opinion. 'If it be asked, whether baptism, when performed by an unordained person, be in the sense of our Church valid and effectual, I answer, that according to the best judgement we can form from her public acts and offices, it is not.

"— Our Church, by prohibiting all from intermeddling in baptism, but a *lawful* minister, plainly hints, that when baptism is administered by any other, it conveys no benefit or advantage to the child, but only brings upon those who pretend to administer it, the guilt of usurping a sacred office, and consequently that persons so pretendedly baptized (if they live to be sensible of their state and condition,) are to apply to their lawful minister or bishop for that holy sacrament, of which they only received a profanation before."—(See *Ministration of Private Baptism.*) S. T.

June 9th, 1821.

## REVIEW OF NEW PUBLICATIONS.

*A General View of the Doctrine of Regeneration in Baptism. By Christopher Bethell, D.D. Dean of Chichester. pp. 282. Rivingtons. 1821.*

THERE is a strong presumption in favour of the truth of any doctrine, of which it can be shewn that it has been held in all places, in all ages, and by all sound members of the Catholic Church; and there is strong reason to suspect the authenticity of any doctrine, when it is possible to fix the æra, at which it began to be published in the world, and before which it was unknown. This history of doctrines forms an important argument in the controversy with the Unitarians, and in the controversy with the Church of Rome. The doctrine of the Trinity was never unknown, and the origin of

all the heresies which have been successively introduced in opposition to this great mystery can be satisfactorily ascertained. The errors of the Church of Rome can be traced with the same precision; they are not in the Scriptures: they are not in the writings of the primitive fathers, or in the decrees of the first councils: they are the inventions of ages and of persons of no authority in the Church.

But there is no doctrine of which the pedigree can be more clearly deduced, than that of regeneration, both as the name and the doctrine are concerned. It is not doubtful at what period the Calvinistic doctrine was first asserted, or in what order the various modifications of the doctrine have been engrafted on the original dogma of the Reformer of Geneva. Before that period it

may be shewn, for a long succession of ages, that the word regeneration had one definitive meaning, and that the words of our Lord, John iii. 5. had one unvarying interpretation. This meaning may be traced to the primitive fathers, of whose opinions there can be no doubt; it can be shewn, by a comparison of things spiritual with spiritual, to be the doctrine of the Scriptures; it was known before the Scriptures of the New Testament were written, and corresponds with the received phraseology of the Jews, who lived in the time of our Saviour and the Apostles, and who understood their words in no other sense. The Calvinistic doctrine of regeneration is of modern date, unsupported by any ancient authority; the doctrine laid down by the Church of England, and professed by the great body of the clergy, is catholic, primitive, and apostolical.

At the same time, it is no occasion of surprize, that many in our day have been misled by the constancy with which the opposite scheme of doctrine has been proposed, by the pertinacity with which it has been defended, and by the industry with which it has been forced into circulation. If scriptural and historical authorities could have decided the controversy, it would have been already decided. The investigations of Doctor Laurence have established the sense of our public formularies; Wall, in the *History of Infant Baptism*, has left no doubt of the doctrine of the primitive church; and Selden, Wotton, and other Hebraists, have, by their quotations from Jewish writings, determined the only sense in which the Jews could understand the term. As a summary of the doctrine, the discourse of Waterland remains unanswered, for the best reason, that it is unanswerable. There is, nevertheless, a large and numerous party in the Church, from whom these authorities have been studiously concealed, or whom they have failed

to convince; and while these authorities are neglected or disputed, there is occasion for the labour and the learning of other writers to follow up their investigations, to give the air of novelty to an argument, which is already exhausted, and thus to confirm the opinions of such as are settled in the faith, and to afford new opportunities of conviction to such as need it.

The Dean of Chichester is known to have borne a considerable share in the controversy upon Regeneration, which was agitated on the publication of Bishop Mant's two Sermons, under the sanction of the Society for Promoting Christian Knowledge. The Dean, however, upon the present occasion, takes but little notice of that controversy, or of the writers who were engaged in it, with the exception of Dr. Laurence; and in the "General View" which he now takes "of the Doctrine of Regeneration in Baptism," he directs his attention chiefly to the ancient doctrine, the scriptural doctrine, the doctrine of the Church of England, and the doctrine of Calvin and his followers, exhibiting the grounds of the respective theories, and examining the objections, to which they are severally liable.

In the Preface he states the intention with which he writes, and lays down the plan which he means to pursue, and to which he faithfully adheres in the course of his argument:

"My intention is to take a larger and more comprehensive view of the subject than has hitherto fallen in my way. After premising some remarks (Chapter I.) on the obvious advantages of adhering as much as possible to the strict and determinate usage of words in theological controversies and inquiries, I shall lay before my readers (Chap. II.) a statement of the opinions of the ancient Christians on the subject of Regeneration, and of the principles (Chap. III.) on which their usage of the word seems to depend. After this I shall set forth (Chap. IV.) the scriptural grounds on which this doctrine of Regeneration is founded, and (Chap. V.) examine the scriptural objections which have been

taken to it. I shall then point out (Chap. VI.) the strict conformity between the views of the ancient Christians and our own Church on this head of doctrine, and shall notice (Chap. VII.) the attempts which have been made to extract a different opinion from the public writings of our Church. Afterwards I shall enquire (Chap. VIII.) more at large into the theory of this doctrine, the principal variations (Chap. IX.) which have been made from it, and the theory (Chap. X. XI.) which has been opposed to it with the greatest confidence. In conclusion (Chap. XII.) I shall make a few remarks upon the harmony of this doctrine with the drift and principles of revealed religion, and its consistency with the internal evidence and moral tendencies of the Christian dispensation.

"It will be seen, from this sketch of my intentions, that I shall be obliged to state my dissent from some opinions, which have obtained much currency and favour in our own times. But I trust that I shall do this candidly and openly, without departing from the spirit of fair and liberal controversy. The inquiry will likewise involve some questions of moment in divinity,—I mean, the nature and procedure of the ordinary operations of the Holy Ghost, the condition to which man is reduced by the Fall, and the extent and malignity of that infection of our nature, which is usually called Original Sin." P. ix.

In the first chapter, upon the advantages of adhering to the right use and meaning of words in theological controversies, Dr. Bethell illustrates his position by referring to the various senses which have been attached to the words *law* and *regeneration*. Of the latter he justly observes:

"No reasonable doubt can be entertained, that it was appropriated to that grace, whatever may be its nature, which is bestowed on us in the sacrament of baptism; including perhaps occasionally by a common figure of speech, its proper and legitimate effects considered in conjunction with it, from the beginnings of Christianity to no very distant æra of ecclesiastical history. In those few passages of the ancient Christian writers, where it bears another signification, it is evidently used in a figurative and secondary manner, to express such a change as seemed to bear some analogy to the change effected in

baptism, in magnitude and importance. At the time of the Reformation, the word was commonly used in a more loose and popular way, to signify sometimes justification, sometimes conversion, or the turning from sinful courses, sometimes repentance, or that gradual change of heart and life, which is likewise styled renovation. Hence, in popular language, it came to signify a great and general reformation of habits and character, and the words 'regenerate and unregenerate,' were substituted for the words converted and unconverted, renewed and unrenewed, righteous and wicked. But, in the hands of the systematic Calvinist, the word passed from the popular to a strict and determinate meaning, and they pronounced regeneration to be an infusion of a habit of grace, or a radical change of all the parts and faculties of the soul, taking place at the decisive moment of the effectual call. From hence the transition to a sensible change was easy and natural; and what was a theological speculation in the system of the scholastic divines, became, in the hands of less subdued and less calculating spirits, the strong hold of enthusiasm." P. 7.

It is of high importance to notice the assertion made in this extract, that in the few passages of the ancient writers, in which the word regeneration does not mean the grace of baptism, it is used in a figurative and secondary sense. Few as these passages are, they have been frequently and confidently alleged as testimonies of the modern and popular signification of the word, and Dr. Bethell has usefully shewn, by the citation of some of these passages in the notes, that the secondary sense is, of necessity, implied in the context, when it is not actually expressed, and that

"Passages of this kind are very rare; and so evidently rhetorical, using the words in question in an improper and metaphorical sense, that they do not at all invalidate the assertion of learned divines, that the word regeneration is constantly used by the ancient Christians to signify baptism and its effects."

The conclusion of this chapter is very extraordinary, and it is necessary to protest against a concession, altogether gratuitous, inconsistent

with the drift of the author's argument, and dangerous in its issues to the cause of peace and unity of truth:

"But though there is an obvious connection between the right use of words and sound doctrine, it is not the word, but the doctrine implied in it, on which I would principally insist. Let it be allowed that such a change as we denote by this word does actually take place in baptism, and it is of inferior consequence by what name it may be called. Let it be allowed that that change of heart and manners, whose necessity is universally acknowledged, is not such as the scholastic Calvinists or the Enthusiasts contend for, but more conformable to the moral nature and reasonable faculties of man, and no great mischief will arise from its being styled in a popular way of speaking, and in compliance with the usage of many of our divines, 'Regeneration.' " P. 10.

There is, happily, no difficulty in ascertaining the sense in which the word has been improperly used by the older divines, or in shewing that the inaccuracy of their language does not involve the soundness of their doctrine; but it is by no means expedient that this misuse of language should be perpetuated, or that the controversialists of a future age should have the specious advantage of quoting high authorities for the improper or doubtful use of a word, of which the present controversy has defined the meaning. It is very true that the doctrine is the principal object of concern, but it is equally true that the doctrine is implied in the name, and that the people will apprehend the truth and the meaning of our public offices, according to the terms which are used in popular discourses from the pulpit and the press.

The laborious investigations of Wall have rendered it unnecessary to recite the expressions of the ancient fathers, and in stating their opinions Dr. Bethell is content to refer to the History of Infant Baptism, and to present to his readers a succinct analysis of the Discourse of Dr. Waterland upon Regenera-

tion. From these authorities it is demonstrably shewn what is the opinion of those divines, who identify Baptism with Regeneration; and that they have the sanction of the whole body of the primitive writers, for distinguishing regeneration from conversion or renovation. In Augustine's controversy with the Pelagians, the regeneration of all baptized infants, without exception, was "assumed as a point universally acknowledged, and formed one of the bases of his argument;" and, upon another occasion, he maintained, "1. That adults, though converted, are not regenerated without baptism; and, 2. That baptised infants, though regenerated, are not converted or changed in heart."

The proper distinction between this regeneration and the renewal in heart, which is the object of prayer in various passages of the Scriptures, is, that regeneration is "entirely the work of Christ and the Holy Spirit," but renovation "is the joint work of God or the Holy Spirit, and of man himself:" the latter is a change "in a religious and moral point of view:" the former is "a distinct change of condition, a passage, if I may so express myself, from one state of existence to another." In this sense the primitive Christians understood the word; in the same sense it was employed by the Romans, to denote the act of initiation into their mysteries, and the alteration of the circumstances of a slave upon his manumission; and in the same sense the Pharisees interpreted it, as "a token of entrance into a new state of life, and new professions and engagements of a religious nature."

The spirit and force with which these observations are conducted, leave no doubt of the primitive meaning of the word; and in proceeding to examine "the scriptural authority, on which the doctrine of regeneration in baptism is grounded," the author arranges the principal passages of Scripture under the following heads:

" 1. Those which speak of this change by the name of regeneration, and connect it with water and baptism.

" 2. Those which speak of it in parallel and corresponding expressions, with an evident allusion to the same ceremony.

" 3. Those which attribute it simply to washing and baptism.

" 4. Those which describe this change in other figures and phrases not parallel to the former." P. 32.

This arrangement affords opportunity of taking a clear and distinct view of the principal texts which treat of regeneration, and upon which the Dean offers a clear and luminous commentary. But as the selection is not altogether original, and the argument is familiar to all who have studied the doctrine in question, we may be permitted to pass to the more important chapter, in which the author discusses "the principal objections which have been taken to this doctrine, from passages in Scripture."

The principal passages from which objections are drawn to the doctrine of regeneration in baptism, are those which speak of circumcision; those in which Christians are called children of God; and those in St. John's first Epistle, in which he speaks of persons born of God. From the analogy of other Scriptures, more full and explicit, it is shewn, that when the phrases of "sons of God," or to be "born of God," &c. occur, without mention of baptism, baptism is implied and virtually contained. In one corresponding text, which is overlooked by Dr. Bethell, Gal. iii. 26, 27. the title of children of God is actually connected with baptism, although, from an improper punctuation, the connexion may not be observed. "Ye are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ." Here the baptism is expressed; in other texts it is implied; "the merely negative argument is absolutely of no value."

It will hardly be denied, that to

be saved, and to be born again, are parallel expressions; nor will it be pretended, that it was the intention of Saint John to contradict the doctrine, or derogate from the institution of his Divine Master, or that when our Lord has said, "He that believeth and is baptized shall be saved," Saint John has proposed the opposite opinion, that he that believeth is regenerate, whether he is or is not baptized. This is a reasonable presumption, which Dr. Bethell confirms, by entering into the drift of the Apostle's argument.

"Though we cannot, perhaps, exactly determine, what persons and opinions the Apostle was combating, it appears certain, to use the words of an eminent divine\*, 'that he has written a large part of his first Epistle, to confute some men of his own time, who boasted that they had been born of God, while they took no care to maintain good works; men who perverted the received and orthodox notions of regeneration to the worst purposes, and laid claim to the privileges and blessings of the Gospel covenant, while they were dispensing with its obligations, and despising its sanctions.

"Little doubt can, I think, be entertained, that this is a true statement of the general drift of the Apostle's letter, and that what he has said on this particular subject was intended to correct a dangerous misconception of a current and popular opinion. But if Christ and his Apostles had taught that regeneration is a radical and entire change of the mind and moral nature, and consequently, that in the eye of reason and the nature of things, a sound faith and habitual holiness, are the only evidences of a new birth, the misconception would have been almost impossible, and the heresy would have confuted and condemned itself. If, on the other hand, their doctrine was the same, which we find in the writings of the early Christians, men of corrupt minds would be easily induced to separate the grace and privileges of baptism, from the qualifications which they presuppose, and the duties and obligations which they imply. They would endeavour to persuade themselves and their fellow Christians, that he who has been once mystically grafted into Christ, will abide in Christ for ever; that he who has once known God, will know

\* Dr. Waterland.

him to the end intimately and vitally; and that he who has *been born of God* in sacramental and mysterious manner, will never cease to be the child of God.

"The Apostle, therefore, secures the sound part of his converts against the infection of this heresy, by carrying their thoughts from the blessings and privileges to the duties and obligations of Christianity, and insisting on their inseparable union. *To have fellowship with the Father and the Son, to abide in the light, to abide in the Father and the Son, to know Christ, to have, to see, to know the Father, and to be the sons of God*, are different phrases which express in significant language, the great privileges of our religion; a mysterious union with the Deity, and a spiritual relationship to God and Christ. But since this union implies and requires a moral resemblance, it will necessarily go to decay and expire without the exercise of the corresponding duties. These are, a sincere faith in Jesus as the Christ and the Son of God, and a resolute confession of the Father and the Son; a steadfast attachment to the word of truth, love in fellowship with each other, walking as Christ walked, in unfeigned obedience to the commandments of God and Christ, and a life of righteousness and purity.

"As, therefore, the whole tenour of the Epistle shews, that Saint John is not teaching us how we are to acquire our Christian privileges, but how we are to preserve them, so it will satisfy an attentive reader, that in the passages which bear upon this question, he is not pointing out to us the tests of regeneration, but the criterions by which we must learn, whether we are indeed God's children in a practical point of view, walking in the light, and abiding in the Father and the Son. With this clue to our enquiry we shall find, that these passages are so far from contradicting the doctrine of baptismal regeneration, that they evidently imply and presuppose it." P. 80.

This enquiry is pursued at some length, and it is shewn, that the chief point upon which the Apostle insists in the texts in question, is the substance of the Baptismal engagements, and that the same effects which are attributed to being born of God, are connected with other expressions. The inquiry is concluded by a brief examination of these passages of Scripture:

"And they are so far from contradict-

ing the doctrine of regeneration in Baptism, that they imply and presuppose it, and seem to confirm its reception as an established article of faith in the days of the Apostle.

"Upon the whole then we may conclude, 1. That the phrases to be *born again*, to be *born of God*, and the corresponding expressions, are used in their primary and appropriate sense, when applied to the Sacrament of Baptism, both as a sign and as a mean or instrument of grace, symbolical of our mystical death and resurrection; and actually conveying over to us our spiritual nativity, the pardon of sin, and the mysterious earnest of the Holy Ghost.

"2. That there is nothing in the Apostle's words which can allow us to separate regeneration from baptism, or to affirm of any *living* disciple of Christ, that he has been *born again, born of God, or born of the Spirit*, previously to this Sacrament.

"3. That in the passages which have been examined, the phrase *to have been born of God*, is used in an enlarged sense to signify the continuance, as well as the commencement, of the spiritual life, in order to confute the pernicious tenets which had been grafted on the doctrine of regeneration, and to fix the attention of the disciples on the duties and obligations of their baptismal covenant." P. 89.

The two first positions are very satisfactorily established, and there is no doubt that the word regeneration is applied in its primary and appropriate sense, to the sacrament of baptism, and that there is no text of Saint John which can justify the separation of regeneration from baptism, or the supposition, that any man is born again previously to or independently of that sacrament. It is, however, very questionable, whether it is necessary to understand the phrase "*born of God*," as equivalent to "*abiding*;" whether it is necessary to enlarge its meaning so as to comprehend "*the continuance as well as the commencement of the spiritual life*," instead of restricting it to the primary act of initiation into the Church. The analogy of the word in other passages should be considered, and it should be remembered, that although the expression is of most frequent occurrence in the writings

of Saint John, it is not an expression peculiar to him. It is the very word used by our Saviour himself in speaking of the necessity of regeneration in baptism, (John iii. 3-5. 7.) and the beloved disciple, in attaching a new and different sense to the word, would have thrown an air of ambiguity not only upon the doctrine, but upon the language of our Lord, which he alone of the Evangelists has recorded. The same word is found in Hebrews vi. 4. in reference to the initiation of those, of whom it is supposed that they did not abide: and a synonymous expression "begotten again," is also found in 1 Peter i. 23. (see v. 3.) in the same sense of initiation. It is also of importance to remark, that in all the texts which relate to regeneration, the verb is always found in a tense indicative of time past, and indirectly proving, that the act is already definite and complete: the word is itself figurative, and in its original and proper sense denotes completed rather than continuous action. It would be a tedious digression to adduce the proof, which might be collected from the internal testimony, and to shew what is the meaning of the word in the several texts in which it occurs (1 John iii. 9. iv. 7. v. 4. 18. 1.) But in the last text the argument is very obvious: "He that believeth that Jesus is the Christ, hath been born of God;" his faith was the ground upon which he was baptized, and without which he would not have been baptized, according to the rule of our Saviour: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." From this authoritative doctrine, the Apostle draws his practical inference: "And every one that loveth him that begat loveth him also that is begotten of him." It is the very argument of Saint Peter (1 Peter i. 22, 23.) and it is plain, that this regeneration from the Father must have been

manifested by some outward act, without which it could not have been known who were begotten of him, or who, in the capacity of Christians, were the objects of a Christian's love. The individual alone could be conscious of his abiding state; his baptismal regeneration only could be publicly known; and it must therefore have been a change of condition by a visible sign, not a change of heart by an invisible grace, in virtue of which the primitive disciples loved those who were begotten of God.

The author has now proved to the conviction of every unprejudiced mind, that regeneration in baptism is a primitive doctrine and a scriptural doctrine, and has refuted the arguments advanced in favour of the contrary hypothesis, and is prepared to shew in the four following chapters, that it is also a doctrine of the Church of England. Our reformers, and the compilers of our public formularies, were not disposed to innovations in the Church. They were content to bring the prevailing doctrines to the test of the Scriptures, to reject what the Scriptures disowned, and to admit what the Scriptures approved, and to adhere, as far as was possible, in their own practice, to the language as well as to the sentiments of the primitive writers. The effects of this deference to the Scriptures, and to primitive antiquity, are traced by Dr. Bethell, through the Articles, the offices of baptism and confirmation, and the catechism, and in the progress of his inquiry he freely avails himself of the elaborate investigations of Dr. Laurence:

We find then, that our Liturgy, in strict conformity to the doctrine of the Universal Church, makes no mention of regeneration except in conjunction with baptism: and that its compilers were so far from attempting to separate what had been intimately connected in the faith and discipline of their forefathers in Christianity, that they have never introduced the word into these services, even in a po-



pular sense. The learned Professor Lancelotti, has investigated the genealogy of these offices, and shewn, that this doctrine pervades all those documents from which we can infer their true drift and import, on legitimate principles of analogy and induction. He has traced the doctrine which they exhibit to the writings of Cranmer, the two books of Homilies, the Paraphrase of Erasmus, the works of Luther, and the public services of the Lutheran Church. As we ascend higher, the line of testimony continues unbroken, and the doctrine of regeneration in and through baptism, as a necessary article of Christian faith, grounded on our Saviour's express declaration, may be traced backward without interruption, from the æra of the Reformation to the days of the Apostles.

"It is true that we find many divines of our Church departing, more or less, from the doctrine or the language of these formularies, and, led by the fashion of the day and their deference to the opinions of some foreign theologians of eminence, to relinquish the sentiments and phraseology of Christian antiquity. But the greater number of those divines, who have been most distinguished for their intimate acquaintance with the history of ecclesiastical opinion, a sound judgment and a vigorous understanding, though they may have sometimes used the word regeneration in an enlarged and popular sense, have adhered to the primitive doctrine, and enforced it with the whole weight of their learning, talents, and eloquence.

"From a review then of our Articles and Liturgy we may derive the following conclusions:

"1. They maintain the doctrine of regeneration in baptism in the most decided and unrestricted manner, grounding it on the same texts of Scripture from which the ancient Christians had deduced it: including under it the forgiveness of sin, the gift of the Holy Ghost, and the inheritance of the kingdom of heaven, and never introducing the word itself except in conjunction with baptism\*.

"2. They teach in common with the writings of the ancient Christians, the ne-

\* In the Collect for the Nativity of Christ, baptism is not mentioned, but it is not excluded; it is implied. The expressions of the Collect, "We being regenerate and made thy children by adoption and grace," are parallel with those of the Thanksgiving in the Office of Baptism: "It hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption," &c.

cessity of faith and repentance as qualifications for the salutary effects of baptism. But they never contemplate any person however qualified as regenerate, till he is actually baptized.

"3. They suppose that infants, who are necessarily free from actual sin, are duly qualified for baptism, and are looked on by God precisely in the same light as penitents and believers: and they unequivocally assert that every baptized infant without exception is born again.

"4. They suppose that all baptized persons, whether infants or adults, contract a solemn engagement to holiness and newness of life; and that their continuance in the state of salvation to which they are called depends on their future conduct.

"5. They lay down a very plain and broad distinction between this grace of regeneration and conversion, repentance, renovation, and such Christian virtues and changes of the inward frame as require the concurrence of men's will and endeavours, imply degrees and are capable of increase." P. 106.

The older divines in the Calvinistic school did not deny the doctrine of baptismal regeneration, and while they adhered to the language of the primitive Church, they introduced subtle distinctions into the doctrine, which their successors have opposed with various objections, and have zealously laboured to abolish and supersede. Dr. Bethell enters into a concise but powerful refutation of the principal objections by which it has been attempted to evacuate the true doctrine of the Church of England; and shews, that there is no foundation for the popular pretensions, that there is a distinction between ecclesiastical and spiritual regeneration; that the doctrine of the Church is founded in general language, and the construction of charity; that children are not worthy recipients of baptism, and that there are passages in the Liturgy and Homilies, which speak a different doctrine.

"In the Catechism the child is taught to say, that he learns from the articles of his creed, to 'believe in God the Holy Ghost, who sanctifieth him and all the elect people of God.' 'If then' it is urged, 'it is absurd to imagine that our

Church deems every child who repeats his Catechism really one of God's elect people, and truly sanctified by the Holy Ghost, it is no less absurd to contend, that it supposes every baptized infant to be actually regenerated. Consequently, both these passages must be explained on the principles of general language.' The truth is, that our Church considers every child who repeats this sentence as one of God's elect people, and sanctified by the Holy Ghost, upon the assured persuasion that he was regenerated or made a child of God, and declared one of his elect people in baptism: and it reasonably supposes, that a Christian of that age, who is enjoying the benefits of religious instruction, has done nothing hitherto to deprive him of that state of salvation to which he was then called, and that sanctification of the Spirit of which he was then made partaker." P. 122.

It was one leading rule of the compilers of our Liturgy to use upon every practicable occasion, Scriptural and primitive language, and a reference to the Scriptures and the primitive writers, will frequently form a powerful means of interpreting their expressions. It is in the primitive sense, that they use the word *regenerate*: it is on the same authority, that they speak of persons being *elect* and *sanctified*. In the same sense, in which St. Paul reminds the Thessalonians of their "election of God," and of God's having "chosen them to salvation, through sanctification of the Spirit, and belief of the truth;" in the same sense in which St. Peter calls "the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus;" in the same sense does our Church teach her children to say, that they "believe in God, the Holy Ghost, who sanctifieth them and all the elect people of God." There is in fact no *absurdity* in judging every Christian child to be "really one of God's elect people," unless it can be shewn, that election means the election of

individuals rather than of people, election to the means of grace rather than to the hope of glory. When it shall be proved, that the doctrine of the Scriptures and the Church of England, and the doctrine of John Calvin are one and the same, and that the particular election of persons is a doctrine of authority and truth, then will it be presumptuous and absurd in any child to say, what he has no means of ascertaining, that he is one of the elect people of God; but until that interpretation shall be established, the imputation of absurdity is precipitate and unjust, the offices of baptism abound with declarations of this election in baptism and consequent sanctification. We pray, that God "would mercifully look upon this child, wash him and sanctify him with the Holy Ghost:" that he would "give his Holy Spirit to this infant, that he may be born again." The sum and substance of these prayers is that "our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost." We pray also, that the "child may receive the fulness of God's grace, and ever remain in the number of his faithful and elect children:" and we give thanks that it hath pleased God "to regenerate this infant with his holy Spirit, to receive him for his own child by adoption and grace, and to incorporate him into his holy Church." It is very consistent with these public declarations of the minister at the baptism of the child, to teach the child himself to say, that he is one of the elect people of God: and in these expressions there is nothing which looks like general language, there is no want of precision, there is even a minuteness of personal application, which if it had been the will of the reformers, it might have been easy to avoid and omit. "All the elect people of God," would have been general language: to regenerate *those who believe*, would have been general language also: "the

Holy Ghost who sanctifieth *me*, and all the elect people of God," and "it hath pleased thee to regenerate *this* infant," are the very reverse of general language. And what necessity was there to lead the authors of our Liturgy to reject the latter, and to choose the former mode of expression, to adopt the pretended charitable construction, when the general language would not have been uncharitable, except that their sentiments harmonized with their language?

"If indeed the compilers of our Liturgy had thought that only some infants are born again in baptism, they were men of too much honesty and simplicity of character to employ what cannot be called ambiguous, but delusive and dangerous language. They were not tied down to technical forms, or what has been called *baptismal phraseology*, but were at full liberty to frame these offices upon their own principles, and to couch them in such language as was best calculated to express their real sentiments. This they have done with perfect simplicity and good faith, and have set forth their own belief, and the belief of their forefathers in Christianity, without verbal ambiguity, or mental reserve." P. 127.

It is further alleged, that the doctrine is unreasonable, an objection which, as Dr. Bethell fully shews, arises from an imperfect and partial theory of regeneration, and from an indistinct view of the gifts of God, which are not all equally simple and gratuitous. He also maintains, that this doctrine is founded on the Scriptures; that it harmonizes with the analogy of other institutions, and that it is properly a doctrine proposed to our faith, and not a problem to be demonstrated by the evidence of reason and of sense: and there is no good and pious man, who will not cordially assent to the conclusion of his argument.

"Our regeneration in baptism, implying this close connexion between the grace bestowed, and the sign which denotes it, is an act of tenderness and mercy, not less worthy of God's infinite benevolence, than analogous to the whole course of his dealings with men. Goodness, indeed, I am persuaded, is the leading feature of his

government, and the key to his mysterious dispensations, and those theological systems which straiten his goodness, and depend principally upon abstract views of his sovereignty and glory will be found on investigation to have no foundation in his word, nor in the history and experience of mankind. But if man, considered as an alien from God, and a child of wrath, had been left to collect the assurance of adoption into his family, and restoration to his favour, in the best way that he was able, without any specific form or positive consignation of these privileges and blessings, he would have been placed, as it were, without chart or compass, in a troubled sea of doubt, suspense and anxiety and would have been tempted to resort to fanciful and fanatical criterions of sonship and reconciliation. But on the principles which our Church deduces from Scripture, he receives in the sacrament of baptism such comfortable assurances of God's favour and loving kindness, as are sufficient, if duly prized, and religiously pondered, to bring peace to his mind, and to invigorate his soul to duty. For on these principles the convert to the faith of Christ, who receives baptism rightly, may assure himself, that as certainly as God is true, and his promises in Christ are *yea* and *amen*, so surely he is released from the bond and penalty of his sins, endowed with the earnest of the Holy Ghost, as a principle of new life and holy endeavour, and enrolled among the children of God, and the inheritors of the kingdom of heaven. On the same principles the parent will 'not doubt but earnestly believe,' that his child who was 'born in sin, and in the wrath of God, is by the laver of regeneration in baptism, received into the number of his children, and heirs of everlasting life.' Here we rest on sure ground; and the very fact that our regeneration in baptism, (supposing the truth of the doctrine,) is a strong evidence of God's goodness and condescension to fallen man, forms a probable presumption of its truth, since it proves, that it is reasonable in itself, suitable to our wants, and analogous to the general course of the divine economy." P. 159.

The ninth chapter is highly interesting and important, comprehending a detailed and extended view of the brief summary, which is given by Waterland in the conclusion of his discourse, of the history of the several changes, which the word regeneration has undergone. The several stages of this history, from the

time of the Reformation, are; the prejudices of the Reformers against the *opus operatum* of the Romanists; the stress laid upon faith; the new theory founded upon the doctrine of indefectible grace; the indistinctness which Melancthon introduced in treating of justification and regeneration; Calvin's own doctrine of regeneration; the doctrines of his followers; the misuse of terms by the Calvinists and the schoolmen; the separation of regeneration from baptism, by some who nevertheless held right notions of baptism; the fanatical conceit of a regeneration, which might be sensibly felt; the distinction between baptismal and spiritual regeneration; and lastly, the Arminian doctrine of regeneration. All these deviations, for which the truth has been successively abandoned, are clearly and distinctly exhibited by Dr. Bethell, and an important argument is reduced to the form of an interesting history.

The same method is pursued in respect of the Calvinistic theory of regeneration, as in respect of the less exceptionable theories, the doctrine is fairly stated, and the exceptions to which it is liable, are examined.

"We have seen that according to the theory stated in a preceding chapter, regeneration is a pious act of God's special grace, immanent in himself, and terminating in man, limited and determined to a particular time, and incapable of latitude and increase. But the theory, whose merits we now propose to examine, proceeds upon totally different principles; for it represents regeneration as a kind of general revolution in the moral nature and reasonable faculties of man, effected by the sole power of God's Holy Spirit, in the way of creation, or miraculous operation; is an implantation of new qualities or habits; or is that turning point from evil to good, in which a radical change of all the parts and faculties of the soul takes place. Such a change, however confidently asserted and ingeniously defended, will be found, if I mistake not, on a more exact inquiry to be inconsistent with the reason of the thing, the experience and history of mankind, and the drift and purposes of natural and revealed religion." P. 308.

The author then shews, that the Calvinistic doctrine is inconsistent with the three standards, by which he proposes to try its merit, and he also shews, that it is founded upon exaggerated views of the Fall, that in its various modifications it involves the doctrine of Necessity, and that it is justly chargeable with making God the author of sin, with weakening the force of Christian doctrine, with exciting the spirit of enthusiasm, and with ministering to spiritual pride.

"There is another consequence resulting from this theory of regeneration, inimical to the main purposes of religious instruction and discipline. For religious instruction is intended to operate on the inward frame and moral principles of man, through the medium of his conscience, by bringing home its admonitions and reproofs, its pictures of human nature, its general views and special descriptions of sin, to the heart and bosom of the individual. But it is impossible that those tragical representations of the depravity of our common nature which are the props and supports of this theory can be brought home to the conscience of the sinner. When his evil habits are described and delineated, and the several specialties of his transgression pointed out to him; when he is charged with an inherent proneness to sin, and an aversion from holiness and moral discipline, and on these grounds is impleaded as a sinner, and a fallen creature, the appeal is made to his conscience, and he acknowledges the truth of the indictment. But when he is taught that he is a compound of beast and devil\*, and a mere mass of depravity and loathsome corruption; that he is utterly devoid of all good principles and affections, and entertains a fierce and bitter hatred of God, and a violent antipathy to the principle of holiness; and when the necessity of regeneration is placed upon this footing, his conscience cannot acquiesce in these charges, because they do not contain a true statement of the case; and such exaggerations naturally tend to weaken the force of Christian doctrine, and the

\* This is an expression which has fallen more than once from Dr. Bethell, and is, no doubt, imputed upon evidence with which he is acquainted. But it is expedient upon all occasions to specify the source from which such expressions are drawn; it prevents general offence, and anticipates the exceptions of the disputant.

conviction which results from the internal and practical evidence of its truth.

"But this is not the whole extent of the evil; for unfortunately these exaggerated descriptions of human corruptions, whilst they fail of acting upon the conscience, have a powerful effect upon the passions of the weak and unreflecting, and naturally serve to kindle and encourage the maladies of religious enthusiasm and self imposture. For when men are taught that a sense of their own utter and unminged depravity is the first, or rather the sole qualification for regeneration, they endeavour to throw themselves into that posture of mind, which the lesson they have heard seems to require. Hence they give themselves up to certain vague and desultory feelings of unworthiness, which they mistake for religious convictions, and establish within themselves a kind of factitious conscience, which taxes them with utter depravity, and a determined hatred of God, whilst it overlooks the specialities of sin, and calls them off from the task of self-inquiry, and the pursuit of self-knowledge. But the transition from this state of mind to a state directly opposite to it, is easy and natural. For he who can persuade himself that he is exactly such a creature as these views of original sin represent, will find no difficulty in persuading himself, that he has experienced that mystical change and revolution of soul, on which the corresponding theory of regeneration insists. Such in fact is the history of the most prevalent kinds of enthusiasm: and it plainly confirms an observation, made in a former part of this treatise, that the speculative errors of divines naturally slide into practical errors and fanaticism, when they fall into the hands of the weak, the passionate, and the injudicious." P. 251.

The chief points of doctrine, which it was the author's intention to exhibit, and which he has succeeded in establishing in this general view of regeneration in baptism, are,

"1. That in Scripture, baptism is considered as the commencement of a new period, as an era of the religious life, from whence the Christian dates a new state of spiritual existence, carrying with it new privileges, capacities of action, and expectations; or in other words, a *state of salvation*.

"2. That the sacrament of baptism is not only the symbol and seal, but the channel and organ of that inward grace, of which it is in a strict and sacramental sense the outward and visible sign.

"3. That the grace conferred in baptism, and expressed in Scripture by a variety of phrases and figures of speech, is not, strictly speaking, a moral and practical, but a mystical change; a change of state and relative condition, accompanied with an earnest and promise of such spiritual power, as may enable the recipient to continue in this state of salvation, and to carry on that moral and practical change, which the mystical change implies and requires.

"4. That this change, whose theory has been stated and described in the course of this treatise, was usually denominated regeneration by the whole body of the ancient Christians, in strict accordance with Scriptural language.

"5. That in this head of doctrine our Church has kept close to the language and sentiments of Christian antiquity, distinguishing the sacramental grace from the qualifications which it requires, and the effects which it is intended to produce, and using the word regeneration in its articles and liturgy, to signify solely and singly the grace conferred on Christians in baptism.

"6. That the Scriptures uniformly contemplate the moral and practical change of the human soul as effected through the medium of moral instruments, and never suppose that spiritual habits, are formed in another manner, or follow another order than such habits as are purely and exclusively moral.

"7. That it is of importance to observe this distinction between mystical and moral changes, because the notion of a moral change effected in a mystical manner, is at variance with the reason of the thing, the experience of mankind, and the drift and purposes of all true religion, and in course weakens the internal evidences of the Christian revelation.

"8. That consequently the theory which contemplates regeneration as an infusion or implantation of habits, or as a turning point from evil to good, attended with an entire change of mind, or a radical change of the parts and faculties of the soul, is not only inconsistent with the reasonable and moral constitution of man, but contradictory to the nature and purposes of revealed religion; and that it is built on metaphysical positions, which will not bear the test of examination, and on such exaggerated views of man's sinfulness and degraded condition, as have no foundation in experience or Scripture, and involve consequences injurious to the cause of truth, and the interests of pure and unadulterated Christianity." P. 262.

The only purpose which it remained for Dr. Bethell to execute, was, to shew that the theory for which he contends corresponds and harmonizes with the scheme of revealed religion. This purpose he fully accomplishes, and his enquiry is concluded with a convincing and eloquent argument, that if the doctrine of Regeneration in Baptism be but fairly and candidly examined, it is not liable to the objections which are unjustly imputed to it.

"I am confident that no man who really understands this doctrine, and is not prejudiced against it either by a strange misapprehension of its drift and nature, or by an attachment to some favourite hypothesis, can discover in it any dangerous or immoral tendency, or any aptness to produce formality, security, presumption, or self-conceit. With us, at least, in our public formularies, it is guarded against every misconstruction, and intimately connected with the probationary life, and the necessity of religious exertion and growing holiness. Such, too, is the use to which it is applied by the ministers of our Church in public and private, in the school, the pulpit, and all their parochial instructions. A variety of practical lessons are built upon it in their addresses to parents and children, to the young, the old, the sinner, the penitent, and the confirmed Christian; and it is pressed on the memories and consciences of their hearers as a motive to vigilance, self-jealousy, resistance to temptation, repentance, exertion, and perseverance. They firmly believe, and thankfully acknowledge, that the children, whom they have baptized, have been grafted into Christ's body, and constituted and declared children of God; and their labours are directed to these points—that they may be reared and educated as spiritual and immortal creatures; that the children of God may not become children of wrath, and children of the devil; and that those Christians, who have fallen away from God's grace, and forfeited the hopes and privileges of their calling, may be renewed again to repentance, and restored to the household and family of Christ.

"Whilst the Christian minister makes this use and practical application of it, he need not fear to advocate a doctrine, grounded on the sure basis of Scripture, witnessed by all antiquity, and unequivocally asserted by our own Church. Se-

curity, presumption, self-conceit, and the other vices, which have been strangely characterized as its natural consequences, he must expect to find in abundance. They are owing to the want of that religious education, which forms an important part of our Christian trial, where the interests of the young are intrusted, according to the known analogy of God's natural and moral government, to the care of other persons, and their spiritual welfare must necessarily be involved in the good conduct and fidelity of their parents and instructors, without the continual interference of miraculous causes. They are occasioned by evil habits and bad examples, by the cares of this world and the lusts of the flesh, by inattention to the concerns of religion, and by an imperfect acquaintance with the nature of Christianity, and of the privileges and obligations of the baptismal covenant; and not unfrequently by those practical notions of Regeneration, which are no uncommon fruits of a departure from orthodox opinion. But I am persuaded, that he will seldom, I may almost say, will never, within the sphere of his own duties, find them grounded on any misconstruction of this important doctrine." P. 278.

The doctrine, which Dr. Bethell has maintained, is primitive and apostolical; it is a doctrine of the Church of England, plainly asserted in her Articles, and yet more plainly recognized in the Offices of Baptism; it is a doctrine, which cannot be suppressed, it is a doctrine, which is brought from day to day into public notice. It is, therefore, at all times, important that it should be rightly apprehended and understood; and it is yet more important, at the present moment, that correct notions should be entertained concerning it, when it is made the subject of a popular controversy, on which many are prepared to mislead others, and many have been themselves misled, and when the faithful minister will be anxious to recal into the way of truth all such as have erred and are deceived. In this important office he will derive considerable assistance from the labours of Dr. Bethell; and all, who have not the means or the leisure to consult the several treatises, which

insist upon distinct parts of the question, will find in this general and comprehensive view all which is necessary to be known concerning the doctrine of Regeneration in Baptism, as it is laid down, in the remains of Catholic antiquity, in the Holy Scriptures, and in the formularies of the Church of England.

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*Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible. With Notices of his Co-adjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their Time; and of the authorized English Version of the Bible, to a projected Revision of which Dr. Walton and some of his Assistants in the Polyglot were appointed. To which is added Dr. Walton's own Vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington in the County of York. Two Volumes, 8vo. Rivingtons. 1821.*

THIS is a valuable addition to the stock of English biography and literary history; and it is one that will excite strong emotions in the mind of the candid reader, while it brings under his review the contrast between that zeal which is directed by learning, and that which flames out with irregular fury in fanaticism. When the puritans had succeeded in overturning the episcopacy and liturgy, these reformers, instead of encouraging literature, decried it as being nothing better than heathenism; by which artifice they readily found an excuse for appropriating to their own private purposes the revenues which the wisdom and piety of former times had set apart for the advancement of knowledge.—

The Church, indeed, was cleared of what was called superstition, and a godly discipline was introduced into the Universities; but the people saw no other difference between their old and new guides, than in the rigour with which the latter enforced their exactions, while they professed a more than ordinary abstractedness from the world.

MILTON has drawn a lively picture of the Assembly of Divines, who met at Westminster under the orders of Parliament, for the reformation of religion. "The most part of them," says he, "were such as had preached and cried down, with great shew of zeal, the avarice and pluralities of Bishops and Prelates; that one cure of souls was a full employment for one spiritual pastor, how able soever, if not a charge above human strength. Yet these conscientious men, before any part of the work was done, for which they came together, (and that on the public salary,) wanted not boldness to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two, or more of the best livings,) collegiate masterhips, in the Universities, rich lectures in the city, setting sail to all winds that might blow a gain into their covetous bosoms." The consequence of this was, as the same great writer afterwards observes, that "the people which had been kept warm awhile with the counterfeit zeal of the pulpits, after a false heat, became more cold and obdurate than before; some turning to lewdness, some to flat Atheism, put beside their old religion, and foully scandalized in what they expected should be new."

These were the men who supplanted, and reduced to beggary, Usher, Taylor, Hammond, Pococke, and Walton, with a number of other ornaments of that age, whose works, composed for the most part in poverty and under oppression, have

endeared their names to posterity, while their persecutors are mentioned only to be despised. Driven out of the church, and interdicted from even keeping school for a livelihood, these excellent confessors, instead of caballing and plotting against their adversaries, devoted themselves to the preservation of learning and the defence of rational Christianity. Then that profound scholar, John Pearson, besides his invaluable "Exposition of the Creed," compiled the body of "Sacred Critics," of which immense treasure of erudition his last biographer has taken not the least notice, though he has given an elaborate account of the abridgment of it by Matthew Pool, as an original work.

We hope that the example so laudably set by Mr. Todd in rescuing the memorials of Bishop Walton, will have the effect of stimulating some one equally able and equally liberal to do similar justice to that Prelate's illustrious successor, Bishop Pearson. Never were works of this description more needful than at the present moment, when by a large portion of the community spiritual illumination is accounted of greater importance than human learning; while others in a vain conceit of their own knowledge, affect to treat the attainments and labours of former times with contempt. Hence it is that the country is overrun with enthusiastic teachers, who, destitute of even a competent acquaintance with their mother tongue, take upon them, by virtue of a sixpenny license, to explain to the ignorant multitude those recondite mysteries of religion, which as even an apostle allowed are "hard to be understood." Thus also is literature insulted by empirics, who, claiming an extraordinary insight into the native principles of the ancient languages, condemn without mercy or modesty, all former scholiasts, lexicographers, and grammarians, as ignorant block-

heads that were never right but by accident. In an age of such sciolism nothing, therefore, is safe; and no authorities, however venerable, can be depended upon. Homer is a blind name for works written, or rather songs composed by different persons of whom nothing more is known, than that they invented legends in verse, of about the same credibility and to the same purpose as the puerilities ascribed to Ossian. With a still more daring flight one man has converted the Jewish history, Pentateuch and all, into an astronomical enigma; while another with the same facility, and he too a priest and an affected believer in Christianity, has traced these same revered records to a set of old ballads.

At length, as if the climax of absurdities and paradoxical assurance, wanted the utmost excess of audacity to impose upon public credulity, we are told that no scholar till the present day ever understood the original construction of the Hebrew language; and, consequently, that all the world, the Jewish rabbies not excepted, have hitherto been in darkness respecting the real meaning of the Scriptures. This, to be sure, is paying a fine compliment to the human understanding; but it is of far more serious import as affecting the honour of the Divine Being; for in what light can these books be considered as his revelation to mankind, when it required the superior sagacity of an English cobbler to interpret them correctly for the first time after the lapse of above twenty centuries from the completion of the Sacred Canon? Yet we have lived to see noble and royal patronage lavished, no doubt without previous examination, upon this most impudent species of quackery, the very pretensions of which are at variance with the common sense of mankind; and if admitted, must at once destroy the validity of the whole Bible.

Were we to measure the danger



by the power of the instrument, we should have no hesitation in saying, that it would be the wisest course to treat presumptuous ignorance with silent contempt, for who "would break a fly upon a wheel?" But when we reflect upon the advantages which infidels have always taken of the rash emendations of the Sacred Text, proposed by even learned and well-meaning critics; we must confess that every thing, however trivial it may be, which has a tendency to increase scepticism, alarms our fears. Though truth cannot suffer either by the malice of enemies, or the indiscretion of fools, it is the duty of all who have the ability to remove such obstacles as may from time to time be thrown in the way of its progress by craft or ignorance.

It is to the influence of this imperative obligation that we are indebted for the publication which has drawn from us, perhaps with somewhat of too much prolixity, these remarks. We should, however, be worse than the Traditores of old, who timidly gave up the Scriptures when demanded of them, did we not, as occasion offers, express a honest indignation against those who would fain substitute a new Bible of their own manufacture, for that which we have been led to venerate from our infancy. To vindicate that Sacred Volume, and its translators, is a commendable undertaking; and the task has been well performed in the present work, which exhibits such a luminous view of oriental learning in England in the sixteenth and seventeenth centuries, as must effectually put to shame those who imagine that till this enlightened period, *in hoc chartarum sæculo*, all was twilight.

Little additional information is here given of Dr. Walton's personal history; but it appears that in proportion as his learning and virtues made him beloved by the loyal and orthodox, he on the same account

became an object of persecution to the zealots of reformation; "and once when sought for by a party of horse sent in pursuit of him, he was forced to shelter himself in a broom field. In this state of distress he fled to Oxford, then a royal garrison, and while at that famous University he planned the Polyglot Bible, an undertaking only adapted, as any one would have supposed, to a season of prosperity, and impossible to be carried into execution without the invigorating beams of royal patronage. Yet did this stupendous concern begin when the Church was under a cloud, and when her ministers were reduced to abject poverty. Walton, and his learned colleagues, when they associated in this Herculean labour, were living in a state of casual dependence upon the charity of their friends; and the only mark of favour experienced by them from the men in power, was that of obtaining the paper from Holland, free of duty. But lest any should be disposed to make a merit of this grant on the part of the usurpers, let it be considered that those zealots had already deprived Walton and his principal coadjutors, not only of their preferences, but their temporal estates; so that such liberality was like that of the sheep-stealer, who to quiet his conscience, gave away the trotters to the poor for God's sake.

In 1652 the proposals for the Polyglot were first issued; and though by the battle of Worcester the hopes of the royalists were laid in the dust, the love of learning was not abated, and before the end of that year near four thousand pounds were subscribed for the encouragement of the work.

As the Prospectus is a literary relic of great curiosity, and affords a clear view of this important undertaking, it will we doubt not prove acceptable to our readers.

"*A Brief Description of an Edition of the Bible in the Original Hebrew, Samaritan, and Greek, with the most ancient*

*Translations of the Jewish and Christian Churches, viz. the Sept. Greek, Chaldee, Syriac, Ethiopic, Arabic, Persian, &c. and the Latin Versions of them all: a new Apparatus, &c.*

"Whereas the ground of faith is the Word of God, contained in the Scriptures, it must needs be a work of highest consequence to preserve those sacred oracles in their original purity, freed, as much as may be, from all possibility of error that may arise, either by the negligence of scribes, and injury of times, or by the wilful corruption of sectaries and heretics, which, as was foretold, abound in these latter times, and so to transmit them to posterity.

"To this end nothing can more conduce than the publishing of the Original Text, according to the best copies and editions, with the most ancient translations, which have been of greatest authority in the Church, especially those of the Eastern languages; which, in regard of their affinity and nearness to the original, are fittest to express, and, in regard of their antiquity and general use, in the first and purest ages, are the truest glasses to represent that sense and reading, which was then generally received into the Church of Christ, to whose care the custody of the Scriptures is committed; the comparing of which together, hath always been accounted one of the best means to attain the true sense in places doubtful, and to find out and restore the true reading of the text where any variety appears.

"Besides this, the harmony and consent of so many ancient copies and translations, made in several ages and parts of the world, so far remote one from another, and continued to this day, agreeing all in matters of moment, are no less the voice of God, testifying from heaven, that those books proceeded from a Divine Author, who hath so marvellously owned and preserved them in all parts of the world, among so many changes and revolutions that have happened, maugre the malice and power of satan, labouring by heretics and sectaries, to corrupt, and by persecutors to extirpate the Scriptures, and therewith Christian religion.

"Therefore, in the greatest empires and kingdoms of the world, God hath so ordered by his wise providence, that the Scriptures have been either originally written, or translated into these languages, and by that means spread over the world, (though besides the intention of the conquerors,) as appears by the Hebrew and Greek Originals, the Syriac, Chaldee, Persian, Arabic, Latin, Ethiopic, and other translations; in which the praises of God

have been sounded forth over the world, by means of the Assyrian, Greek, Persian, Roman's, &c. conquests and victories.

"Hence it was, that when Origen compared his Tetrapla, Hexapla, and Octopla, though they consisted only of the Hebrew and diverse Greek translations disposed in several columns, yet they were received with such general applause, that, as St. Jerom saith, they presently filled all libraries.

"The like care hath been taken, in this last age, by sundry editions of the original texts, and of sundry ancient translations, made by the pains and industry of learned men, and by the munificence of princes and others; yet none of them are so complete and perfect, though of great use and high esteem in the Church, but that the diligence of those, that come after, may add something to perfect the work which they begun, as the authors of those editions have done to those before them.

"The chief editions of this last age, (not to mention those by Bomberg, Vatablus, Buxtorf, Stephanns, Munster, Hutter, and others,) are, I. The Complutense. II. The Antwerp. III. The Parisian.

"I. The Complutense was set forth by the Complutense divines, at the charges of Cardinal Ximenes, Archbishop of Toledo, in six volumes, anno 1520; wherein is contained, 1. The Old Testament Hebrew. 2. The Vulgar Latin. 3. The Septuagint Greek, and Latin. 4. The Chaldee Paraphrase by Onkelos, upon the Pentateuch, with the Latin Translation. 5. The New Testament, Greek and Latin. 6. An Apparatus, consisting of an Hebrew and Chaldean Lexicon, an Hebrew Grammar, an Index, &c.

"II. The Antwerp Bibles, in eight great volumes, set forth by Arias Montanus, and other learned men, at the charges of the King of Spain, anno 1572; wherein is added to the Complutense, 1. The Chaldee Paraphrase, upon the rest of the Old Testament, by Jonathan and Joseph Cæcus, with the Latin. 2. The Interlineal Translation of the Old and New Testament. 3. The Syriac New Testament, in Syriac and Hebrew characters, with the Latin. 4. An Apparatus, in two volumes, containing divers Lexicons and Grammars, Hebrew, Syriac, Chaldee, Greek, with some Tracts for better understanding the text: some Idiotisms: few various Readings: divers Indices, &c.

"III. The Parisian Bibles, in ten large tomes, anno 1645, set forth by Michael Le Jay, Morinus, Gabriel Sionita and others, by authority of the Cardinals Richlieu and Mazarine, and the French Bishops;

wherein is added to the Antwerp Bible, which (except the Apparatus,) is herewith reprinted: 1. The Old Testament, Syriac and Latin. 2. The Arabic Old Testament and New, with the Latin. 3. The Samaritan Pentateuch, with the Samaritan and Latin Versions. But here is no interlineal or other literal translation of the Hebrew into Latin; none of the Apparatus at all, as in the other editions: no various readings in any language; no index; no idioms: (the edition being abruptly put forth by reason of some difference among the publishers;) but only the text in the several languages, and those not according to the last copies.

"Though these editions be justly had in high esteem, the second of which was styled, by some learned men, *orbis miraculum*, though it come short of the third; yet, it must be confessed, that divers ancient and useful translations may be added; that there are better copies now, than those followed in the former editions: that many things useful then, but needless now, may be taken away; that a new apparatus, far more useful, may be framed; and the several languages digested in better method; besides the greatness of the price, and vastness of the volumes, which makes them scarce useful for private libraries, being printed in such paper and characters as served rather for pomp than use; (that of Paris being sold at 45 or 50 li. the price of an ordinary library:) so that without detracting from the just praises of the publishers, (whose labours must be made use of, as they did of other men's that were before them,) it may be said, that a more perfect and useful edition, than any yet extant, may be made in five or six ordinary volumes, which may be had at a fourth or fifth part of the price of those of Paris, or thereabouts. The several parts whereof follow.

"1. The Old Testament, Hebrew, and the New Testament, Greek, with the interlineal translation which is wanting in the Paris and Complutense Bibles.

"2. The Vulgar Latin, according to the accurate edition of Sixtus Quintus, and Clement VIII. wherein many 1000 errors and faults of the former editions are corrected, as appears by the catalogue set forth by Lucas Brugensis.

"3. The Roman Septuagint, the Greek whereof was printed by the most ancient Vatican copy, written, as is conceived, before St. Jerom's time, which is without doubt the most authentic of any yet extant. The Latin was gathered out of the monuments of the most ancient writers by the great industry of Nobilius, whereby

the old vulgar Latin used in the West, before St. Jerom's translation, is restored and preserved; whereas the Septuagint followed in the other editions, is made only to agree with the modern Hebrew, and accordingly enlarged or cut short, and may be better called a new Greek Translation of the modern Hebrew, than a true edition of the old Septuagint.

"4. The Chaldæe Paraphrase on the Old Testament, by Onkelos upon the Pentateuch, and by Jonathan upon Joshua, Judges, Sammel, Kings, and Prophets, about our Saviour's time; and by Jos. Cæcus upon the rest, written afterwards. All according to Buxtorf's exact edition, wherein many thousand errors are corrected, and the points, which were added by some ignorant Jew, after the invention of points, are rectified and reduced to the analogy of Ezra and Daniel, which was only in part attempted by Arias Montanus, but not perfected, as himself acknowledges. The Latin translation also amended, according to Paulus Fagius, and others.

"5. The Syriac Old and New Testament (the native language of Christ and his Apostles,) corrected by copies transcribed out of the most ancient and perfect MSS. remaining with the Patriarch of Antioch, which is according to the old and simple edition (as it is called,) translated out of Hebrew, about the Apostles' times; the other Syriac edition out of the Septuagint, being long after. That of the Paris Bibles had many *lacunæ*, which they supplied *ex proprio ingenio*.

"6. The Arabic Old and New Testament corrected and compared with those parts set out by Erpenius and others, and with other copies here in public and private libraries.

"7. The Samaritan Pentateuch, (the old Hebrew text, as is conceived, about Esdras's time, if not before,) in the Samaritan character which is the old Hebrew letter, before Esdras changed it into the Assyrian (the modern Hebrew,) after the return from Babylon.

"8. The Persian Pentateuch, by Jacobus Tavorus (formerly printed by the Jews in the Constantinopolitan Bibles in Hebrew characters,) put into Persian characters, and translated into Latin, not extant before in any of those other editions.

"9. The Persian Evangelists, with the Latin Version, which are now at the press, published by Mr. Wheelock, a learned linguist, and not extant heretofore.

"10. The Ethiopic Psalms, Canticles, and New Testament, with the Latin Version, not extant in any former edition.

" 11. Jonathan's Targum upon the Pentateuch. The Jerusalem Targum upon the Pentateuch, with the Latin translation by Pellican or Taylor. The Masoreth Hebrew and Latin, with Buxtorf's *Clavis Masorethica*, and his *Castigationes Masoræ*. All which may be added as an appendix to the Old Testament. None of them are in those other editions.

" 12. The several languages shall be printed in several columns, whereby they may all be presented to the reader's view at once; whereas in the other editions divers great volumes must be turned over to compare them together.

" 13. Whereas there is no Apparatus or Various Readings, &c. in the Paris Bibles, and the Apparatus in the Antwerp and Complut. consisting of Grammars, Lexicons, Tracts, &c. are not so needful now, there being so many helps extant since, and those more exact: therefore here shall be added what is most necessary and proper, and yet is wanting in the former, viz. a just volume of the various Readings of all former editions and copies in all the languages (a work of as great use to the reader, as if he had all former copies and editions,) with some other things fit to be added, viz. I. An extract out of Cappellus's *Critica Sacra*, and others, concerning the Various Readings, Lucas Brug. de *Variantibus Locis Scripturæ*, and his two tracts, 1. *De Græcis*, 2. *De Latinis Varietatibus*. II. The *Keri* and *Kethib*, &c. with the other Various Readings of the Hebrew. III. The Differences of the Samaritan Pentateuch from the modern Hebrew, collected heretofore by Dr. Comber. IV. The Various Readings of the LXX. and the other old Greek Translations by Aquila, Theodotion, Symmachus; the five and six anonymous Translations collected by Nobilius in the Roman Septuagint, and by Drusius in his *Fragmenta Veterum Translationum Græcarum*; to which may be added the different reading of that ancient MS. the Alexandrian Septuagint (supposed by some to be written by S. Tecla,) which is now about to be printed. V. The Various Readings and Collections of the Vulgar Latin collected by Lucas Brugensis in several tracts. VI. The places restored in the Chaldee Paraphrase by Buxtorf, with a tract by him thereupon written, but not yet printed, and a tract of the use of the Chaldee Paraphrase by Lucas Brugensis. VII. The places restored and corrected in the Syriac and Arabic, with the Various Readings out of Erpenius and others. VIII. The Various Readings of the New Testament by Stephanus, Casaubon, and others, with the Readings out of the Greek,

the Syriac, Arabic, Persian, Cophti, &c. Versions of the New Testament, out of Lud. de Dieu, Munster, Kirkensten, Mr. Pocock and others. X. The Idiotisms of the Hebrew and Greek. XI. The explanation of the proper names in Scripture, Hebrew, Greek, Latin. XII. A Perfect Chronology. XIII. Several Indices."

Such was the plan of this vast undertaking, which, with a few slight alterations, and those for the better, was faithfully executed within the space of four years, by the indefatigable labours of Dr. Walton, Archbishop Usher, Pocock, Castell, Wheelock, Lightfoot, Thorndike, Clarke, Greaves, Hyde, Hammond, and other learned men, of whom brief, but satisfactory, memoirs are here given, with several original anecdotes and valuable letters from the Lambeth and other stores of manuscripts. The terms of subscription were as follows:

" Those that shall collect and raise any sum by the free contribution of persons well affected, shall, for every 10*l*. have one copy; and if any lesser sum of 40*s*. or upwards, be so raised by any at present, if the said sum be made up 10*l*. by equal payments, in four-six months next following, he shall have one perfect copy, and so according to that proportion for any greater sum.

" Those that shall advance any sum out of their own estate, shall, for every 10*l*. have one copy, and for 50*l*. six copies, and so for any greater sum; and the money so advanced shall, for the ease and security of the advancer, be paid thus: only a fifth part in hand, and the rest in four-six months; and at every six months payment, account shall be given of the monies formerly paid, and of the progress of the work: and then they may also receive such volumes, as shall be finished, according to the number of copies due to them, if they please, they paying another fifth-part towards the printing of the next volume."

It is well known that the Polyglot was first dedicated to Cromwell, and afterwards to Charles the Second, for which the editor has been grossly calumniated by some writers, who were ignorant of the fact, that the usurper exacted the compliment by threatening, if it was denied, to suppress the work. Dr. Walton, therefore, much against his will, was ob-

liged to comply with the tyrannical mandate; but when the Restoration took place, he, as he unquestionably had a full right to do, cancelled the dedication in the remaining copies, and substituted one more agreeable to his own inclination and that of the subscribers. That the Polyglot, as the work of orthodox and loyal men, was far from being acceptable to Cromwell, whatever might be his policy in wishing to have the honour of patronizing it is plain, from the conduct of his chaplain, Dr. Owen, who drew his pen against it with officious virulence, which he

would hardly have done, had he not known the real sentiments of his master Oliver, and those of his party in general. Dr. Walton, however, retaliated upon this furious Independent with such a force of reasoning, facts and learning, as put him effectually to silence. This admirable vindication of the Polyglot, has been very properly re-printed, with some explanatory notes, by Mr. Todd; to whom we return our thanks for the rich entertainment which he has given us in this very seasonable publication.

## MONTHLY REGISTER.

### *National Society.*

#### ANNUAL REPORT.

THE National Society for the Education of the Poor on the principles of the Established Church held their Annual Meeting on the 6th instant. His Grace the Archbishop of Canterbury, President of the Society, in the Chair, supported by the Bishops of London, St. David's, Bangor, Gloucester, Llandaff, and Exeter, the Deans of Chester and Chichester, the Archdeacons of Colchester and Middlesex, Lord Kenyon, Sir James Langham, Bart. Sir Robert Peel, Bart. M.P. the Honourable Mr. Justice Park, William Wilberforce, Esq. M.P. and a numerous body of Clergy and Laity.

The Rev. Dr. Walmesley, Secretary to the Society, read the following Report:

The General Committee have made it their practice in their Annual Reports to call the attention of the meeting successively to the state of the Central School; to the progress which the system has made in this kingdom and in foreign countries; to the donations which have been made to assist in the erection of schools; and lastly to the state of the funds remaining at their disposal. They purpose, in their present Report, to follow the same order, under the impression that in so doing, they shall best succeed in imparting a clear and succinct account of the concerns of the Society during the past year. Only they cannot deny themselves the satisfaction of so far anticipating the latter topic, as to convey in the first instance, to the meet-

ing the gratifying intelligence of a legacy of 5000*l.* having been left to the Society by James Hayes, Esq.; a legacy no less splendid, when considered as to its magnitude, than most acceptable and useful in affording a very seasonable supply to the funds.

In adverting to the Central School, in Baldwin's Gardens, while they have to repeat their uniform and unabated satisfaction at the manner in which the Boys' School is conducted in all its details, under the vigilant superintendence of the Rev. Wm. Johnson, they have great pleasure in stating that the Girls' School has undergone a very material improvement, under the management of Mrs. Morgan, the newly appointed mistress. The general practice of the details of the system in it, has become more perfect, and the discipline more exact; the behaviour of the girls more orderly, their advancement in elementary learning more satisfactory. The benefits of this improvement appear to be felt by the parents of the children, and the numbers who attend have increased within the year. The Committee have always been anxious to enforce a due attention to the working department of the School; but, since the appointment of Mrs. Morgan, who has been assisted by the gratuitous services of her sister, they have found it no longer necessary to employ the additional mistress; and a very satisfactory improvement has been made in the attention paid to female work. At present, the girls of the upper class spend the whole of their time in working, with

the exception of one hour devoted to reading, writing, and religious exercises.

The children of both schools regularly attend Divine Service on every Sunday, in the Chapel at Ely Place, where their orderly and exemplary behaviour is witnessed by the whole congregation. The Committee have great satisfaction in adding, that the Rev. Dr. Bell has continued to afford his valuable services in superintending the Central School, and paying all possible attention to the details of its management.

The average number of Boys at present in the School, is 486, that of Girls, 235; and the Committee find on enquiry, that, in the course of the year, 229 Boys, and 64 Girls, have left the School competently instructed. Judging from these numbers, they are led to infer, that more than one third of the average number of children in the school, are annually sent forth into the world, furnished with that elementary instruction, and trained to those excellent habits, which are there imparted: and, if the same proportion may be taken for the whole of the National Schools in the kingdom, a very high idea indeed will be conveyed of the vast benefits which the public are deriving from these institutions.

The Central School has continued to lend its assistance freely, to schools in different parts of the kingdom, whenever applications have been made. The number of schools which have been assisted in the course of the year, is 164; some with temporary teachers and instructors, others with permanent masters or mistresses, or by the instruction of persons sent up from the country. Instances have continually occurred in which teachers of both sexes, of a higher class, have requested to be admitted into the Central School, for the purpose of applying the system to higher branches of education; others in which the training masters in the school, have been appointed to conduct grammar schools; and many, in which boys bred in the school, and trained as teachers, have succeeded to the appointment of National Schoolmasters in different parts of the kingdom.

Nor has the direct assistance afforded by the Central School been confined to the limits of this kingdom. In the month of November last, on an application received from the Committee at Calcutta, a master was provided to conduct the National School at that presidency. In August a schoolmaster destined for Van Diemen's Land, was admitted for instruction; in October two native negroes for Sierra

Leone, and several Missionaries, intended to proceed to foreign settlements, have been admitted in the course of the year.

The Committee now proceed to state the result of the information they have received, respecting the continued progress of the National System through the kingdom. The number of schools united during the present year, amount to 107. In the Report of last year, the number stated to be then in union, was 1614. Thus the whole number of schools united up to the present time, amounts to 1721.

In answer to the circular enquiries sent to the secretaries of the different schools, they have received on the whole, very satisfactory information; shewing in their general result, that the numbers receiving education in them are on the increase, and that most beneficial effects are perceptible, both in the children themselves, and in their parents. Respecting the number of children, under a course of education in these National Schools, they have never been able to speak with precision, from the imperfect manner in which the returns have been made. Last year on the best calculation, they were able to make, they reported the probable number to be 220,000. From the number of schools united in the present year, they conceive an addition to be now made to the amount of 15,000: and thus on the whole, the children now actually receiving education in the united schools, amount to 235,000.

But in addition to this, the Committee have always been sensible that a number of schools exist in different parts of the kingdom, formed essentially on the plan of the National Society, but not actually united with it. As to the number of these schools, and of the children receiving education in them, they cannot speak with any accuracy, from the want of direct information. But they are certainly led to conclude, that, when the addition of these children is made to those in the united schools, a result will be obtained of very little less than 300,000 children, now receiving sound religious education in schools either united to the Society, or formed mainly on its principles.

Respecting the National Schools established in the foreign dependencies, the Committee have received some highly gratifying details. At the presidency of Bombay, three schools have been formed for receiving European children. The Central School at Bombay, containing 172 children, the larger portion of whom are boarded, clothed, and fed. That at Surat, and at Tannah, containing 60 children. In addition to these, four schools have been

established for native children, in which there were by the last accounts, 230 scholars. A special meeting was held in August in the last year, at which the Hon. M. Elphinstone, the Governor of Bombay, presided, for the express purpose of considering the most effectual means of giving extension to the Native Schools: it was resolved, that a separate branch of the Society there should be formed, which should take this object under its special superintendence. Some prejudices existed in the minds of the natives, which, it was hoped, would be overcome. A considerable difficulty was experienced in the want of elementary books in the native languages for the use of these schools; and, in consequence, measures had been taken, to procure the translation into those languages of some of the more useful and necessary tracts. On the whole, the accounts received from Bombay are very satisfactory, as fully attesting the zeal and benevolent exertions of the British public there, in support of these institutions; and justifying every rational hope, considering the particular circumstances of their situation, of the extensive diffusion of the blessings resulting from them.

At New Brunswick, in North America, and at Sierra Leone, the progress of the National Schools is singularly striking. At the former place, the Society for supporting those institutions, has, under the powerful patronage of General Smith, the Lieutenant-Governor there, been established into a Corporation, and endowed with some grants of land. In addition to the Central School, at St. John's, seven other schools have been established in different parts of the island; and in them it appears from the reports, that about 700 children are in an actual course of education. At their Central School the numbers have recently so much increased, that the erection of an additional building was necessary, which by the last accounts, was in a state of considerable progress. At Sierra Leone, it appears from a Report lately transmitted to the Governor, and dated in January last, that no less than eleven National Schools are established in that settlement, in which are nearly 2000 persons under instruction, the greater part being natives of Africa. In addition to the children received into these schools, are many adult Negroes, both male and female, who have been captured from the slave-traders; and who thus, in exchange for a condition of the lowest human wretchedness and degradation, are imbibing the valuable blessings of sound, moral, and religious education.

In the Island of Barbadoes, the National Schools are thriving under the active and liberal patronage of Lord Combermere. Two schools have been established, one for whites and the other for negroes, each containing about 150 scholars. They are liberally supported by voluntary contributions, and the National System is practised in them with great success and perfection.

The Committee now direct the attention of the meeting, to the donations which they have made in the course of the year, for the erection of schools in different parts of the kingdom. These donations are thirty-five in number; and the sums thus expended in the year, amount to 2028*l.*: they have in every instance endeavoured to measure out their grants, in proportion to the strength and merits of the application, and to the funds remaining at their disposal; and, in many instances, they have lamented the necessity of dealing out with a sparing hand, when every other consideration, but that of the limited state of their means, would have prompted them to make a liberal donation.

Two instances have occurred, in which their grants have extended to the sum of 150*l.* in the case of two populous parishes of the metropolis, St. George's in the East, and Paddington. In St. George's in the East, is a great population of 30,000 inhabitants, comprising not less than 2000 poor children who are the objects of gratuitous education. In schools already existing, provision was made for 600 children; and a plan was formed for erecting an additional school-room, into which 420 children might be received. The estimated cost was 1200*l.* of which not more than half could be raised, at the time when the application was made, by the utmost exertions of the inhabitants.

In the case of Paddington, the population consists of about 5000, and there existed only provision for educating about 130 children. Towards a plan for establishing a National School for 180 boys and 120 girls, a liberal annual subscription of 200*l.* was raised; but in providing for the expence of the first erection of the building, the means proved very inadequate. The utmost sum raised and expected, amounted to little more than 400*l.*, while the charge to be met, was not less than 750*l.*

In eight several instances, they have extended their donations to the sum of 100*l.*

Amongst the places thus largely aided, were some very populous towns, as Hud-

derafeld in Yorkshire, containing 12,000 persons, Windsor, Welchpool, Buckingham.

At Huddersfield, the Committee learnt with satisfaction, that the plan proposed, was to provide for the reception of 300 boys and 300 girls; at Welchpool, with a population of 4500 persons, to provide for 320 children of both sexes; and at Buckingham, with a population of 5000, to provide also for 300 boys and girls. At Windsor, the population to be provided for, consisted of 10,000; a large school was erected at a great expence, but a heavy debt had thereby been incurred, which, without the assistance of the Society, could not be cleared off.

The Committee are unwilling to fatigue the meeting by a more particular detail of their donations in aid of the erection of schools; but will beg leave to refer them to the Report, as it will appear in print, where the details will be given at greater length.

The last topic to which the Committee have to call the attention of the meeting, is the state of their funds. They have already mentioned the magnificent legacy of Mr. Hayes, of the sum of 5000*l*. Had it not been for this accession to their funds, they would ere this, have found themselves in a bankrupt state, and must either have suspended their operations, or have renewed their demands on that unfailing source of wealth, the generosity of the British public, in a cause of sound piety and benevolence. As matters stand, they find between four and five thousand pounds remaining at their disposal; and they will continue to dispense this sum in that manner which they shall deem, in the exercise of their best judgment, most conducive to the great ends, for the promotion of which it is committed to their charge.

They cannot close the present Report, without briefly recalling to the recollection of the meeting, some facts connected with the institution and the progress of this Society. A period of ten years has now elapsed since the Society was first established, at the time of its commencement, the mechanism of the powerful and admirable system, which the world owes to the Rev. Dr. Bell, was not only spreading itself in different parts of the kingdom, but was applied to rear the population of the country in indifference to the established Church, or in alienation from its Communion. To direct that mechanism to a better and a sounder purpose, the education of the poor in the principles of the Church of England, was the direct

object for which the National Society was formed. And what has been the consequence? In the short space of ten years, between seventeen and eighteen hundred schools have been established in direct union with it; others have been formed essentially on its principles; from two hundred and fifty, to three hundred thousand poor children are at this time imbibing the sound instruction there afforded: And they verily believe that they cannot err on the side of exaggeration when they state, that not less than one million of individuals must have risen into life, and been mingled in the mass of society, carrying with them those sound principles, right feelings, and excellent habits, which these institutions are so well calculated to impart. Nor let it be forgotten, that the Society which has been the central spring of these great movements, and has given such impulse to the public feelings on this subject, has derived no part of its resources from the public purse, but entirely from the private contributions of individuals. Here, then, is a full and convincing proof of what may be effected by the voluntary exertions of the British public, when excited in the cause of genuine, well-directed benevolence, and sound Christian duty. Much has already been effected, but much also remains to be done. The Society would be most happy to be enabled to carry on their operations, in future, from some permanent sources of income, and to be spared the necessity of renewing their appeals to that public which has already so liberally supplied them. But under all circumstances, they trust it will generally be felt, that the great cause of National Education cannot be entrusted to better hands, or promoted by means more calculated, than those which have hitherto been adopted, to give it vigour, permanence, and stability.

The Archbishop of Canterbury trusted, that the Report which had just been read, would prove highly satisfactory to all who heard it. We are now (said his Grace) coming to that period at which we may judge of the effects of the Institution by experience; we can hardly have attended to the progress of the Society for ten years together without having acquired the means of forming a proper estimate of its merits. It will be in the recollection of many who hear me, that when this Society first started into action, the country was in a state of extensive and alarming agitation—a state which could not fail to bring about important consequences, either good or bad. At the pe-



riod to which I allude, one of the main circumstances of alarm arose from the public press; much mischief, undoubtedly was produced by this cause; and we were told by some, that in educating the lower classes, we were exposing them to much unnecessary temptation, and extending the baneful consequences to be dreaded from a polluted or perverted press; we have had ten years experience on this subject, but during that time we have not discovered any mischief flowing from this source; on the contrary, we have assurances of great good from almost every town and village in the kingdom, in which one of our schools has been established. No prominent instance of mischief has occurred; at least there is not one instance on record, though I do not mean positively to aver, that there may not have been some individual observation. I am not sanguine enough ever to expect an institution to be so perfect as not to have some individual failure. Not fewer than a million children have quitted our school, and now form part of the general mass of society, carrying along with them those good principles which we trust will not only govern their own conduct, but also a beneficial example to others. If you leave them alone, a mischievous man teaches them his wicked principles; while so much activity is abroad to disseminate error, shall we adopt no means of counteraction? Our pecuniary resources were nearly exhausted, but we are told, in the conclusion of the Report, that there is a Providence to which we may appeal, and we will confidently go on and spend even the last penny in our purse, relying upon that Providence; and if that should happen, which I feel confident never can occur, if we should appeal in vain to the benevolence and good feeling of the British public, I would even then congratulate you, that we had expended our last mite in support of an Institution, with which are intimately connected the dearest interests, temporal and eternal, of so large a number of our fellow-subjects.

Joshua Watson, Esq. the Treasurer, then gave a report of the pecuniary concerns of the Society, wherein it was stated, that a legacy of 5000*l.* stock—3 per cents. had been left by James Hayes, Esq. to promote the general designs of the Society; also a donation of 200*l.* by the executors of the late Mr. Walmsley, of Macclesfield. The Treasurer also noticed a liberal gift made by Sir James

Langham, Bart. for the establishment of a fund to perpetuate the Central School; this formed no part of the Society's account, the intention of the benevolent donor being, that it should be applied solely to the use of the Central School and its appendages.

### *Society for Promoting the Enlargement and Building of Churches and Chapels.*

#### THIRD ANNUAL REPORT

*Presented to the General Meeting of the Society for promoting the Enlargement and Building of Churches and Chapels, held on Monday the 21st May, by Adjournment from Thursday the 17th May, 1821.*

THE Third Return of the Annual General Meeting since the formation of the Society for promoting the Enlargement and Building of Churches and Chapels, again calls the Committee to the duty of presenting to the general body of Subscribers a Report of their Proceedings, and of the progress and present state of the Society.

During the last year the assistance of this Society has been applied for in 74 additional Cases; to 43 of these, Grants have been made; and 13,281 Members of the Community have been supplied with Church Room; and of this increased accommodation, a part sufficient for 10,296 persons, consists of free and unappropriated sittings.

But as the highly beneficial results from the exertions of the Society must be more fully understood, and more duly appreciated, from a connected view of its whole transactions, the Committee think it advisable to repeat the parts of their two former Reports, which contain the proceedings from the commencement, and to unite in the same tabular form the Cases of the last year.

#### *Statement of Contributions to this Day.*

Donations, £59,417 10*s.* 10*d.*

Annual Subscriptions, £614 19*s.*

The whole Amount received has been invested in the Public Funds, and the unexpended part of it is still bearing interest. The sum at the disposal of the Society has been affected, and is subject to alteration from the fluctuations in the price of Stocks.

## PRESENT STATE OF THE SOCIETY'S FUNDS.

INVESTED IN THE STOCK OF THE SOCIETY.				GRANTS MADE BY THE SOCIETY.			
	£.	s.	d.		£.	s.	d.
Invested in £64,547 6s. 5d...3 per cent. Stock...a'72	-	-	-				
CASH:—Balance in the hands of the Trustees - - -	1,141	11	1		46,271	13	6
Deduct, to meet Grant to Hylton, for which a warrant has been passed - - - }	500	0	0				
	£.	641	11	1			
Balance in the hands of the Treasurer - - -	276	16	0				
Donations unpaid - - - - -	637	13	0				
					1556	0	1
				£.	48,027	13	7
GRANTS made by the Society, which remain unpaid } at the present time - - - - - }	-	-	-		26,870	0	0
Remains at the disposal of the Society } at the present value of the Stock }	-	-	£.	21,157	13	7	

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
APPLICATIONS received - - -	145	96	74	315
Under consideration - - - -	90	30	29	149
Not within Rules - - - - -	8	2	2	12
Grants - - - - -	47	64	43	154
	145	96	74	315

## SPECIFIC HEADS UNDER WHICH THE GRANTS WERE MADE.

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
Enlarging Parish Church - - -	15	22	19	56
Rebuilding and enlarging Church - - -	6	8	3	17
Building Chapels - - - - -	9	3	3	15
Rebuilding and enlarging Chapels - - -	3	2	2	7
Enlarging Chapels - - - - -	5	5	6	16
Enlarged accommodation from new Pewing	6	10	3	19
Building Gallery - - - - -	3	10	3	16
Assistance for purchasing a Building -	0	1	0	1
Building Church - - - - -	0	2	1	3
Purchasing free Seats in a Chapel - -	0	1	1	2
Enlarging Gallery - - - - -	0	0	2	2
	47	64	43	154
Additional Sums to former Grants - -	0	0	0	13

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
	£.	£.	£.	£.
Amount of Grants - - - - -	13,807	15,540	10,735	40,082
Increased Accommodation for Persons	17,700	18,857	15,281	49,838
Of which there are Free Sitings - -	13,459	14,877	10,496	36,632

The Committee have also the pleasure of repeating the intimation given in the last Report, that the progress of the Society's proceedings confirms most decidedly all the anticipations of its utility that were formed at its commencement. The last Report stated the payment of 35 of

REMEMBRANCE, No. 31.

the Grants, the work having been duly certified as completed in a satisfactory and workmanlike manner. The Committee have now to report that warrants for 70 payments have been issued; the work of 35 Grants having been completed during the last year. The letters of acknowledg-

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most transmitted upon these occasions, like those noticed in the last Report, are appended to by the Committee, with the most heartfelt satisfaction, as confirming in the strongest manner the importance of the Society, and the successful result of its exertions. These letters continue to describe the ready and cheerful attendance upon Divine Worship in the additional places thus provided, and the peculiar gratitude, which is thus awakened in many districts of the kingdom, towards those zealous friends of the Establishment, whose benevolence and patriotism have diffused over the country such substantial bless-

From the foregoing Statement, it appears, the Society by the expenditure of £40,082, has promoted the provision of additional accommodation for 49,858 members of the Church of England, who were before excluded, by want of Church rooms, from attending the public instruction of their Parochial Minister, and from all the benefits of the public worship of the Established Church. It is also most worthy of remark, that in many instances this additional accommodation has induced the Parishioners to provide for a third celebration of Divine Service every Sunday.

Interesting, as these considerations must be to every mind duly impressed with the value and importance of the public worship of our Church, to individual improvement, and national safety, yet these facts will be contemplated with still deeper interest, and admitted to possess a character of much higher national importance, when the Committee state, that of the increased accommodation obtained by this Society, 36,692 are free and unappropriated sittings. The occupiers of these sittings are thus led to a participation in the instructions and comforts of our holy Religion, and to unite with all ranks of society in the public worship of their Maker; and may thus be expected to form those habits of rational piety and Christian conduct which the services of the Established Church are so eminently calculated to impress; and which constitute the only secure foundation of present and future individual happiness, and the only certain and permanent support of national security and national prosperity.

30th May, 1831.

### PATENT COFFINS.

CONSISTORY OF LONDON, MAY 4.

The Office of the Judge promoted by  
GILBERT against BUZZARD and BOYER.

Of this interesting judgment of Sir

William Scott, we feel pleasure in now laying before our readers the following correct Report:—

“ The general determination which I have already arrived at, has decided the legal question, so far as my opinion can decide it, that if Iron Coffins were more durable than those of Wood, they ought to pay in proportion to their longer occupation of the ground. The question of fact, that it was more durable, remained in a controverted state, to be ascertained by further evidence to be produced, and I need not add, that to reach any thing like exactness upon such a subject of comparison was an expectation not to be indulged. The fact itself is likely to be affected and varied by the influence of various cases, acting upon both substances, so as to make any general result, even of experiments themselves, in some degree questionable. But the truth is, that such experiments have not been, and cannot be made, in any time convenient for the present decision of the question.—The whole of the illustration which it has received, is derived from the opinions of persons scientifically conversant with such subjects, and from such exhibition of fact, as may occasionally and incidentally present themselves to notice.

“ Of the former of these species of evidence, the Court is furnished with the declared opinions of eminent Professors of the science of Chemistry; and I should have been happy to have been enabled to apply confidently the safe and convenient judicial aphorism of ‘*Peritis in arte sua credendum*,’ but where such opinions disagree, a matter of no unprecedented occurrence, that rule can have no application, and it is a work of no small difficulty to produce another. The Court cannot presume to pronounce directly a decisive judgment on a subject which the conflicting opinions of those who understand it most familiarly, have left in a state of doubt. Still less can it presume to decide another comparative question of perhaps equal difficulty, and certainly increased delicacy, that of the skill and experienced judgment of the different professors. It can proceed merely *crassa Minerva*, in looking to the opposing numbers of opinions; for the arguments by which they are supported, however just, come too little within the reach of its own comprehension to authorise any dogmatical conclusion. The balance of numbers is certainly on the side of the greater durability of iron; and therefore, *prima facie* at least, the balance of authority. For supposing merely

an equality of individual skill and judgment, it must be the number that should decide the weight of aggregate authority. Having at the former hearing expressed a pretty strong inclination of my own judgment, a very uninformed one, undoubtedly, on the greater durability of iron, I may perhaps be thought to be unduly influenced by my own prepossessions, when I say that the opinions of Mr. Brande, who fixes the proportions of durability of iron and wood as three to one, and Mr. Aiken and the two other persons who concur, find a readier way to the conviction of my own mind than those of their opponents. However that may be, the opinion of the court upon this matter, rests finally with them, so far as this species of evidence can lead it.

"Another test, by no means improper to be noticed, has been suggested to me by a person of much various and accurate information, founded on the basis, to which I have already adverted, of the results of casual discovery of these substances in situations not unconnected with the present subject. Both substances, wood and iron, have been found in contact with, or in deposit with the soil, where they have been lodged either accidentally, or in pursuance of the ancient usages of the inhabitants of the country, and discovered afterwards at very distant periods of time, sometimes separately, and sometimes in conjunction. Three different states of the soil may be supposed, in which these connexions with it may have taken place; one where the ground was perfectly dry, and remained so during the whole period of the connexion. Both substances, in such a state, may be supposed entitled to a long and sound longevity; rust does not corrode the one, where moisture and air are excluded, nor rottenness the other, if insects are prevented from committing depredations. The cases of Egyptian mummies, composed, as it is said, of the sycamore of the country, but ascertained to be of 2000 years standing, are amongst the most signal instances of the *immortale lignum*, a character which Pliny appropriates to the larch. Though it is not perhaps remembered that in the interesting account which is given of the disinterment of the body of King Charles I., at Windsor, it is observed 'that the wooden coffin was found to be very much decayed, though it had been secured from external injury by a leaden coffin, carefully soldered;' and internally from those gaseous vapours which had been mentioned in the affidavits that were filed in this case, as proceeding from dead bodies, by cere-cloths, spices, and

other precautions. Another of these states was where the substances in question were found in contact with the soil, entirely or partially covered with water, salt or fresh; and this was exemplified in the instances of old anchors, bolts, and chains, which were constantly being fished up from the bottom of the ocean, where they had lain for unknown ages. It was also a circumstance of notoriety, that there had lately been discovered a belt and a gold chain, which had been fished up from the bottom of a lake, after having been thrown in there in the flight of the Queen of Scotland, about 250 years ago. Manufactured wood had been said to resist moisture in an eminent degree; and a striking manifestation of this was allowed to be furnished by the Cowey stakes, yet remaining in the river Thames, and which are supposed to have supported the bridge over which Cæsar passed his army; and the piers of Trajan's bridge over the Danube were undoubtedly striking proofs of the durability of wood under certain circumstances. As to the third state of soil, where these substances, from having been subjected to certain alterations by the effect of damp and dryness, both decay, but at very different periods, that applied more immediately to the present inquiry.

"It is a fact falling within frequent observation, that of the various weapons that are found buried in the *tumuli* or barrows, or other places of ancient sepulture in this island, the metallic heads of celts and spears, and the blades of swords and daggers, are in a condition from which they can easily be recovered to their ancient use, or to any other metallic use whatever; whilst the wood that formed their shafts, or handles, or connecting parts, not a particle remains, but are all associated with the soil in which they were buried. Numerous instances, authenticated in the most satisfactory manner, occur in the volumes of the *Archæologia*. I owe a collection of them to the active kindness of the same ingenious person.

"An affidavit brought in by the Patentee, and signed by three persons, records an instance of an infant's coffin of iron plates, deposited in the church-yard of St. Giles, Cripplegate, and found covered with rust, being of very short duration. I cannot infer much from a single instance of that kind, produced perhaps by the singularity of some circumstances, either in the soil or preparation of the metal, not stated in the affidavit; for if it were a fact not so singularly produced, the instances would be ordinary and frequent. Besides that, the covering of rust would, as has been ob-

served, operate in some degree to protect the metal from a further hasty decomposition. Perhaps the common practice, which has been adverted to in argument, of having the ends of park palings and posts shod with iron, for the purpose of preserving them in the ground, may be deemed more than a sufficient counterpoise to such a solitary fact, at least as far as the common apprehension of men has any authority upon the subject.

"It is upon these four species of evidence, if I may so call them—my own impressions founded upon all personal observation being extremely limited and superficial—upon what appears to be the common apprehension of men generally upon this matter—upon the preponderating opinion of men of science, and upon the results of discoveries in some degree, though perhaps remote, connected with this subject, that I am called upon to act; being the best, indeed the only evidence that I can collect by any industry of my own, or the more active industry of others. I must add, that if succeeding experience shall show that these premises have led to an erroneous conclusion, it will be for the justice of the parties themselves to correct it; and if they should decline to do so, it will be for the remedial justice of this Court to reduce the matter to its proper standard.

"The remaining question is, that of the proper quantum of the increased taxation. Upon that question I am satisfied by the great variety of circumstances under which both parishes and their cemeteries exist, there can be no general measure of quantum that can be deemed universally applicable even in this town and its environs. The size of their churchyards relative to their population—the possibilities of enlargement if necessary—the facility of obtaining additional cemeteries—the means of purchase within the possession of the parish—many circumstances, some of which occur, and others escape present recollection, render what may be said respecting this particular Church rate, applicable to others only with such amplifications and abatements as the difference of circumstances may require. I observe that there are demands that rather startle at first sight, and require some consideration to reconcile them to notions of propriety. St. Dunstan's in the East, rates metallic coffins at 25*l.* extra fee. I am however to remember that it is a parish extremely populous, in the heart of a most busy part of the metropolis, closely occupied by buildings, with the church-yard extremely circumscribed, and that it is a great dis-

tance from the country environs of this city. Less appears to justify the demand of 21*l.* in Islington parish, situated as it is out of this town; where ground, though highly valuable, may be more obtainable for the necessary uses of the Parishioners. But I cannot take upon myself to say, that there may not be reasons that protect all these charges from the imputation of extravagance.

"Upon this particular charge at St. Andrew's, Holborn, an ingenious calculation was proposed by Dr. Arnold, respecting the number of graves, of certain dimensions, and of certain depths, the church-yard was capable of receiving. If I took it accurately, it assumed as a basis, what I think is not to be admitted, that they were to descend to a depth below the soil of fifteen feet: as far as I could follow the calculation, I did not discover other fallacies. Fallacy there must be, for it seems quite incredible that parishes if they could act conveniently upon such a calculation, would incur the inconvenient expense, as they very frequently do, of purchasing new cemeteries.

"An objection was taken to the application of the fee as stated in the table. I think that this is a matter into which the present party has no right to look; if the whole demand be a proper demand for the longer occupancy of the ground, he has no right to quarrel with the uses to which the parish immediately applies it, taking upon themselves the burthen of providing additional grounds for interment when required. In the objection to the incumbent's proportion, it seems to be entirely forgotten that by the general law, it is the incumbent who has the freehold of the soil, although originally provided by the parish. By acquiescence, confirmed by usage, parishes in this town have acquired concurrent rights, into the validity of which, it is quite unnecessary and improper for me to inquire; as no adverse claim is, or can be raised in the course of the present discussion, in which the incumbent and parishioners stand upon one agreed footing of interest.

"The sum charged is not for an iron coffin, but generally for metallic coffins, and I think without impropriety; because having a right to know the extent of the patentee's powers, they find that under this patent, he has just the same right to offer coffins of tin, or any other metals or mixtures of metals which human ingenuity can devise, as coffins of iron. Those which are called the precious metals, may very well from their intrinsic value be deemed in their own nature, extreme and excluded

cases; but this Court cannot by conjecture limit the possibilities of human art, and take upon itself to determine that by no attainable extension of discovery or improvement, other metals and mixtures of metals may not be brought within the compass of a very reduced expense. Within our own times, other metallic bodies have been discovered, and other compositions of metal invented. And it is the more reasonable in this case, to include such a supposition, because, it is clear, from the universality of the terms in which the patentee has staked out his own patent, that he has included them himself in his own speculations of profit.

"It is well worthy of observation, that these coffins are by their construction out of the reach of all examination. The parish has no check, no means of internal search for prohibited materials. They may be entirely varnished, or painted, or tinned, or otherwise prepared, so as to increase their duration, without betraying themselves by any considerable increase of weight, or any other manifestation. The parish is to accept them upon the mere *bona fide* of the maker, guaranteed only by the general presumption that more durable coffins would not answer his purpose for a general traffic. Even that would not exclude particular bargains with many individuals who felt particular anxiety about their relations. It would not exclude more durable metals for his general traffic, if he could, by the improvements of art, be supplied with them at a marketable price. It appears rather too much to expect that the matter should be settled, upon an assumption, that these coffins, liable to no inspection, should be always composed of the materials which the affidavits describe them to be. The parish has a right to guard itself, in this way of increased expense, against the substitution of other metals, and the use of other disguises, even supposing that the simple coffin of iron was fairly entitled to be received upon the same footing as the coffin of oak.

"The state of this parish is likewise to be gravely considered. Situated in a most crowded part of the town, with a dense population, both of the living and the dead, both populations rapidly increasing. Here are four cemeteries full of bodies, packed as close as notions of decency and convenience will permit. Here is a crying demand for more sepulchral space, with great difficulty of obtaining it. Is such a parish a fit subject for such an experiment? for such it must be deemed, even by those who interpret the evidence most favourably for the iron side of the question, and

without adding, as I think most persons would do, a preponderance of it on the other side. The inconvenience on the one side is, that the patentee of a novel invention must postpone his ampler harvest of profit, till it is ascertained by experiments made in places where no mischief can arise, whether it can be admitted in others, where it may disturb the fair use of a public, an ancient, and a sacred possession. No Court could, I think, hesitate upon the decision of such an alternative if proposed. The attempt to force this novelty has certainly produced much uneasiness, which ought to be treated with indulgence, and has generated oppositions, which have a right to be fairly disarmed, if they are to be disarmed at all. Let experience show, (and not many years' experience will be required to show what really exists,) that the apprehensions entertained are without foundation. If that can be shown, it is to be hoped that the parishes themselves will do their duty, and if they do not, the Courts must endeavour to do theirs. At present the subject requires further probation, before such a claim can be enforced; it is breaking ground for a new purpose in a soil not yet sufficiently explored, and the Court must see and know much more, and more authentically, before it can decree the present notions, and the existing practice founded upon such notions, to be overthrown.

"The sum charged, or proposed to be charged, is ten pounds extra, and I observe what adds to the authority of the measure, that St. George's, Hanover-square, a parish peculiarly well governed, has agreed to adopt it. It is possible that if it had belonged to me to fix the measure in the first instance, I might have rated it somewhat lower. I observe that St. Saviour's, Southwark, which states similar circumstances of necessity, arising from their population, and the extent of their burial grounds, fixes it at 5*l.* and St. George's, Middlesex, 6*l.* 9*s.* 6*d.*, stating likewise the same necessities. However, I shall not disturb what the parish has done upon a deliberate consideration of all local circumstances, some of which may have escaped me, until the result of more experience is seen.

"I hesitate more upon the expressed condition, that the grave for the coffin shall be fifteen feet deep; I doubt not a little both upon the justice and the prudence of this. If the parish accepts what it considers as a fair compensation for the longer occupancy of the ground, it should rather seem that the coffin is entitled to be received into this same ground. The condition will occasion additional expense;

may produce occasional difficulties from obstructions; may lead to the irruption of water, and so affect other internments, and what weighs not lightly, it will put this question of durability, too much into the hands of the other party. For these coffins buried at such a depth will remain out of sight and out of attention. The parish will have no means of observing the decay; but the persons who have an interest in the future reception of these coffins will be provided with means of observation upon the comparative durability; and if the question should be revived, it will come on their side with all the additional advantage of the evidence to be produced by themselves. I wish this matter to be re-considered; when I understand that it has undergone that re-consideration, I shall be prepared to sign the table."

### *The Lord Chancellor's Decision respecting the Mastership of Queen's College, Cambridge.*

The Lord Chancellor said, This matter comes before me upon two petitions against the election of Mr. Godfrey, one from the Rev. W. Mandell, which states he ought to be considered as Master, the other from Mr. King, which prays that the mastership may be declared vacant, and that the fellows may be directed to proceed to a new election, or if the office shall have lapsed to the King as visitor, then that his Majesty may nominate to the same.

A clause in the College Statutes requires that the former should be a person, *qui expendere poterit annuatim ad minus viginti libras*. There were four candidates for the situation, Mr. Farish, Mr. Barnes, Mr. Godfrey, and Mr. Mandell. The qualification of Mr. Barnes was explained at the time. Mr. Mandell's may be collected from the affidavits. Mr. Farish had a paper in his pocket, which would have shewn what his was, and Mr. Godfrey did not shew what his was. It has been contended that the qualification must be a real estate, and that the words *viginti libras* are to be understood to mean twelve times *viginti libras*. If this be the true construction, no one of the candidates was qualified. It has also been contended that the qualification should have been explained at the time of election; but this, though highly useful, I do not think absolutely necessary.

The statutes next state the ceremonies which take place at the election of a president. Each fellow is to write down for whom he votes, and the senior

fellow is to read out the votes, and pronounce that person to be elected for whom a majority of all the fellows of the college, present and absent, shall have voted. If no candidate have a majority of all the fellows, a fresh scrutiny takes place. At the first scrutiny on this occasion no candidate had a majority; but Mr. Mandell contends, that Mr. Godfrey, who voted for himself was in reality not a fellow, and that therefore his vote ought not to count; and that in consequence Mr. Mandell had the required majority, and is to be considered as elected. It becomes necessary therefore in reference to this part of the case, to consider who are the real electors; and whether Mr. Godfrey was properly a fellow or not depends upon that part of the Statutes which relates to the several counties from which fellows are to be chosen. It is provided, that there shall be no more than one fellow at a time from each county of England; except in some particular cases, which do not apply to Mr. Godfrey. And Mr. Godfrey being born in Middlesex was elected to his fellowship at a time when there was already one fellow from that county in the college. But the president, and the majority of fellows are authorised by the Statutes to interpret any thing that may be ambiguous in the language of these statutes; and they have used this power of interpretation from very early times in a manner which is not sanctioned by the statutes: but in a question which arises centuries after such an interpretation has been made; it is a very dangerous thing to say that no force shall be given to it, though at first it might have been reasonably questioned. I must own that I find no authority in the statutes, nor any written instrument or document purporting to change the ordinance of the statute, upon the force of which I can say that there ought to be more than one fellow for Middlesex. But it appears that for two centuries at least there have been two fellows for Middlesex; and that there is a form known to the college of praying for a dispensation for a third Middlesex fellow. It appears to me therefore, that although usage cannot justify the violation of a statute, yet long usage must, if possible, be referred to a lawful origin. And as the Crown can dispense with the statute, which prohibits there being more than one Middlesex fellow, the Crown could also by a general dispensation sanction the custom that there shall always be two Middlesex fellows. The usage therefore, having obtained for the greater part of two centuries, during which every presi-

dent, and every fellow has most solemnly sworn to observe the statutes, it appears to me more probable that such a dispensation should have issued, than that all the presidents and fellows for such a long period of time should have forgotten or disregarded the obligation of their oaths; and permitted that to obtain in the college, which is now supposed to have obtained there without lawful authority. I am of opinion therefore that Mr. Godfrey must be considered as lawfully a fellow, and consequently that Mr. Mandell was not elected on the first scrutiny.

I am now to consider whether Mr. Godfrey was duly elected; and if so, whether he continues to be master of the college, or whether by the operation of any statute either of the college, or of the land, he is no longer to be considered master. It is contended, then, as I before observed, that Mr. Godfrey was not duly elected, because at the time of election he did not possess the necessary qualification: as the only qualification which would suffice must in the first place partake of the nature of a real estate, and in the second place, it must exceed the original sum, the *viginti libras* mentioned in the statutes, in the same proportion that the sum which is now held to be a disqualification, for a fellowship exceeds the sum fixed by the statutes. Now, among various interpretations which the master and fellows have put upon their statutes at successive times, we find it stated in 1809, that by reason of the increase of the value of money, the disqualification of a fellow shall not take place now, unless that which is to disqualify amounts to 120*l.* a year; whereby they intimate that the *decem libras* of Queen Elizabeth's time is the 120*l.* a year of this time. And I do not believe from all the information I can get from either University, that this determination would be disapproved by any visitor. But no one of these interpretations of the statutes raises the sum which is to form the qualification of the master; and I therefore conclude, that whatever it may be fit to do in order to keep up the proportion that formerly existed between the master and fellows, I cannot apply that principle to destroy an election that has been completed before any such interpretation has been made, or any authority of the college, or of the visitor, has interposed.

The next question is of considerable importance to the Universities in general, whether Mr. Godfrey's qualification, if it be a personal qualification is within the meaning of the college statutes. It is the

custom of almost every college in both universities to consider personal property no disqualification for a fellowship; and it would seem, that if real property alone can disqualify for a fellowship, that like real property alone can qualify for a mastership. Accordingly, there is evidence that it has always been understood in the college, that the qualification and disqualification must be of a real nature. But in this case it is not necessary to determine the question; and it would be a hazardous undertaking to pronounce generally what shall or shall not be considered a qualification, when the case before us does not require it. For with respect to the nature of Mr. Godfrey's estate, I think it must be taken to be a real estate. A real estate has been left to trustees to be sold, and the produce to be divided among a certain number of persons, of whom he is one. Now, according to the modern doctrines of a court of equity, this would certainly be treated in a suit as personal property. But in the present instance one of the persons interested has accepted a particular portion of the estate, as his share; and the remainder is held for the present in common, by the others; and they have agreed not to sell it, unless a certain sum be tendered, which very possibly never may be tendered, in which case, as I understand, the land is not to be sold, but is to remain as it is at present, and has been for years, in shape and substance a real property. And as there is nothing in the statutes to prevent the master from selling his qualification the day after he is elected, though I suppose a master of a college would not think of doing any such thing, I am of opinion that Mr. Godfrey has a real qualification.

The next question refers to what took place subsequently to the election; for that Mr. Godfrey had the required majority is certain, and it only remains to inquire, whether he has forfeited his office. The fellows being bound to elect within eight days, or upon the eighth day: and Sunday being the eighth day, the election was made on the Saturday preceding, and Mr. Godfrey subscribed before the Vice Chancellor on the following Monday. After the scrutiny has taken place, the statutes require the senior fellow *electionem pronuntiare, et personam sic electam admittere*: and the question now to be decided will principally turn upon the meaning of this word *admittere*. That it meant something more than to elect is beyond all doubt; and any person who will look at what is to be found in the



Appendix to Gibson's Codex with respect to the instruments which pass when bishops, deans, and prebendaries are created, will probably agree with me in thinking that the word *admitto* has in the law of England a peculiar appropriate signification belonging to itself, and denoting a distinct act, which goes to the complete investiture of a person in an office of this kind. And the statutes of this college will lead to the same conclusion. For in the election of fellows, it is ordained, that after the election has been pronounced, the fellow shall take the appointed oath, and then be admitted *ad totum jus et emolumentum societatis*. And I find accordingly that there is a solemn admission of the fellows after they have taken this oath; and I think that such a ceremony accords with the meaning of the statutes. With respect to the master, the statutes having ordained that the senior fellow shall declare his election, and admit him, proceed to require that such senior shall present the master in the chapel *coram communitate collegii*, that the *Te Deum* shall be sung, and that the master elect shall take an oath which is there prescribed, which being done, the senior fellow shall immediately deliver the book of statutes, and the keys of the chests which belong to the master of the college. Now it is not very clear what book is here meant; and whether the right book was or was not used on the present occasion, I should be very sorry to decide the case upon a circumstance of that kind. Mr. Godfrey took the oath at the time of his election, and likewise received the book and the keys. He went to the master's lodge, and did acts there which are represented as acts possessory; and on the Sunday he was introduced into the arm chair in the hall, where he presided as master. It is contended, therefore, that having taken the oath, and received the book and keys, he was in fact *admitted*; and that his appearance in the hall proved that he was considered as complete master of the college.

If this reasoning be valid, and Mr. Godfrey be held to have been admitted at that time, we then come to the question, did he, or did he not, within the meaning of the Act of Charles II. (the Act of Uniformity) make the declaration which he was bound to make *before, or at his admission*. Before he took the oath, and received the book and keys, it is clear he had not subscribed the declaration; and what are we to understand by the word *at*? It is clear that if a master be elected and admitted *in due time*, he cannot

subscribe at his admission, if the word *at* be construed to mean what is contemporaneous or simultaneous, unless the vice-chancellor be present at the time. But if immediately after admission he went to the vice-chancellor, or his deputy, and subscribed the declaration, would not that be in the fair meaning of the word a subscribing *at* his admission; *at* being sometimes interpreted, *upon the occasion of*? But it is said, that if this be the true interpretation of the word, Dr. Godfrey was bound to act accordingly; and that he should have repaired to the vice-chancellor on the Sunday morning, and signed the declaration then. For it appears that there are many acts done in the University of Cambridge on a Sunday; and that this is such an one as has been frequently, and repeatedly, and constantly done on a Sunday. I do not find that they proceed in the same way at Oxford. The question, however, if it were to turn upon this, would be not what may be done upon a Sunday, but what must be done upon a Sunday; and if that point is not to be considered as pre-judged by what one may call a very general usage, I should think it would be better to say, that this act ought not to be done on a Sunday, than that it must necessarily be done on Sunday. But in my view of the present case, the question does not require an answer; and therefore I desire to be understood as giving no opinion upon it.

The true point here is, what are we to consider as the act which is to be called the *admission* of Mr. Godfrey. It is certain that a fellow is not admitted, until the president pronounces the words, *admitto te socium*, &c. And this ceremony is not prescribed in the statutes, except in those words which required the president to *admit* the fellows elect. And therefore since the word *admit*, as I have already observed has a technical meaning, and the statutes require that the master should be admitted; I understand them also to require, that a ceremony of admission should be gone through. I have been told that the head of a college does not think it consistent with his dignity to go down on his knees before a senior fellow, who is his inferior in rank; but the answer to this is, that until the master elect is in complete possession of his mastership, it is not certain that the senior fellow is his inferior in rank; and in the next place, if the statutes require such a ceremony, they are to be obeyed in spite of any objections arising from punctilio. There may be more or less ceremony according to usage; but if the word *admittere* requires any

thing to be done, then until that thing is done, the admission is not made. Then you come to this, this is so as to fellows and scholars, though there is no injunction on the subject, except the word *admittantur*; and the practice that has long prevailed. What then is the practice as to the master? On this point we have very little evidence. No one seems to remember what passed at the election of Dr. Milner, and the most that we learn is, that he was taken from the altar to his seat by the senior fellow. But with respect to the election of former masters, a witness deposes, that he is in possession of a book containing a copy of the statutes, in a blank leaf of which there is written in the hand writing of a former fellow of the college, a memorandum, entitled, "Forms attending the Election of a Master," which forms are, that he should be introduced to his seat in chapel by the senior fellow, should then repair to the vice-chancellor, and subscribe according to the Act of Charles II. and lastly, be admitted kneeling by the senior fellow in this form, "*Admitte te, &c.*" Now it appears that this memorandum was drawn up in 1761, and that the writer was a fellow, and voted at the election of a former master, Dr. Plumtree, and it is reasonably inferred, that the forms above-mentioned were the forms actually observed at that election. It is stated, however, that in many of the colleges no such forms are observed; but this has no bearing upon the present argument, because if

forms of this kind are observed as completing the admission, in bodies where admission is required, the circumstance that such ceremonies have been observed is sufficient to prove that they must still be continued; and therefore I do not think that Mr. Godfrey's admission was completed on the Sunday, and consequently he subscribed in the presence of the vice-chancellor before he was admitted to his office.

The only remaining question is, whether what I call the admission was too long delayed. And I cannot say that it was. For every person connected with the matter appears to have been considerably ignorant of what was to be done; and the admission which subsequently took place was made as soon as professional advice could be got upon the subject. The case being thus decided, it is unnecessary for me to dwell upon the effect that would have been produced upon Mr. Godfrey's election, if he had not subscribed before, or at his admission. That his office would thereby have become *ipso facto* void, is a point upon which there can be no doubt. But whether the vacancy thus occasioned would be to be filled up by the college, or by the crown, is a question of very great difficulty, with which I am not called upon to interfere. With respect to costs, it strikes me that the inquiry was so necessary on the part of the college in general, that *Domus* ought to pay the costs of all the *Petitions*.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The Deau and Chapter of York cathedral have presented the rev. W. H. Dixon to the vicarage of Wiston and the perpetual curacy of Cawood, in that county.

The rev. H. J. Ridley, A.M. chaplain to the lord chancellor, and prebendary of Bristol, to hold by dispensation the rectory of Abinger, Surrey, together with that of Newdigate, in the same county.

The rev. J. J. Dewe, perpetual curate of Harwich, to the vicarage of Alstonefield, Staffordshire; patron, Sir G. Crewe, bart.

The rev. H. Walter, to the rectory of Haselbury Bryan, Dorsetshire; patron, the duke of Northumberland.

The rev. Thomas Gronow, to the living of Cadoxton, near Neath.

REMEMBRANCE, No. 31.

The rev. William Collett, the younger, B.A. to the vicarage of St. Mary in Surlingham, with St. Saviour's annexed, Norfolk; patron, the rev. William Collett, of Swanton Morley.

The rev. E. Heawood, M.A. to be master of the grammar school at Maidstone.

The rev. C. S. Bonnett, M.A. rector of Avington, to be one of the marquiss of Buckingham's domestic chaplains.

The rev. Mr. Dent, to the very valuable living of Cockerham, Lancashire; patron, John Dent, Esq.

The rev. Harry Lee, fellow of Winchester college, to a prebendal stall in the cathedral of Hereford.

The rev. A. H. Kenney, D.D. to the rectory of St. Olave, Southwark, vice the rev. W. Greene, resigned.

The rev. Thomas Garbett, appointed to 3 L

a minor canonry in Peterborough cathedral, lately vacated by the rev. C. Pratt.

The rev. J. C. White, M.A. fellow of Pembroke hall, to the rectory of Rawreth, in Essex, vacant by the death of the rev. J. Wilgess, D.D.; patron, master and fellows of Pembroke.

The hon. H. Townshend, A.M. to the consolidated rectories and parish churches of Broome and Oakley, Suffolk; patron, the marquise Cornwallis.

#### UNIVERSITY INTELLIGENCE.

OXFORD, May 26.—On Thursday last, the following degrees were conferred :

**MASTERS OF ARTS.**—Charles Baring Wall, Esq. Christ church, grand compounder; Henry Edward Stewart, Christ church; rev. Thomas Snow, Exeter college.

**BACHELORS OF ARTS.**—Robert Clutterbuck, Exeter college; Richard Charles Coxe, scholar of Worcester college; Geo. Gould, University college; Charles Hardwicke, University college; John Watkins Bayliss, Magdalen hall; hon. Robert Grosvenor, Christ church; Charles Drewitt, and Havilaud Durand, scholars of Pembroke college; John Fawcett, Balliol college; John Holding, St. John's college; Charles Hand, Jesus college.

June 2.—Yesterday, the rev. G. Rowley, M.A. and fellow of University college, was elected master of that society.

The following gentlemen of Westminster school were on Wednesday last elected students of Christ church:—E. V. Vernon, R. Hussey, W. Legge, J. Temple Mansel, and Frederick Alex. Steiky.

On Wednesday last the following degrees were conferred :

**MASTERS OF ARTS.**—The rev. William Johnson, St. Alban hall, grand compounder; W. J. Smithwick, Esq. Oriel college, grand compounder; rev. H. P. Bennett, Worcester college; rev. J. Billington, scholar of University college; C. R. Pole, J. Ford, Oriel college.

**BACHELORS OF ARTS.**—R. Holberton, Exeter college; H. P. Jeston, Worcester college; B. D. Hawkins, scholar of Pembroke college; T. Klyne, St. Edmund hall; J. C. Girardot, Brasenose college; G. Grey, Oriel college; E. Hay, student of Christ church; J. Ellis, Jesus college.

Same day the prize compositions were adjudged to the following gentlemen:

**CHANCELLOR'S PRIZES.**—English Essay: "The Study of Modern History;" D. K. Sandford, B.A. of Christ church, and son of the right rev. D. Sandford, D.D. one of the bishops of the Scotch episcopal church, Edinburgh.—Latin Essay: "De Augusti et Augusti apud Antiquos;" C. J. Plumer,

Esq. B.A. some time of Balliol college, now fellow of Oriel college, and son of the right hon. sir Thomas Plumer, knight, master of the rolls.—Latin Verse: "Elenasis;" hon. G. W. F. Howard, of Christ church, son of viscount Morpeth, and grandson of the earl of Carlisle.

**SIR ROGER NEWDIGATE'S PRIZE.**—English Verse, "Pæstum;" the same, hon. G. W. F. Howard.

June 9.—The rev. W. Buckland, reader in mineralogy and geology, in this university, has been elected a corresponding member of the Museum of Natural History at Paris, by diploma.

Saturday se'nnight, Mr. Churton, of Brasenose college, was elected a fellow of that society.

On Thursday last, Messrs. T. W. Teasdale, W. Smith and R. Watts, of Lincoln college, and Mr. C. Rolph, of Queen's college, were elected scholars of the former society.

Same day, Mr. Henry Bowden was elected exhibitor of the same college.

The last day of Easter term the following degrees were conferred :

**BACHELOR IN DIVINITY.**—Rev. Geo. Rowley, master of University college.

**BACHELOR IN MEDICINE.**—Geo. Bryan Panton, of University college, with a licence to practice in medicine.

**MASTERS OF ARTS.**—Richard Webb, Esq. of Queen's college, grand compounder; rev. Thomas Hodges, of University college, grand compounder; George Austen, Esq. of Trinity college, grand compounder; Henry Barlow Evans, of Wadham college; William Lewis, of St. Mary hall; rev. Joseph Cox, Demy of Magdalen college; rev. George Majendie, fellow of Magdalen college; Richard Davies, of Oriel college; rev. Edward Eedle, of Christ church; James Edward Newell, of Worcester college; rev. Charles Girdlestone, fellow of Balliol college.

**BACHELORS OF ARTS.**—Edward Frowd, Esq. of Exeter college, grand compounder; Thomas Pinder Pantin, Esq. of Queen's college, grand compounder; Henry John Urquhart, fellow of New college; Frederic Lea, of Merton college; Richard Porter, of Magdalen hall; Philip Wm. Douglas, student of Christ church; Walter Farquhar Hook, student of Christ church; Sheffield Naave, of Christ church; Lawrence Latham, of Pembroke college; James Nurse, and Robert Radclyffe, of Worcester college; John Matthew, scholar of Balliol college; Wm. H. Mogridge, of Jesus' college.

The whole number of degrees in Easter term was, one B.M. thirty-nine M.A.

forty-six B.A. and matriculations ninety-two.

Wednesday, June 15.—On the first day of Easter term, Augustus William Hare, M.A. fellow of New college, rev. Henry Jenkins, M.A. fellow of Oriel college, and rev. Charles Stocker, M.A. fellow of St. John's college, were nominated masters of the schools.

The following degrees were also conferred:

**MASTERS OF ARTS.**—Rev. Benjamin Millingchamp, of Merton college, grand compounder; William Anderson, Esq. of St. Mary hall, grand compounder; rev. Francis George Leach, fellow of Pembroke college; rev. John Mobson Furness, of Merton college; Matthew Robert Grey, fellow of Merton college; Robert Everest, scholar of University college; John Pierce Maurice, Brasenose college; rev. George Randolph, Henry Bull, rev. Charles Wm. Knyvett, rev. John Hunter Fawcett, rev. Wm. Holland, students, and George Freer, of Christ church; George Warry, scholar, and rev. Marcus Armstrong, of Trinity college; John Henry Abbott, Esq. of Baliol college; and rev. Hugh Rowlands, of Jesus' college.

**BACHELORS OF ARTS.**—Alfred Smith, Esq. of Queen's college, grand compounder; Russell Ellice, Esq. of Brasenose college, grand compounder; John Sargeant, Esq. John Barney, Esq. of Christ church, grand compounders; Christopher John Musgrave, of St. Alban hall, Richard Blackmore, Aaron Foster, Alexander Lamb, of Exeter college; Richard Roake, John Scott, William Bowues, scholar, of Lincoln college; Thomas Bennett Round, Newman John Stubbin, of St. John's college; Anthony Clueter, of Merton college; William Wilson King, Alexander William M'Nish, Henry Pickethall, of Queen's college; Francis Orton, of St. Mary hall; Thomas Hope, Charles Hotham, scholar, of University college; John Mendham, Robert Lawrence, of St. Edmund hall; William Henry Prescott, Thomas Lloyd Pain, scholars, William Nielson, Edward Francis Arney, Robert Little, William Lee, Andrew Alfred Daubeny, Charles Parkin, hon. Hugh Anthony Rous, of Brasenose college; Thomas Vavasor Durell, student, Charles William Dodd, Frederick Harry Pare, William Ewart, George Salt, Henry Caesar Hawkins, of Christ church; James Winter Scott, Esq. Corpus Christi college, Cecil Robert Smith, Baliol college; Robert Townsend Passingham, Worcester college; Harry Townsend Powell, Oriel college; Ames Hellicar, Trinity college; Thomas

Price, scholar, Thomas Stacy, Thomas Davies, of Jesus' college.

The rev. Francis Wrangham, M.A. of Trinity college, Cambridge, and archdeacon of Cleveland, was admitted *ad eundem*.

Yesterday, the following degrees were also conferred:

**DOCTOR IN DIVINITY.**—Rev. George Rowley, master of University college.

**MASTERS OF ARTS.**—Charles Barton, Brasenose college; rev. John Strange Daudridge, scholar, of Worcester college; Julius Deeds, scholar, of Trinity college.

June 16.—On Wednesday last, the rev. W. Jones Skinner, M.A. was elected fellow, and Mr. James Hatley, scholar, of Worcester college, on sir Thomas Cooke's foundation; and on Friday, the rev. John Strange Daudridge, M.A. was elected fellow, and Mr. Charles Joseph Philpot, scholar of the same college, on Mrs. Eaton's foundation.

CAMBRIDGE, May 25.—T. Thorp, Esq. B.A. fellow of Trinity college, was on Wednesday appointed travelling bachelor, on Mr. Worts's foundation.

The following gentlemen were on the same day admitted to the under-mentioned degrees:

**MASTERS OF ARTS.**—Rev. H. Yenn, fellow of Queen's college; rev. W. Waller, of Sidney Sussex college.

**BACHELORS OF ARTS.**—R. Barker, of St. Peter's college; T. Blakeway Bray, of Magdalen college.

May 30.—At a congregation held on Wednesday last, John Smith, B.A. of St. John's college, was appointed deputy esquire Bedell, Mr. Beverley, the senior esquire Bedell being allowed by the university to retire with the full emoluments of office, in consideration of his long services and advanced age.

June 2.—Tuesday last, John Holroyd, B.A. of Trinity college, was elected a fellow of Catherine hall, on the Skirne foundation.

On Wednesday, the following gentlemen were admitted to the undermentioned degrees:

**MASTER OF ARTS.**—Benjamin Heath Malkin, fellow of Trinity college.

**BACHELOR OF CIVIL LAW.**—John Page Wood, of Trinity college.

**BACHELORS OF ARTS.**—Loftus Anthony Cliffe, and George Best, of St. John's college; Charles Stuart Girdlestone, of Caius college; Charles Birch, Catherine hall; Thomas Foster, Emmanuel college; Samuel Charlton, and George Ludford Harvey, of Sidney Sussex college.

June 16.—On Monday last, the follow-

ing gentlemen were admitted to the under-mentioned degrees :

**BACHELORS IN DIVINITY.**—William Tatham, Richard Wager Allix, and James Commeline, fellows of St. John's college.

**HONORARY MASTERS OF ARTS.**—Lord H. F. C. Kerr, and hon. H. S. Law, of St. John's college; hon. Baptist Wriothlesley Noel, Trinity college.

**MASTERS OF ARTS.**—J. Hutton Fisher, fellow of Trinity college; Charles Courtenay, St. John's college.

**BACHELOR IN CIVIL LAW.**—James Kennedy, Trinity hall.

**BACHELOR OF ARTS.**—George Pitt, Trinity college.

At the same congregation, the following gentlemen were elected Barnaby lecturers, for the year ensuing :

**MATHEMATICAL.**—B. P. Bell, M.A. of Christ college.

**PHILOSOPHICAL.**—Jos. Hudson, M. A. fellow of St. Peter's.

**RHETORIC.**—H. P. Hamilton, M.A. fellow of Trinity college.

**LOGIC.**—George Stevenson, M.A. ditto.

The chancellor's gold medal for the best English poem, for the present year, is adjudged to T. B. Macaulay, scholar of Trinity college. Subject, "Evening."

Sir W. Browne's three gold medals, for the present year, were on Wednesday last adjudged as follows: the Greek Ode, H. N. Coleridge, fellow of King's college; the Latin Ode, C. Fursdon, Downing college; Greek Epigrams, E. Baines, Christ college.

The vice-chancellor has selected the following exercises, *Honoris causa*: Greek Ode: motto, "Espectes, eadem, &c." Latin Ode: motto, "Barbiton Paries habebit;" "Lauri, cinge volens, &c." Epigrams: motto, "Conamur tenues grandia;" "Labor ultimus;" "Quisquis es, &c." "Ta mikka mikkois." The names of the respective writers will be recorded, if their consent to open the mottoes be communicated to the vice-chancellor.

**BEDFORDSHIRE.**—Died, in the 59th year of his age, justly beloved and regretted, the rev. Thomas Gregory, vicar of Henlow, in this county.

**BERKSHIRE.**—Died, in his 59th year, the rev. Lawrence Caniford, vicar of St. Helen's church, Abingdon.

**CUMBERLAND.**—Died, at Whitehaven, the rev. Richard Armitstead, minister of St. James's in that town, rector of Maresby, and a magistrate of the county.

**DORSETSHIRE.**—Died, the rev. J. Munden, LL.D. rector of Beer Hacket and Corscombe, in this county.

**GLOUCESTERSHIRE.**—Died, the rev. Thomas Veel, M.A. curate of Eastington, in this county.

**HEREFORDSHIRE.**—Died, the rev. Mr. Squire, prebendary of Hereford cathedral, and many years head master of the college school.

**KENT.**—Died, the rev. D. Ibbetson, M.A. rector of Halsted.

**LINCOLNSHIRE.**—Died, at Pinchbeck, near Spalding, aged 68, the rev. T. H. Wayett, vicar of that parish.

**NORFOLK.**—Died, the rev. Morden Carthew, A.M. aged 60, vicar of Mattishall, with the rectory of Paxley, in this county.

Died, at Field Dalling, in this county, aged 74, the rev. William Royle, vicar of Islington, and many years of Crimbleham, in this county.

Aged 76, the rev. L. Berney, of Stalham.

**NORTHAMPTONSHIRE.**—Died, by the bursting of a blood vessel, the rev. William Stalman, son of the rev. William Stalman, rector of Stoke Bruery, near Towcester, in this county, and fellow of Brasenose college, Oxford.

**OXFORDSHIRE.**—Died, after a long indisposition, at his father's, aged 28, the rev. Samuel Jackson, M.A. of Baliol college, Oxford.

Died, aged 38, the rev. William Thomas Beer, of Worcester college, Oxford.

**SOMERSETSHIRE.**—Died, at Bath-easton, aged 62, after a lingering illness, the rev. Race Godfrey, D.D. of Walcot Parade, one of his Majesty's justicers of the peace, and nearly thirty years minister and chief proprietor of Kensington Chapel, Bath.

Died, at Bristol, in the 79th year of his age, the rev. Thomas Ford, LL.D. late vicar of Melton Mowbray, Leicestershire.

Died, on the South Parade, Bath, the rev. C. H. Sampson, D.D. minister of Laytonstone chapel, Essex, and late one of the chaplains at the presidency of Madras.

**SURREY.**—Died, at Wimbledon, the rev. Joshua Ruddock, M.A. vicar of Hitchin, and late fellow of Trinity college, Cambridge.

**SUSSEX.**—Died, the rev. sir Henry Poole, bart. of the Hook, near Lewes, in his 78th year.

**YORKSHIRE.**—Died, in the 77th year of his age, universally respected and revered, the rev. William Richardson, sub-chantor of the cathedral, incumbent curate of St. Michael le Belfrey, and vicar of St. Sampson's, York.

Died, on the 16th instant, at his parsonage, Langdon-Hills, Essex, the rev.

John Moore, LL.B. for many years the much-respected rector of that parish. In the metropolis, he had long been known as one of the minor canons of St. Paul's, and a priest of his Majesty's chapel royal, rector of St. Michael Bassishaw, lecturer of St. Sepulchre's, and till within the last few months one of the examiners of Merchant Taylors' school. In all of these, and many other scenes of active duty, he set an example of energy and unshrinking exertion, seldom paralleled, and never exceeded. To high attainments in biblical literature, he added that intimate acquaintance with subjects of an eccle-

siastical nature, which procured him the respect of all the friends of the National Church, many of whose ministers, especially the clergy of London, were essentially indebted to the application of his powerful talents, and unwearied researches, for the vindication of their rights and privileges. And it cannot fail to be gratifying to his numerous friends to learn, that the closing scene of his long and useful life, bordering upon 80 years, was marked by testimonies of peace and hope, as his career had been characterized by independence of mind, and integrity of conduct.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Old Testament, arranged on the Basis of Lightfoot's Chronicle, in Historical and Chronological Order, in such Manner, that the Books, Chapters, Psalms, Prophecies, &c. may be read as one connected History, in the very Words of the authorized Translation. To the above are added, Six Indexes—the First containing an Account of the Periods, Chapters and Sections into which the Work is divided, with the Passages of Scripture comprised in each:—the Second, in Columns, enabling the Reader to discover in what Part of the Arrangement, any Chapter or Verse of the Bible may be found:—the Third and Fourth, of the Psalms and Prophecies, in Tables; showing in what Part of the Arrangement, and after what Passage of Scripture every Psalm or Prophecy is inserted; and likewise on what Occasion, and at what Period, they were probably written, with the Authority for their Place in the Arrangement:—the Fifth containing the Dates of the Events according to Dr. Hales:—and the Sixth a general Index to the Notes. By the Rev. George Townsend, M.A. of Trinity College, Cambridge. 2 vols. 8vo. 1l. 16s.

An Exposition of the Lord's Prayer, for the Edification of Youth: intended as a Sequel to a Series of Theological Tracts, brought forward under Royal Patronage and Ecclesiastical Approbation. By Mrs. Hake. 18mo. 1s. 6d.

Sermons on Various Subjects. By the late Rev. Frederick Thruston. 8vo. 12s.

The Scriptural Character, and Excellence of the National Church; in two Sermons, preached in London and its Vicinity, in the Spring of the Year 1821. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. Published by Request. 2s. 6d.

The Christian Religion made plain to the meanest Capacity, in a Dissuasive from Methodism, with an Appendix subjoined, in two Parts; the first, on the Probability of Punishment being corrective, rather than vindictive and everlasting, the latter on the Resurrection at the last Day: to which are added, Observations on the tenth, eleventh, twelfth, thirteenth, and twenty-seventh Articles, Notes and Index. By a Clergyman of the Established Church. 5s.

The Moral Beauty of Messiah's Kingdom illustrated in a Sermon, preached in the Chapel of the Philanthropic Society, St. George's Fields, on Sunday, May 6th, 1821, being the Thirty-second Anniversary of the Establishment of the Institution. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. 1s. 6d.

The Moral Tendency of Divine Revelation asserted and illustrated in Eight Discourses, preached before the University of Oxford in the Year 1821, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By the Rev. John Jones, M.A. of Jesus College, Archdeacon of Merioneth, and Rector of Llanbedr. 8vo. 10s. 6d.

Sermons. By the late Very Rev. William Pearce, D.D. F.R.S. Dean of Ely,

Master of Jesus College, Cambridge, and formerly Master of the Temple. Published by his Son, Edward Serocold Pearce, Esq. A.M. Student of the Inner Temple. 8vo. 12s.

Seventeen Sermons of the eminently pious and deeply learned Bishop Andrews; modernized for the Use of general Readers, by the Rev. Charles Daubeny, Archdeacon of Sarum. 8vo. 10s. 6d.

## LITERARY INTELLIGENCE.

A Reprint of the two Parts of *Religio Clerici* is in the Press, to which is now added, by the same Author, "The Parson's Choice," a Professional Epistle.

An Account of a New Process in Painting, by Means of Glazed Crayons; with Remarks on its general Correspondence with the Peculiarities of the Venetian School; to which are added, supplementary Details explanatory of the Process.

A Volume of Sermons, by the Rev. J. E. Denham, of St. John's College, Cambridge, and Curate of St. Mary's Islington.

A Fourth Edition of *Village Sermons*, by the Rev. Edward Berens, A.M.

Deism compared with Christianity; being an Epistolary Correspondence, in which is shown the Insufficiency of the Arguments used in Support of Infidelity. By Edward Chichester, M.A. Rector of the Parishes of Cudlaff and Cloncha, in the Diocese of Derry,

Mr. Charles Marsh has in the Press, the Life of the late Right Hon. W. Wyndham, comprising interesting Correspondence, and the Memoirs of his Time.

## POLITICAL RETROSPECT.

THE most important domestic events of the last month may be comprised under the head of parliamentary proceedings; and as they constitute the general result of a long and busy session, they ought not to be passed over without a few remarks.

The estimates submitted by ministers to the House of Commons have been canvassed with extraordinary minuteness and perseverance; and the consequence undoubtedly is a very general conviction that material retrenchment may be effected. In fact, the point has been conceded by ministers themselves, and they have pledged themselves to make reductions before Parliament re-assembles. This circumstance is so far satisfactory and important, as it shews, that at a period of general distress the administration is ready to surrender a

part of its own patronage, and to abridge the emoluments, and consequently the comforts of its own friends and dependents. And it also proves, what the incredulous are unwilling to believe, that the House of Commons still exercises an efficient controul over the executive departments of the state. But if any persons imagine that the burdens of the country can be effectually lightened by the abolition of sinecures, or the reduction of salaries, we have no hesitation in pronouncing them grievously mistaken. It is hardly possible that any re-modelling or retrenchment can produce a greater annual saving than two hundred thousand pounds: and what taxes can be repealed in consequence of such a reduction?

It has been satisfactorily proved that the expenditure of the current

year will fall short of that of last year by more than a million. And that if the revenue suffers no diminution, there will be a *bonâ fide* and effective sinking fund of three millions. These facts serve to strengthen the opinion which we have already expressed respecting the stability of our financial system. A particular class of the community may suffer from the low price of their produce; or a particular branch of our manufactures may be destroyed by foreign competition; but while consumption goes on increasing, and public credit flourishes, and the great mass of the population are employed and paid, nothing can well be more absurd than to speak of the country as ruined.

In deference to the petitions of the agriculturists, the tax upon husbandry horses has been repealed; and under all the circumstances of the case, the repeal seems prudent and proper. Both landlords and farmers are suffering, and must continue to suffer, from the return to a regular standard and a metallic currency. And their sufferings cannot be effectually relieved but by an increased demand for agricultural produce, and a gradual fall in the price of labour. But of this fact it is not to be supposed that the majority will ever be convinced, all they know is, that they are in distress; and all they ask is, that somehow or other they may be relieved. Into the principles and details of the Report from the Committee of the House of Commons, we cannot now enter. We believe, however, that their general soundness is unanimously admitted, and that their circulation through the country will be attended with considerable advantage. And the only real question is whether the forementioned repeal be consistent with former determinations of the legislature, and with good faith to the public creditor.

It appears at first very easy to defend the negative side of this inquiry. But on the whole, we believe that the affirmative may be fairly made out. The repeal has been consented to as a relief to the agriculturists. Manufacturers have frequently been relieved in a similar manner. Money has been lent to them on easy terms at the treasury, when they could procure it no where else; and the money so lent had been previously borrowed by government at considerable inconvenience and expence. We see no reason therefore why some sacrifice should not now be made in aid of the farmers and landlords, and it is evidently better to assist them by taking off a small tax, than by advancing a sum of money, of which the interest would be charged to the public at large, and defrayed out of some future impost.

The bill for amending the poor laws is postponed to next session; and the criminal laws amendment bill has been rejected in the House of Lords; both of these events were confidently anticipated by the country—but we do not despair of seeing some effectual improvements adopted in the course of next year. The attention of Parliament has also been called to the conduct of our continental Allies—to the Bishop of Peterborough's mode of examining Candidates for Orders—and to the plan of education adopted by Mr. Owen of Lanark. On the last we shall find an opportunity of commenting hereafter. With the second, as it is a theological and ecclesiastical question, our readers are already acquainted; but we trust that the reception which the subject has met with in the House of Lords will save them from ever hearing of it again as a matter of parliamentary complaint. The petition was rejected without a division, as referring to a subject with which the House had no concern.



The conduct of the Emperors of Austria and Russia appeared to be a more promising subject, though it may be doubted whether the English Parliament is any more able to controul their majesties, than to realize the Utopian nonsense of Mr. Owen, or to assume the office of Bishop's chaplain, and superintend examinations for Orders. Lord Londonderry admits that the principles avowed by our Allies, are principles to which an English minister cannot give his assent; but at the same time he assures the country that he has seen no desire of aggrandizement or usurpation on the part of the continental powers, and he properly reminds them that it would be the height of chivalrous folly to quarrel with every potentate who publishes an ill-written state paper. We believe that this is a fair representation of the case, and that the public in general are disposed to acquiesce in its correctness. The event of the

campaign against Naples has completely proved that the revolution in that country was not the work of the people, but was effected by a few intriguing and factious individuals, who contrived to upset a weak and inefficient government. The same individuals loudly threatened their Austrian neighbours; and were employed in preparing to drive them out of Italy. We cannot see, therefore, that the Allies were to blame for interfering; and if they seriously endeavour to improve the condition of Naples and Sicily, and to make their present occupation of those countries a permanent blessing to the inhabitants, they are, to say the least, more likely to effect such an object than all the Carbonari in the world. In this case it will only remain to hope that when they next undertake to compose a manifesto, they may be so fortunate as to have the assistance of a better secretary of state.

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### NOTICE TO CORRESPONDENTS.

*W.* will oblige us by furnishing a direction under which a letter may be addressed to him.

*Cler. Glouc. Oxon.* and *Philo-Sabbatos* shall appear.

*G. I. M.* and *Cler. Cest.* have been received, and are under consideration.

*Adjutor's* hint shall be remembered.

The letter of *Σκωτος* was accidentally mislaid.

The report of the case *Parham* against *Templer* is deferred from want of room. Similar communications will be thankfully received.

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No. 32.]

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[Vol. III.]

ON SELF-EXAMINATION OF  
MINISTERS.

IT has been frequently lamented by good men, that the perpetual recurrence of the same religious services has a tendency to produce an insensibility to impression. It is equally true, that the force even of probable proofs is diminished by familiarity, and that moral reasoning, when addressed to the will, as well as to the understanding, becomes less cogent and persuasive the more frequently it is repeated. He who has been long conversant with theological subjects, and whose constant employment in life has been public instruction, will readily acknowledge, that the same truths, by which he was once powerfully convinced, or deeply affected, have, by frequent repetition, lost much of their efficacy on his mind. He may still retain an unshaken conviction of the certainty of those truths; and of the necessity of preaching them to mankind with sincerity, faithfulness, and zeal. But still his perceptions may be less vivid and distinct, and his affections less strongly and frequently excited. He may see things, as Lord Bacon says, in a *dry light*. His understanding may be satisfied, but his heart may remain unmoved. Now there is always a danger lest this diminution of impression on the mind should produce a corresponding diminution of vigilance and activity in the performance of moral and religious duties. That this effect has followed, in many instances,

cannot be denied: that it may follow in our own, there is sufficient reason to apprehend; and we ought therefore to be on our guard against a disadvantage, to which both the mechanism of our minds, and the nature of our occupations, expose us.

But there is another disadvantage, against which we who minister in sacred things, have constantly to contend—a disadvantage arising, like those we have already mentioned, from the very nature of our employment. When we compose for the pulpit, and when we deliver those compositions, we have, or ought to have, two objects, similar indeed, but yet distinct, continually in view; the edification of others, and the improvement of ourselves. The first of these two objects is the most prominent and attractive—the other we regard as subordinate, and sometimes, it is to be feared, entirely overlook. “The consequence of repetition,” says Paley, “will be felt more sensibly by us, who are in the habit of directing our arguments to others: for it always requires a second, a separate, and an unusual effort of the mind to bring back the conclusion upon ourselves. In constructing, in expressing, in delivering our arguments, in all the thoughts and study which we employ upon them, what we are apt to hold continually in view, is the effect they may produce upon those who hear or read them. The further and best use of our meditations, their influence upon our own hearts and consciences, is lost in the presence of

the other. In philosophy itself, it is not always the same thing to study a subject in order to understand, and in order to teach it. In morals and religion, the power of persuasion is cultivated by those whose employment is public instruction; but their wishes are fulfilled, and their care exhausted, in promoting the success of their endeavours upon others. *The secret duty of turning truly and in earnest their attention upon themselves* is suspended, not to say forgotten, amidst the labours, the engagements, the popularity of their public ministry, and in the best disposed minds, is interrupted by the anxiety, or even by the satisfaction, with which their public services are performed."

We well know our Lord's denunciations against those who "said, and did not," and who "bound heavy burdens and grievous to be borne, and laid them on men's shoulders; but they themselves would not move them with one of their fingers." We all feel, and readily confess, that what we preach to others, we ought to preach also to ourselves. But do we actually thus preach? Do we examine our own hearts and conduct to ascertain their conformity to those rules which we ourselves have publicly laid down? If this conformity does not exist, and if there is no endeavour to produce it, it is surely an awful consideration, that while we preach to others, we ourselves may become cast-aways; and that before the tribunal of Christ many, whom we have followed with private or public exhortations, will rise to testify against us; and to declare the everlasting benefits *they* have derived from those instructions, which we, while we delivered them, undervalued and neglected. At that solemn hour it would indeed be dreadful to be addressed with those ever memorable words, "Out of thine own mouth will I judge thee, thou wicked servant."

Where is the man, who upon the

reperusal of his discourses after some lapse of time, has not abundant reason for humiliation and self-abasement, while he contemplates the neglect of duties which he once warmly recommended, or the commission of sins, which he formerly with vehemence condemned? The fact is, that we must all plead guilty to frequent forgetfulness, and occasional direct violations of our own precepts. Why should we either deny or palliate it? Why should we pretend to an undeviating rectitude, and an immaculate sanctity, of which our nature is not capable? The standard which we are bound to hold up to mankind is high, and holy, and perfect. We cannot entirely reach it; but we must endeavour, we must labour, to reach it. The excellent Skelton has some familiar, but shrewd and judicious, observations on this subject. "A very sensible gentlewoman," says he, "having read the two first volumes of sermons I had the presumption to publish, asked me, If my own life and conversation were strictly conformable to the rules I had laid down in those discourses: Startled at the question, I answered, No; but that I did my best to act as well as I wrote; and that I sometimes read over my own discourses, not that I thought them equal to those of other writers on the same subjects, but to upbraid and excite myself to a greater degree of watchfulness over my own ways. Two of them, I said, had been of singular use to me for this purpose, more than the most excellent performances of Barrow, Tillotson, or Stanhope, could have been; because they stated my own failings in the face, like an additional conscience, with greater sternness than the writings of other men could do." \* \* \* "In no one sermon I ever preached had I one lesson for myself, and another for my hearers. My heart and conscience always made a part of the audience; and the pure word of God ever dictated to me what I delivered

to them.. Whatever constitutional warmth was mixed with my zeal, and much there certainly was; and however earnestly I threatened the terrors of the Lord to obstinate sinners, especially such as preach unsound doctrines to His people, I trembled while I did it, and *pushed with an instrument sharp at both ends, that pointed at my own sins, as well as theirs."*

This is the language of a truly good man, "an Israelite indeed, in whom was no guile;" whose life was spent in constant endeavours, both by his preaching and conduct, to "adorn the doctrine of God our Saviour." The practice, which he here mentions, of reading over his own discourses, in order to detect his deviations from his own precepts, is well worthy of universal imitation. It is a practice calculated to produce the most beneficial effects. It is the best preservative against that insensibility to religious impression which, as has been already observed, is too frequently generated by the repetition of the same services and the same arguments, and by the habit of regarding the edification of others as the principal, and almost the sole, object of our preaching. It is a preservative also against the danger to which we are exposed of "doing the work of the Lord *deceitfully*," and of falling into that most odious and contemptible of vices, hypocrisy. On the contrary, this practice will form and cherish in our hearts humility, sincerity, diligence, and indeed every other Christian virtue. They who have been long habituated to a nightly examination of their daily conduct, know from experience the excellent effects of self-inspection and reminiscence. Such persons will, without difficulty, be persuaded of the advantages of advancing a step further, and of carrying on their examinations into their personal conformity and agreement with their own ministerial instructions. They will not doubt the benefit of appointing some time,

either before or after they have preached to their congregations, that they may secretly preach to their own hearts, of at least reading over the applications and hortatory parts of their discourses, and inquiring of themselves, whether "their own mouths have not testified against them;" whether they have not been guilty of taking God's covenant into their mouths, and casting his words behind them; or whether they have indeed practised those duties, and cultivated those virtues, which they have in public so loudly, and so energetically, prescribed.

Example has always more efficacy than precept. Let me then extract a passage from the Life of Doddridge to show the manner in which that excellent man performed the duty of ministerial self-examination. "It will not," says his biographer, "be unpleasing nor unprofitable to the serious reader, if I insert some specimens of the manner in which he preached over his sermons to his own soul; heartily wishing that it may excite ministers to do the like." "July 23, 1727. I this day preached concerning Christ, as the physician of souls, from Jer. viii. 22. and having, among other particulars, addressed those sincere Christians, who through a neglect of the Gospel remedy are in a bad state of spiritual health, it is evident to me, upon a serious review, that I am of that number. I know by experience that my remaining distempers are painful. God knows they are the great affliction of my life; such an affliction, that, methinks, if I were free from it, any worldly circumstances would be more tolerable, and even more delightful, than that full flow of prosperity, by which I am so often ensnared and injured. I know Christ is able to help me, and to restore me to more perfect health than I have ever yet attained; and my experience of his power and grace is a shameful aggravation of my negligence. Therefore with humble shame and sorrow for my former

indifference and folly, I would now seriously attempt a reformation. To this purpose I would resolve: 1. That I will carefully examine into my own soul, that I may know its constitution, and its particular weakness and distempers. 2. I would apply to Christ, as my physician, to heal these distempers and restore me to greater vigour in the service of God. 3. I would remember that he heals by the Spirit: and would therefore pray for his influences to produce in me greater devotion, humility, diligence, gravity, purity, and steadiness of resolution. 4. I would wait upon him in the use of appointed means for this purpose; especially prayer, the study of the Scriptures, and the Lord's Supper. *Lord, if thou wilt, thou canst make me clean.* Pronounce the word, thou great Physician, and save me for thy mercy's sake."

"Nov. 12, 1727. I preached this day from those words, 'I know you, that ye have not the love of God in you.' I endeavoured to fix upon unconverted sinners the charge of not loving God, and described at large the character of the Christian in the several expressions of that affection. My own heart condemned me of being deficient in many of them. I humbled myself deeply before God, and do now, in the divine strength, renew my resolutions as to the following particulars. 1. I will endeavour to think of God more frequently than I have done, and to make the thought of him familiar to my mind in seasons of leisure and solitude. 2. I will labour after communion with him, especially in every act of devotion through this week. For this purpose, I would recollect my thoughts before I begin; watch over my heart in the duty, and consider afterwards how I have succeeded. 3. I will pray for conformity to God, and endeavour to imitate him in wisdom, justice, truth, faithfulness, and goodness——". "Thus careful was he," adds his biogra-

pher, "to maintain the life of religion in his own soul, as well as among his people."

These valuable extracts sufficiently illustrate and exemplify the manner, in which the duty, which we have been recommending, may be most beneficially performed. It is my sincere hope and prayer that they may prevail on some, who have hitherto neglected this duty, to "go and do likewise;" and "to walk before God in truth, and righteousness, and in uprightness, and integrity of heart, that they may be sincere and without offence till the day of Christ."

G. I. M.

June 15th, 1821.

*To the Editor of the Remembrancer.*

SIR,

IN the Christian Remembrancer for April, your correspondent Cantab, enquires what is "the true state of the case?" with respect to Polycarp's death—this is a question which has much perplexed ecclesiastical historians; without citing all the champions of the different dates which have been assigned, it may be sufficient to mention, that Bishop Pearson insists upon 147, (which Lardner by mistake calls 148) that Tillemont and others following the *Chronicon Alexandrinum* give 167, or thereabouts; that Usher relying upon the authority of *Ægidius Bucherius*, adopts 169; that *Sozomenus* makes him contemporary with Victor Bishop of Rome, at the close of the second century, and Socrates having brought him down to the reign of Gordian, the author of the acts of Pionius has made him suffer in the Decian persecution; setting aside however the palpable errors of these later Greek historians, the authentic evidence upon which the question is to be decided is reduced to this, we have the testimony of Eusebius and Jerome in the fourth

century, that Polycarp suffered martyrdom at Smyrna in the reign of Marcus Antoninus and Lucius Aurelius Commodus; on the other hand in the epistle written by the Church of Smyrna, soon after his martyrdom in which all the circumstances of it are minutely detailed, it is stated to have happened on the great Sabbath (*σαββάτων μεγάλη*) on the seventh Calend of April, on the second day of the month Xanthicus, when Statius Quadratus was Proconsul. Now the great Sabbath was an expression used both by the Jews and by the primitive Christians to denote the Saturday before Easter-day, and the seventh Calend of April corresponds to the 26th day of March, therefore Easter Sunday on that year, fell on the 27th of March; but in the year 167, the date assigned by those who follow Eusebius, the 27th of March would not have been on a Sunday, therefore that was not the year of Polycarp's death; it is true indeed that by our mode of computation, Easter day would have fallen on the 3rd of April, but the Church of Smyrna in common with the other Churches of the East at that time, kept their Easter on the day of the Jewish Passover, and that day, which was the 14th of the month Nisan, is computed to coincide with the 2d of April 147, and therefore the Saturday preceding that, being the 25th of March, would be the great Sabbath; the truth of this date receives additional confirmation from the succeeding clause, for the Macedonian month Xanthicus, commenced on the 25th of March; lastly Statius Quadratus was Consul, anno 142, and since it was usual to hold the Proconsulate for five years afterwards, it follows that he would be Proconsul in the year 147; upon this internal evidence, Pearson founds his argument for determining in opposition to Eusebius and Jerome that Polycarp was put to

death in the ninth year of Antoninus Pius.

The candid Lardner though not disposed at first to admit the force of this argument yet acknowledges in his second edition, that it is much favoured by the discovery of an ancient inscription; assuming this then to be the true state of the case and supposing that Polycarp dated from his birth, and not from his conversion to Christianity, when he told the Proconsul that he had served Christ eighty and six years, it is evident that he was nearly thirty nine years old before St. John died, and therefore though I know not what good authority there is for the opinion commonly entertained, that he was the angel of the Church of Smyrna mentioned in the Revelations, yet certainly it is not an improbable opinion, and is greatly countenanced by the testimony of Irenæus; for that writer, who had seen Polycarp, affirms that he was taught by the Apostles and by them ordained Bishop of the Church of Smyrna; in like manner Eusebius says, that he received the Bishopric from the eye-witnesses and servants of the Lord. Jerome calls him the disciple of St. John, but that does not necessarily infer his conversion; the eighty six years have been generally supposed to include his whole life; indeed if he was converted it must have been at a very tender age, for in his Epistle to the Philippians, he plainly intimates that he was not alive when St. Paul visited that Church; they therefore, who refer the eighty six years to his conversion, must adopt the later date of his martyrdom; and even in that case the length of time he presided over the Church of Smyrna, will not be singular, for Remigius was Bishop of Rheims more than seventy six years.

I am, your's, &c.

OXON.

*To the Editor of the Remembrancer.*

SIR,

THE observations of a correspondent in your Number for April last, on the inconsistencies of certain notes in the Family Bible, on a passage in the second chapter of Revelations, have induced me to refer to Cave's Lives of the Fathers for the dates of the birth, ministry, and martyrdom of St. Polycarp.

True it is, that the method adopted by the distinguished Editors of that highly useful work, necessarily leads to the occasional introduction of conflicting opinions on speculative points, but, if I am not mistaken, the danger, that the reader will be misled, is but very small, and is clearly overbalanced by the advantage, that the most valuable comments of the most eminent writers of our Church are embodied in a popular form.

Dr. Cave consulted, with much critical acumen, the original authorities relating to the lives of the Primitive Fathers, and his biographical memoirs are drawn upon close examination and careful scrutiny of the most authentic records. This author, then, concurring generally with the great chronologist Archbishop Usher, whose attention had been particularly drawn to the life and writings of St. Polycarp, fixes his birth towards the latter end of the reign of Nero, or perhaps, a little earlier. Now Nero died A. D. 68: St. Polycarp, therefore, was born A. D. 67, or it may be A. D. 65. St. Polycarp is allowed by the most ancient and best authorities to have been the disciple of St. John; to have been taught by the Apostles, and to have conversed with many, who had seen our Lord upon earth. Let us suppose him, then, to have been converted by St. John at the age of sixteen, that is, A. D. 83, or A. D. 81. Antiquity in like manner testifies, that he was constituted Bishop of Smyrna by

St. John, and the best commentators concur with Archbishop Usher in understanding him to be *the angel of the Church of Smyrna*, or the Bishop of that city addressed in Rev. ii.

Now the date of the Apocalypse is A. D. 96; but it is reasonable to suppose, that he had holden the Episcopal dignity there some time previously; say, that he was appointed A. D. 93. Then if he was born A. D. 67, he was raised to the Episcopal Office at the age of twenty six, or if born A. D. 65, at the age of twenty eight; but if appointed Bishop A. D. 96, he was, if born A. D. 67, twenty nine years old, and if born A. D. 65, thirty one years old. Dr. Cave fixes his martyrdom A. D. 167; accordingly he was one hundred years old, if born A. D. 67; or one hundred and two, if born A. D. 65. The interesting contemporary account of his martyrdom relates the expression quoted by your correspondent: *Four score and six years*, exclaimed the dying saint, *I have served him, and he never did me any harm; how then shall I now blaspheme my King and my Saviour?* But Cave most reasonably refers these eighty six years not to the period of his natural, but of his spiritual birth, to his regeneration by baptism, which, as was stated above, probably took place A. D. 83, or A. D. 81. If in A. D. 81, then the eighty six years concur with the date of his martyrdom A. D. 167.

It is very plain that Dr. Wall's statement, that St. Polycarp died at the age of eighty six, arose from a misconception of the emphatic words of the dying martyr.

If the above dates be calculated with tolerable accuracy, St. Polycarp held the See of Smyrna more than seventy years; seventy four years, if appointed A. D. 93: seventy one years, if appointed A. D. 96: and Dr. Cave alleges an instance on record of a Bishop of Rheims, who held that See seventy four years.

Nor, indeed is at all improbable, that the Divine wisdom should see fit to prolong, for the most obvious purpose, the years of those early confessors of Christianity, whose intercourse with the Apostles and whose shining examples, eminently qualified them to edify the Church, and resist gainsayers, whether from within or from without. We have the evidence of Quadratus, who wrote his Apology for Christianity, about A. D. 124, that there were persons alive even in his days, upon whom Christ had wrought miracles; what wonder then, if so bright a luminary as St. Polycarp, the disciple of St. John, who had conversed with many, who had seen our Lord on earth, should be preserved by Providence to extreme old age?

I am,

Sir,

Your obedient servant,

CLER. GLOC.

## BIBLICAL ILLUSTRATIONS.

(Continued from page 395.)

"Let me be weighed in an even balance," Job xxxi. 6.

"Thou art weighed in the balances, and art found wanting." Daniel v. 27.

"When the archi-magies or any one of the beloved old men (whose title is still hereditary in one particular family) is persuading the people at their religious solemnities to a strict observance of the old beloved or divine speech, he always calls them the beloved or holy people, agreeing to the Hebrew Epithet *Ammi*, during the theocracy of Israel. I have heard the speaker on these occasions, after quoting the war actions of their distinguished chieftains who fell in battle, urging them as a copy of imitation to the living. Then to soften the thoughts of death, he tells them, they who died in battle are only gone to sleep with their beloved forefathers; (for they always collect the bones) and

mentions a common proverb they have, *Neetak Intahak* 'The days appointed, or allowed him were finished.' And this is their firm belief; for they affirm, that there is a certain fixed time and place, when and where, every one must die, without any possibility of averting it. They frequently say, 'such a one was weighed on the path and made to be light.' Ascribing life and death to God's unerring and particular providence, and again when if after having held a council upon war or peace, should the former be determined upon, they say of their enemies—it is finished, they are found wanting." *Adair's North American Indian*, p. 33, 380.

"Canst thou draw out Leviathan with a hook?" Job. xli. 1.

The Leviathan of the Scriptures bears in most points so strong a resemblance to the crocodile, that it is difficult to imagine what other animal could be meant—there are, however, some allusions which would lead us to suppose that it must have been one of the whale species. If so, it must no doubt be the grampus (*Delphinus Orca* of Linnæus) which is the largest of the tribe met with in the Mediterranean, arriving at the length of 25 feet, and is of an extremely fierce and predacious disposition, feeding on the larger fishes, and even on the dolphin and porpus which vary from 6 to 10 feet in length. Chandler in his voyage to the Levant, p. 2, says 'we here saw a grampus, or whale, spouting up water, which in falling formed a mist not unlike the smoke from a flash of gunpowder; and again, p. 3, he describes the bottled-nosed sharks about 12 feet long hovering round the vessel and blowing out water accompanied with a puff audible at a distance. In letters from Canada, by Hugh Gray, the author, after giving a very interesting account of a contest between the thresher and the sword-fish, with the whale, describes the latter after being galled on all sides



by creatures he might well despise as flouncing about; blowing, and making a tremendous noise; dashing the water to a prodigious height, and occasioning a sort of local storm—the words of these travellers cannot but remind the reader of those of Job. “Out of his nostrils goeth smoke, he maketh the deep to boil like a pot; he maketh a path to shine after him: one would think the deep to be hoary,” xli. 31, 32. It is evident that these verses cannot be applicable to the crocodile which seldom or never quits the banks of the rivers. It is most probable that Job meant neither the crocodile nor the whale, but an imaginary monster compounded of the most remarkable powers of each.

In his passage up the Red Sea, Mr. Salt describes the appearance of whales in terms, more closely corresponding with the above passage. He says, “at times we had twenty or thirty in sight; some of them passing close by the vessel, others darting away, making a snorting noise, and throwing up the water like a fountain. They occasionally rose erect out of the water, shining like bright pillars of silver; then falling on their backs, and flapping their enormous fins violently on the surface, with a noise somewhat resembling the report of a cannon.” *Salt's Abyssinia*, p. 10.

Diodorus Siculus in mentioning crocodiles, says “the Egyptians formerly caught these monsters with hooks, baited with raw flesh; but of later times, they have used to take them with strong nets like fishes, sometimes they strike them on the head with forks of iron, and thus kill them.” *Diod. Sic.* p. 17.

“Among the various methods that are used to take the crocodile, I shall only relate one which most deserves attention; they fix a piece of swine's flesh on a hook, and suffer it to float into the middle of the stream. On the banks they have a live hog, which they beat till it

cries out. The crocodile hearing the noise makes towards it, and in the way encounters the bait. They then draw it on shore, and the first thing they do is to fill its eyes with clay; it is thus easily manageable, which it otherwise would not be.” *Herodotus Enterpe*, p. 70.

## INCREASE OF CATHOLICS.

*To the Editor of the Remembrancer.*

Sir,

A Correspondent in your Number for April has adverted to a subject at this moment of the deepest importance, namely, the increase of Roman Catholics. I am not acquainted with any data whereon to ground a calculation, except what is furnished in Bishop Porteus's letter, published by the Society for Promoting Christian Knowledge, and which was written forty years since. Comparing the account lately published with the statement there given, it may be inferred, that the increase of Roman Catholics in the county of Lancaster, which is only a part of the Diocese of Chester, has been fourfold within the time above mentioned. What the general increase of population has been in the same district, within the same time, I am unable to mention. The increase of the whole population of England and Wales does not appear to be more than one-third; and if the Romanists have increased in other districts in the same proportion as they have in Lancashire, the disparity is truly alarming. Of the accuracy of the numbers given in the account referred to by your correspondent, I can only speak with any certainty as to one of the places mentioned, nor do I think that the statement given is exaggerated. In that district, the proportion of Romanists is not greater than one in forty, though the list may be swelled with the names of converts as they are irreverently termed, consisting

of old women, lying in a state of insensibility at the point of death, and of the idle and the worthless, who follow them only for filthy lucre's sake. In another district, I apprehend not more extensive nor more populous than the former, but in the vicinity of an opulent landholder, who has a great number of workmen in his employ, the account represents them four times as numerous. What are in the report termed "congregations" must surely include the whole Romanist population: for in Manchester, the two chapels cannot contain more than 5000 persons, and yet the number of the congregations is said to amount to 15,000. In this town an additional chapel was built last year, which is as likely to excite attention as that which it seems is rising in Moor-fields. This chapel was OPENED *twice*\* in January last: first, on some day about the middle of the week, when high mass was performed, the prices of admission being on a graduated scale, according to the difference of seats: on the following Sunday, the exhibition was repeated at reduced prices.

The district round Stoneyhurst, your correspondent well observes, is "particularly thronged with Papists." The establishment itself contains about three hundred persons. In the tract of country from which the remaining twelve hundred of their "congregation" come, there is not, I believe, a place which can pretend to the name of a village. Nothing is to be seen but scattered farm-houses and labourers cottages; so that if the number is correct, there cannot be much room for Protestants. It is, however, satisfactory to be able to add, that some churchmen still maintain their

ground on the very borders of their estates, in spite of all the inconveniences and vexations they have to experience: but they are confined to very few families.

It would not be difficult to furnish further specimens of the bigotry and uncharitableness of Romanists; but I am at present necessarily confined to the subject brought forward by your last correspondent. "A near Observer," by whom I was glad to see my former statement corroborated, I conceive, is more surrounded by, and has more intercourse with them than myself: perhaps he may be induced to favour you with a continuance of his judicious remarks.

I remain, Sir,  
Your faithful servant,  
LANCASTRIENSIS.

### GODWIN AND PHILLIPS'S SCHOOL BOOKS.

To the Editor of the Remembrancer.

Sir,

THE remarks of your correspondent ΦΑΡΩΣ upon the gross partiality of Wilkes's Christian Biography have induced me to suppose that my services may not be wholly unacceptable, if I point out some examples of similar conduct in an opposite quarter.

There are two London publishers who have paid great attention to supplying small schools with elementary books; the one is the notorious Godwin; and the other the not less notorious Sir Richard Phillips. By dint of hawking and advertising, the books are sold; and our third and fourth rate boarding-schools, and the nurseries of the careless and ignorant are furnished with as much nonsense as they are able to consume. The religious books are dignified with the names of Barrow and Blair; Geography and History are of course assigned to Goldsmith; and the remainder

\* The second advertisement announced, that the opening of the new Roman Catholic Chapel would be repeated as it took place on the first occasion.

is divided among Mess. Milnes, Baldwin, and Wutkiss. Take the following as a sample.

**Milnes's School Dictionary**, contains the undefinitioned definitions: *Chariot*. A carriage for pleasure, with two wheels. *Church*. A body of Christians professing the same rule. *Curate*. A clergyman, hired to perform the duties of another. *Hierarchy*. The body of priests that conduct a national religion. *King*. A single person in a state, to whom *extraordinary* power is confided for life. *Liberty*. Permission to any one to judge of his own duties, and to act accordingly. *Revelation*. Discovery of sacred truths.

Barrow's "Five hundred questions on the New Testament," contains a vocabulary, and "an explanation of the offices and conditions of men," in which we have the following information. "*Philip*, one of the Apostles, and author of one of the epistles." P. 63. I presume, the Epistle to the Philippians. "*Samaritans*, originally heathens, settled by the king of Assyria in the Israelitish cities after the captivity." P. 68. "*Tetrarchs*, who had kingly power in four provinces." P. 66.

Adair's, "Five Hundred Questions deduced from Goldsmith's History of England," is furnished with a list of "learned and eminent men who have flourished in the British islands, distinguishing the subjects, or works, in which they excelled." I transcribe the concluding page of the Catalogue, merely observing, that it is supposed to contain the names of all the learned who departed this life between the year 1790 and the year 1813.

"Sir Joshua Reynolds, painting and discourses on painting.

William Robertson, history of Scotland, Charles V. and America.

John Hunter, anatomy.

Edward Gibbon, Roman empire.

Mr William Jones, Arabic poems!!!

Andrew Kippis, history, biography, &c.  
Edmund Burke, political tracts and speeches.

William Melmoth, Pliny and Cicero's letters.

William Cowper, poetry and letters.

Hugh Blair, sermons, lectures on rhetoric.

Erasmus Darwin, botanic garden, zoonomia, &c.

Alexander Geddes, translator of the Bible, poems, &c.

Joseph Priestley, chemistry, philosophy, and theology.

Gilbert Wakefield, translations, &c.

C. J. Fox, history and speeches.

Thomas Holcroft, travels, plays, and novels.

William Kirwan, chemistry, &c.

Richard Porson, Greek translation!!

Henry Cavendish, chemistry.

Thomas Paine, political tracts.

William Burney, history of music."

Such, Sir, is the manner in which books are got up, which have already done much, as Sir R. Phillips assures us in his address to the instructors of youth, "to render the next an enlightened and philosophical age, and to qualify the mass of our future population, to be able to distinguish between truth and error, consequently to protect them against the delusions of corruption, and the influence of bad passions. And as knowledge is virtue, and virtue is happiness, the effects may, in some degree, realise the hopes of the millenarians, and the poetic fables descriptive of a golden age." This is a touch of the truly sublime; and I presume that it will, in some degree, realise the hopes of the *composer*, and to provide him with gold, which is neither poetical nor fabulous.

Your obedient servant,

K.

July 2.

To the Editor of the Remembrancer.

Sir,

MANY circumstances have concurred to delay the sequel of my letter on the Study of Hebrew, (quab-

lished in your Number for October last), which, however, I have now the pleasure to transmit to you. In the letter alluded to, I divided my intended remarks into three heads, viz. 1. On the advantage, 2. On the pleasure of an acquaintance with the Hebrew language, and 3. On the method of attaining it. The first head I endeavoured to dispatch at the time, and I now proceed to consider,

2. The pleasure which the study of Hebrew is capable of affording. The superior gratification arising generally from reading a work in the language in which it was written, no one who is acquainted with others besides his vernacular tongue, will, I should think, deny. Language is so intimately connected with thought, and the current of thought runs in such different channels, in different tongues, that a translation must often fail of conveying the true spirit of the original. Indeed, to adopt the words of a spirited and ingenious writer\*, "Men may talk as they chuse about translations: there is in brevity and truth no such thing as a translation. The bold outline is, indeed, preserved, but the gentle, delicate, minute shadings vanish." I appeal to any Greek and Latin scholar in attestation to the superior pleasure derived from contemplating the full drawn and coloured phenomena of thought, sentiment, and action, expressed in the writings of the poets, orators, and historians of Greece and Rome, to that received from viewing the imperfect and meagre outlines of the same furnished by translations: and I would then confidently claim his assent to the position, that none of the principal translations† of the Hebrew Scrip-

ture, however accurately they may convey the general sense, furnish any thing like a just and complete representation of the original, and consequently, that the pleasure, as well as the profit, of studying the oracles of God, will be infinitely enhanced by approaching them in that language wherein the mind of the Holy Spirit was originally communicated to man, "*juvat integros accedere fontes.*"—I am now,

3. To give a few hints as to the method of acquiring the Hebrew language. It is well known to scholars, that there are two systems of the Hebrew language. One, according to which the alphabet of 22 letters is represented as consisting, like the Greek and Latin, partly of consonants and partly of vowels, and consequently as forming by itself a set of characters expressing elementary sounds. The other, according to which the 22 letters of the alphabet are considered as made up entirely of consonants and aspirations, and an apparatus of ten vowels is annexed, which are signified by small additional characters placed about the letters of the alphabet, called, technically, by the name of points. To these are added 28 accents, and two or three other emphatic marks, denoted likewise by different characters variously disposed about the letters, and serving the double purpose of directing the emphasis and modulation, and of uniting words and sentences together. It is not my intention in this place to touch upon the disputed question of the authority of the points, which some attribute to Moses, or at least to Ezra, and others to the Jews of Tiberias, A. D. 500, or to still later inventors. Granting them to be of considerable antiquity, and of occasional use in the interpretation of the sacred text, it must yet be obvious, that when a language may be learned in two methods, the one differing from the other only in the article of superaddition, as is the

\* Peter's Letters, v. 1. p. 164.

† This must be understood, with an exception, in favour of some of the oriental translations, as of those in the Syriac and Arabic languages, which may be considered as dialects of the Hebrew.

case with the Hebrew according to these two systems, that mode should be adopted in the first instance which is least complex and consequently most easy. I should, therefore, advise every Hebrew student to commence his study of the language according to the unpointed system, and not to proceed to acquire the points (should he subsequently think fit to add the knowledge of them) until he has gained a competent facility in reading, some knowledge of the grammatical construction of the language, and a considerable copia verborum. Agreeably to these views it would be advisable for him to begin with Bishop Burgess's Hebrew Primer; a month's unremitting attention to which, at the rate of one hour a day, will, I am bold to say, bring him further on the road towards a knowledge of the Hebrew tongue than his most confident hopes would allow him to anticipate. He would also do well to provide himself with the same Bishop's, or Mr. Parkhurst's Grammar; the latter prefixed to a useful Lexicon. Bythner's Grammar will reveal to him the art and mystery of the vowel points, and if he aspire at the very topmost heights of Hebrew proficiency, Buxtorf, Schultens, Simonis, or Schröder, are at hand with their larger grammars to lead him into the most recondite arcana of the language. Should he, upon considering the controversy respecting the points, decide against attaining them, I would recommend Dr. Grey's method of learning Hebrew, or Masclef's Grammar, to succeed the unpointed grammars of Bishop Burgess, or Parkhurst, together with Bishop Hare's Hebrew Psalter. The additional books which it will be desirable for him to procure, let him adopt which system he will, are Bythner's *Lyra Prophetica*, or *Grammatical Praxis on the Psalms* to which his grammar is affixed) and Simonis's admirable Lexicon, with the Bible of either Vander Hooght

or Simonis. When our learner has made some proficiency in the language, and not before, he will find in the Westminster Grammar, an excellent compendium of all necessary grammatical knowledge, according to the pointed system, in the shortest space perhaps into which it could be condensed.

Having thus furnished himself with the implements of his intended study, I would lay before our student two plans, either of which may be adopted accordingly as his circumstances and opportunities may direct. To those who have abundant health and leisure, I would recommend to adhere *strictly* to the rules laid down by Bishop Burgess, in the beginning of his grammar, (to which I refer them) adding thereto the practice of transcribing and committing to memory some Biblical passages of more prominent interest, or frequent occurrence, as, for instance, the Ten Commandments, the 53d Chap. of Isaiah, the Psalms introduced into the different offices of the church, &c. and also of construing portions of the historical books. To those whose health is weak or their time more occupied, I would suggest, that after familiarizing themselves with the few regular inflexions of nouns and verbs, with the pronominal prefixes or affixes, and with the inseparable particles they should exercise themselves in reading such passages of Scripture as are above mentioned, with a translation, not troubling themselves with a minute investigation of the Root, until they find that by this method they have acquired some familiarity with the Hebrew Idiom, and a tolerable copia verborum. It should, however, be observed, that on this latter plan, no progress can be expected except what is wanting in diligence and minuteness be made up for by regularity of application. Not a single day should be suffered to elapse without the reading of a few verses, however few they may be. The ef-

ficacy of the former of these plans must be sufficiently obvious. And for the latter, the successful experience of more than one student, whom indifferent health and strict engagements have forced upon this method, may be adduced in proof of its beneficial effect.

Thus have I endeavoured, in some manner, to redeem my pledge, by stating a few of the advantages and pleasures of the study of Hebrew, and by prescribing a method of becoming acquainted with that ancient and venerable language. Though myself yet but a novice in this pursuit, I can safely go so far with \* Luther and Melancthon in their lofty estimate of Hebrew learning, as to say that it must be a large recompence which would tempt me to forego the pleasure and benefit I have already derived from even my scanty stock. These advantages I would fain extend to others, and if these papers should prevail upon a single individual, whether cleric or laic, to take up this useful and agreeable pursuit, I shall be far overpaid for this trifling trouble, and earnestly pray God to bless such praiseworthy application with a successful result.

I am, Sir,

Your obedient servant,

PH

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\* Scio me vix primis labiis degustasse literas Latinas, Græcas, et Hebræicas; sed tamen hoc ipsum quod didici quantulumcumque est propter judicium de religione omnibus mundi regnis omniumque epibus longè antepono. MELANCTHON.

Scio quantum mihi (cognitio linguæ Hebræicæ) contra meos hostes profuerit. Quare hac quantula cunq̃ue cognitione infinitis millibus aureorum carere nolim. LUTHER. Quoted by Bishop Burgess, in his "Motives to the Study of Hebrew," a book which I strongly recommend to all my readers.

To the Editor of the Remembrancer.

SIR,

I WAS much pleased with Jhuoa's remarks, in your number for this month, on the scandalous breaches of the Sabbath, which are daily more and more offending against all divine and human laws and which certainly will bring down some striking judgment on this as well as on every other Sabbath-breaking nation, unless speedily corrected. As a proof that this is a complaint of recent origin at least in its present extent you will find it mentioned in Horace Walpole's Letters, that in the reign of Geo. II. the French ambassador was detained in London, because no carrier or waggon could be induced to take his luggage on a Sunday to Portsmouth.

I am, Sir,

Your very obedient Servant,  
PHILOSABBATUS.

May 14, 1821.

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To the Editor of the Remembrancer.

SIR,

MAY I take the liberty, through the medium of your valuable publication, of calling the attention of your episcopal readers to a bill now before the House of Commons for regulating of gaols, penitentiary-houses, &c. By this bill, "magistrates are to nominate a clergyman of the Church of England to be chaplain of each of the several prisons within their jurisdiction, and to appoint a salary; and no clergyman so nominated, is to officiate in any prison, until he shall have obtained a licence from the bishop of the Diocese, wherein the prison is situate, nor for any longer time than while such licence shall continue in force." All this is proper, and perfectly conformable with ecclesiastical disci-

pline, but the next clause, after enumerating the duties to be performed, concludes with these words, "and if it shall appear to the justices in Quarter Sessions assembled, that any chaplain shall have neglected any of his duties, they are hereby empowered and required to direct, that his salary or any portion thereof, which they may think proper, shall not be paid, or to remove him from his office."

Without adverting to the manifest contradiction of these enactments, I cannot but regard the latter as a direct infringement of the powers, with which the bishops are invested by the stipendiary curates act, and entirely subversive of that independence, which it was intended to secure to that useful and laborious class of the established clergy. Beset with dangers as our Church is in the present day, I trust, Mr. Editor, you will agree with me in thinking, that even the most trifling innovation should be resisted; and if it should be said, that very few of the clergy can be affected by the present measure, may it not go to the establishment of a precedent, which may ultimately be productive of most disastrous consequences? If a clergyman's stipend may be curtailed, in direct opposition to the bishop's licence, or himself removed from his office by persons acting in a civil capacity in one instance, why not in another?

Having said thus much, I would leave the matter to the wisdom of our ecclesiastical rulers; briefly suggesting that I am at a loss to discover, why one class of clergymen should be subject to any rules or ordinances imposed chiefly by laymen, when they are amenable to their diocesan, for any dereliction of those ministerial duties to the performance of which they solemnly pledged themselves at their ordination.

ΣΚΟΤΟΣ.

## JOHANNA SOUTHCOTE AND PROPHET TURNER.

A CORRESPONDENT has called our attention to the persevering efforts of a few crazy or crafty individuals in the cause of the wretched woman whose name is at the head of this article! We are not so simple as to imagine that the ravings and blasphemies of Prophet John Turner will be diminished by any exposure of his folly or of his fraud. But it may serve the purpose of a serious, if not salutary, warning to many well-intentioned and erring individuals, who conceive that there is no danger in heating the imaginations of the ignorant, and that *fanaticism* is a bugbear in the mouth of the worldly and the formalist. The fashion of the present day is to tolerate every thing; and to maintain that enthusiasm and hypocrisy are no checks to the progress of religion. If any of our readers shall be of opinion that Mr. John Turner ought to be permitted, in virtue of a sixpenny license, to preach the trash which we are about to quote, or that the dissemination of his blasphemies is harmless and innocent, we exhort them forthwith to become attendants upon his ministry; and have no doubt that they will be qualified to assist him in his labours.

He has published various pamphlets, which are sold by S. Gompertz, Granby-Gardens, Lambeth; and three of these are now before us. One is entitled, "The Inheritance, by George Turner, the Servant of God." Another, "The rich Treasure of the Kingdom revealed to George Turner;" another, "The Assurance of the Kingdom, by George Turner, the Servant of God." Our readers will be not a little disgusted at hearing that the speaker in all three, for they are composed in the first person, is God himself, who is represented as making immediate revelations to the prophet. Of the two first books, the principal subject is the ap-

proaching kingdom of *Shiloh*, which is described with the greatest minuteness. The prophecies of the Scriptures are set down as a sort of text, and God is supposed to expound them to his servant. The following is a fair specimen.

" *These promises shall be fulfilled to man and woman upon earth; for the whole earth is mine, the Lord, and the possession must return unto me, the Lord, when I command: and all laws of men must cease, that my laws may be established; and I will give the kingdom to my son Shiloh, who will give it to my children and people to inherit; and order it as I shall command to the ends of the earth. Every man shall have his wife, and every woman shall have her husband; and man and woman so soon as they are of age to unite, as none will remain alone when man is of years, I give him power to choose his wife; but when he makes his intention known, if her heart and mind be not inclined to him, she must make it known; and then he must not pursue her any more; but when he is accepted, then the father of the woman must give her unto him in the presence of two of the principal men of the city, town, or village where they dwell; or the nearest to which they dwell, and it must be recorded; for order must be in my kingdom. And I will order the land for their inheritance, and their house and buildings; the expence must be paid out of my treasury, which I shall appoint in every city, town, and village in my kingdom; and seed and tools for their use, and furniture for their houses, and convenient things for the other buildings; and provisions for one year must be given them. And as the people multiply (which they will do) to an immensity upon earth, (as no disease or complaint will be amongst them as they increase,) I will increase the earth from the sea, and other lakes of waters, to be dry land. As the earth hath been divided, and the sea rose up and co-*

*vered the land: that then was seen; so I shall command, and the sea will retire again into its place, and the earth be united as one continent. And I will give one speech to all people upon earth, that an intercourse may be open to all from one end of the earth unto the other end of the earth; that all may praise my holy name, and join in the same language; the tongues will then be no longer divided; but all be one speech in the earth. I shall give my son Shiloh my command to order this my kingdom, for all nations and peoples, and for the generations that shall be born. And man and woman will be united in the sweetest ties of love and affections, being holy; and their offspring will be holy over all the earth. And the earth I will bless with abundance of all sorts of fruits, both for man and beast, and they will be pure, sanctified for their use; and wine abundantly will flow for man and woman; the use of spirits will cease, man and woman will not require them, being healthy and lively; and the vigour of youth will remain with them in their old age, in all their days. There shall be money, as my son Shiloh shall direct, and banks in every city, town, and village, to put my treasure in, under my son Shiloh, and his council of princes; which must have the direction of them under the command of my son Shiloh. The stamp upon the money must be "THE KINGDOM IS THE LORD'S," on one side; and on the other side what my son Shiloh shall direct. I am the Lord." P. 72.*

We hardly like to venture upon another extract from such a farrago of blasphemies; but the following is laughable, rather than shocking, and is too curious to be passed over.

" I have laid up in store treasures, both temporal and spiritual, for man and woman to enjoy in my kingdom, which man cannot comprehend a knowledge of the enjoyment; but I will point it out unto them, for I will bless them with



abundance of riches. The earth shall bring forth abundance of fruits, and blest with my blessing; and such as has not been known yet in the world for good, of all kinds, and for all people for to enjoy in all the earth. And every family shall have their inheritance for to enjoy, and for their generations also to enjoy; not to be sold, nor alienated from them. Cattle and flocks of sheep, and corn, and wine in abundance; fowls, ducks, geese, and abundance of all kinds of clean fowls, of all sorts, shall be upon their inheritances; with springs, and rivers of waters, and fish of all sorts and kinds for eating; with all kinds of herbs, and spicy balms, and sugars, teas, coffees, and cocoa nuts; with bread, fruits, peas, beans, cabbage, carrots, turnips, celery, spinnach, cauliflower, brocoli, onions, cucumbers, asparagus, lettuce, potatoes, and all other blessings from the gardens for man's use; and by a small labour of cultivation shall bring forth abundance, *by continually growing at all times in all places, summer and winter*; and seed time and harvest will continue in the earth, and the fruits of the trees; berries of all kinds; apples of all the best kinds, plums of all the best kinds, pears of all the best kinds, wall fruits of all kinds, grapes of all kinds; oranges, lemons, pomegranates, pine-apples, melons: artichokes, and precious roots of all kinds." P. 8.

Thus far there seems to be no doubt that Prophet Turner is silly and mad: but the third work makes us acquainted with another ingredient in his character, and proves that he is rogue likewise. The book itself is more extravagantly impious than either of the former pretending to be answers dictated directly by the Almighty to all the questions and letters which had been received by his prophet. "Thou hast read M—'s letter complaining of his not being permitted to see thee, and I the Lord, answer." This is the form in which each chapter commences. And the subjects upon which the

Almighty is thus represented as giving his commands are the squabbles between Turner, and certain gentlemen with short names, Messrs. M—, B—, G—, &c. &c. It appears incidentally that there is a committee, which Turner cannot always manage; and that a list is kept of women who are married to the Lamb, and who are consequently to be admitted to his marriage feast. Many letters relate to the individuals who are placed upon this list. Others have reference to a different but not less important subject; and we extract them at full length.

"I now order the committee to write to all my children, to prepare tokens of love to me, the Lord, for my treasury; and they must be given to thee, to assist thee in thy journey. I will provide for G—'s family while he is with thee in the journey; and my blessings shall be upon my children. I am the Lord." P. 168.

"I will now explain unto thee my words, as my children I see stand in need: I have said thou wilt now be freed, and thou art freed from my restraint upon thee of being retired; but my time is not fully come for me, the Lord to rise up unto the prey; then I shall call thee forth; but now the restraint is man's restraint moved by evil, to try to stop the fulfilment of my words: but I will work round thy deliverance in my providence, for my honour and glory. Thou must write to the committee, to send those books to thee, for thee to send to thy relations, and others as before; and they must send thee ten pounds, to pay the expences of the carriage of the parcels, and other expences, I will tell thee of. If H—will agree to thy going to Leeds, and for him to go with thee, thou may go: and return back with him again. I am the Lord." P. 177.

"The fifty pounds I ordered I— to pay thee for expences, clothing, support, and travelling, of the first of October, he must send to thy

directions, as thou appoints him: taking an acknowledgment for thee, to pay the interest of the mortgage. And the rents of the estates must be put into the hands of trustees, for the benefit of thyself, while thou remains here; and for thy family, of son and daughter, and her children, as I shall further direct. Let him pay it to h—for thee. I am the Lord."

We shall say no more of George Turner; but we cannot help regretting that the punishment of the pillory has fallen into disuse. This man gathers congregations and *itinerates*, and makes converts and picks pockets: Is he not a proper object for the tender solicitude of the Society for Protecting Religious Liberty?

Among the places where he is acknowledged, Cornwall and Devonshire are said to be distinguished; and we have been favoured with a sight of several letters written to a clergyman in Devonshire, by a woman named Mary Boon. The greater part of these epistles is too horrid and blasphemous to be printed. She says that the kingdom has long been warned through Mr. George Turner the Prophet, and Johanna Southcott the Prophetess; and she does not appear to be indifferent to the good things which Mr. Turner has promised, or ignorant of his plan for procuring them. She offers all the temporal blessings which her prophet has enumerated in case the person whom she addresses "will have a house done up in one month for John Brown to live in, and *per contra* she threatens that in case of refusal he shall never see another Christmas day." The whole is compounded of imposture and enthusiasm in equal proportions: and happy should we be, if we had any reason to believe, that her imitators were few, or were decreasing.

To the Editor of the Remembrancer.

SIR,

THE great rage for Bibles without *note or comment*, is a novelty in which the generality of your readers have no disposition to take a part. But they may be confirmed in their present good principles by learning through the medium of your Miscellany, that the sentiments now avowed by all classes of Dissenters, were not always in fashion among the fathers of their schism. I accordingly subjoin, and request you to insert, an extract from the Preface to the Annotations on the Bible, published by the Assembly of Divines, who met at Westminster under the authority of the long Parliament. These persons were more celebrated for learning, wisdom, and ability than any who have appeared among their successors; and the value of their testimony is more considerable on that account. It is for their descendants, to explain why they set at nought the advice of men, who spoke after mature deliberation upon a subject with which they were so well acquainted.

I remain, &c. &c.

A.

"The third thing which improveth the price of our portion in religion, is the necessary use and great benefit of expositions and annotations upon the Bible, to render the right meaning of the words of the translation, as the translation does the words of the original; for though the Scriptures may have their use, and force upon the affections of ignorant readers, at first sight, without any serious search into their hidden sense, and may have worke upon the will to encline it to good, or withdraw it from evil (as it was with *Austin*, in his casual and sudden reading of the Apostle, *Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness*, utb in

strife and envying, Rom. xiii. 13.); yet what Peter saith of his beloved brother Paul's Epistle, *there are some things which are hard to be understood*, 2 Pet. iii. 15, 16. may be truly said of many other parts of holy Scripture, especially in the books of *Genesis, Job, Canticles, Ezekiel, Daniel*, some other of the Prophets, and the *Revelation*.

"To which he that seriously reads them may apply the pathetick admiration of *Austin*. *There is a wonderful profoundnesse in thy words; a wonderful profoundnesse, oh my God! a wonderful profoundnesse: it is a matter of horror to pierce towards the depth of them, an horror of horrors, and terrour of love: so that if the question were put to most of those (who are daily conversant in the reading of the Bible, and read it by course from one end to the other) which Philip put unto the Eunuch, Understandest thou what thou readest?* their answer (for divers texts) might be the same with his, *How can I, except some one should guide me?* Acts viii. ver. 30, 31.

"The question implyeth, that he that readeth should (if it may be) understand what he readeth; and our Saviour his precept enjoyneth an endeavour to that purpose, where he saith, *Who so readeth let him understand*, Matt. xxiv. 15.

"And the answer directeth the reader to desire and to seeke for a guide, and though now there be none to be found whose guidance is infallible (for the best guide may be sometimes to seeke, and seeking may be at a losse, for the proper sense of some obscure places of the Scripture), yet may he make such a probable interpretation of them, as may prevent a dangerous misconception of an imprudent inconsiderate reader?"

"Nor had those ridiculous heresies of *Peputians, Seleucians*, and *Ascites*, and such like, ever been hatched, if the places of Scripture, on which they founded their erroneous opinions, had been fenced

with an orthodox exposition against misconstruction.

"Nor had (it may be) such groundlesse and fatal fantasies, as some have set abroad and spread abroad, been the fruit of their familiar reading of the Word of God, if some expositors or annotators had been ready at hand, to shew them the sense of difficult sayings; in which respect (by the goodness of God) the modern times are more happy, than many centuries of anciently precedent ages."

## ON PSALMODY.

*To the Editor of the Remembrancer.*

Sir,

I HAVE at different times heard many good persons complaining that we have no Christian hymns in the public service of our Church—no hymns exclusively Christian, that make mention of the name of Christ and the distinctive doctrines of the Gospel. They would be the last, they say, to approve of the low, familiar, and enthusiastic compositions that are often put forth and used under the name of hymns; but they still think that, as Christians, they should not in their offerings of praise be confined to the Jewish Psalms of David, however excellent, as such, they may be, but should have others provided more appropriate to their Christian state, and expressive of the mercies of Redemption. I think however with due deference to these good persons, that they cannot be fully alive to the real merits of the Psalter. The Psalter is a collection of inspired songs, and as such, confessedly above every other composition, merely human, and consequently if it should not contain all that we might want, we are certain that it can contain nothing that is wrong, for the spirit that dictated it is the spirit of truth. This is a most important consideration to begin with.

The Psalter was, secondly, written for the most part by the man after God's own heart, even David, the sweet Psalmist, as he is termed, of Israel, amid the many, and various and peculiar incidents of his long and eventful life, and are consequently adapted to every possible situation in which a man can be placed, whether he be in temptation, and would strengthen his faith—in penitence, and would express his contrition—in affliction, and would seek for consolation—in joy, and would pour forth the overflowings of thankfulness—in wonder and adoration, and would ascribe unto the Lord the honour due unto his name; in all these situations a man may always find a hymn fitted to his peculiar wants in this invaluable manual of general devotion, the Psalter of holy David. A third recommendation of the Psalter is its prophetic character. It speaks of Christ in a manner that, when understood, is calculated above all others to carry conviction to the mind,—I mean in type and prophecy. The Christian is not only reminded therein of his Saviour, but has his faith wonderfully confirmed by the reflection that all those minute descriptions of his Saviour's life and sufferings, and whatever else has an eye to Him and his most gracious dispensation, were delivered several hundred years before the Saviour came into the world. Every Psalm becomes hereby not only an apt vehicle of his own devotional feelings, but an additional evidence of the truth of the Christian religion. The Psalter moreover was regularly used in the Jewish Church, and has been used time out of mind in the service of the Christian, and is therefore not only venerable for its antiquity, but well calculated to keep up the connection between the two Churches, and remind the Christian of his close relation to his elder Brother, in whose hymns he can so aptly offer up his tribute of praise and thanksgiving to the God and Father of the Lord Jesus

Christ; lastly, it was in the words of the Psalter that our Lord breathed forth his last prayer as if willing to sanctify them for ever to his Church: it was in the words of the Psalter that the first assembly of that Church poured forth their wants and supplications to the throne of grace: and it is in these words when felt and understood and duly appreciated that we may still find so much that is beautiful in style, sublime in poetry, sound in doctrine, and valuable in devotion. On these grounds I must ever consider the Psalter of David as one of the richest jewels in the possession of our Church, and a most admirable accompaniment to her excellent Liturgy.

Now with a view to make the Psalter as serviceable as possible for the purposes of public and private devotion, our Church has presented it to us under two forms, a prose and metrical translation; the former to be read, and in cathedral churches, and where there are regular choirs, to be sung; the other to be sung only, to such plain and simple tunes, as the whole congregation may join in. Of this latter we have at different times had several. "set forth and permitted to be used in all such churches chapel, and congregations, as shall think fit to receive the same;" which is a clear proof, that our forefathers up to the appearance of the last authorized version of Brady and Tate in 1696, were but ill satisfied with those that were then in use; and I am sure that we of the present day are as ill satisfied on the whole, with Brady and Tate's; for as Bishop Beveridge well remarks in his "Defence of the old Singing Psalms," religion is too severe a thing to be played with, especially the foundation of it, the word of God, in which the very poetry is all solid, substantial and divine.' But in Brady and Tate's version there is so much flashiness of wit, which may serve young people well enough for their diversion, but can be no

help to their devotion, it is so light and airy, so wanting in plainness, simplicity and brevity, so paraphrastic in many of its parts, and so abounding in foreign and often improper matter, that it is any thing but such a version as our Church wants; I do not mean to condemn the version in toto—for there are some Psalms that with a very slight alteration may be retained with great advantage, and some that are in parts eminently beautiful: but as a general version it is certainly very objectionable. The good Bishop in the treatise above alluded to selects a very strong instance of its defects from Psalm xxxvii. 34. which ran thus.

“Wait still on God and keep his way,  
And thou advanced the land to sway,  
Thy firm possession ne’er shalt quit—  
With longing eyes thou soon shalt see  
The wicked’s fatal Tragedy,  
And as a glad spectator sit.

The Bishop contrasts this paraphrase, for translation it is none, with the original, and is very humorous at the idea of there being tragedies and comedies in King David’s time and introduces a countryman solving the question of a doubtful neighbour, whether he might lawfully go and see a tragedy or other play acted, by an appeal to David’s authority, for “I find says he on looking over our new book of Psalms that there were tragedies acted in David’s time, and people then used to sit as spectators, as they now do in our play houses; and David speaks of it as a known and common thing in those days, without blaming them for it, which he, be sure, being a man after God’s own heart, would have done, if it had been any ways contrary to the law of God.” The passage in question is since somewhat altered, but it is still open to objection; and there are many other passages equally so.

The version of Sir Richard Blackmore, which was dedicated to George I. and received the royal

permission in October 27, 1720, is but an inferior composition, and is probably now but little known.

That of James I. which was affixed to the Scotch Prayer-book, under the title of “a Paraphrase of the Psalms in metre, by King James VI.” and allowed, and recommended by Charles I. “as exactly and truly done,” to be sung in all the churches of his dominions, is plain and literal, but not to be compared to the older and much abused version of Sternhold and Hopkins. I was not aware how much this latter version had suffered from successive alterations, till I had an opportunity of comparing it, as it is now printed, with the original edition, annexed to the Prayer-Book of Queen Elizabeth; and I do not hesitate to say, that with this, the original version, as our groundwork, and a judicious selection from the works of other translators of which a correspondent of your’s, in a former number, has given us so happy a specimen out of Sir Philip Sidney, we have it in our power to put forth a new version which shall comprise the excellencies of all the former, where they are worth preserving, and be calculated to gratify at once the most refined taste and the most serious and heartfelt devotion. There is in old Sternhold a quaintness of expression, a faithfulness and simplicity, that is well becoming the inspired original, and adapted to the comprehension of the lower orders for whose use a metrical translation is principally required. There is a harmony in their lines, if we read the words in the cadence of those times, which would do no discredit to the poets of the present day. Alliterations are frequent, though often lost, with many other beauties, and much mangled in our modern editions; and, what I must consider a very grand desideratum, there is prefixed to every Psalm a brief summary of its contents, and where it is at all of a prophetic character,

an application of it to our Lord or his Church; and this, as in the case of the 2d. is often introduced into the body of the Psalm, so that we have David in a Christian dress, or what is the highest perfection that we can hope to attain in the way of hymns, an inspired writer speaking as a Christian. We have a prototype indeed of this in the first Christian hymn on record, as we find it given in Acts iv. 24—30. for having sang the two opening verses of the 2d Psalm of David, the assembled Church immediately adds this Christian interpretation of its meaning, “for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” And something of this sort may, I am convinced, be most easily and profitably introduced or added to all the prophetic Psalms. It is not enough that a well educated person is able of himself to perceive the bent and application of the Psalm: even he will not be sorry to be reminded of it: but without some such hint given in the Psalm itself, the unlearned, who are the majority, will be altogether in the dark; or will lose, at least, much of the interest that the Psalm would otherwise have had, and is really capable of affording. As a writer’s meaning, however, is often better seen in an example, I subjoin the following, which will conclude the whole of my view of the subject. The alterations which I have ventured to introduce are marked in italics. I have chosen the 2d Psalm, not from the superior excellence of its poetry, for it is inferior to many, but from its possessing the valuable peculiarity of being applied in a Christian sense. It is taken from Queen Elizabeth’s Prayer-Book.

“Quare fremuerunt.” Psal. xi. T. S.

David rejoyceth that albeit enemies, and worldly power rage, God will advance his kingdom even to the farthest end of the world. Therefore he exhorteth princes humbly to submit themselves under the same. Herein is signified Christ and his kingdome.

“Why do the Gentiles tumults raise?

What rage is in their brain?

Why do the Jewish people think

A thing that is but vain?

The kings and rulers of the earth

In counsel mad are bent,

Against the Lord and Christ his Son,

Whom he among us sent,

Shall we be bound to them? say they—

Let all their bands be broke,

And of their doctrine and their law

Let us reject the yoke.

But He that dwelleth in the heav’n,

Their doings will decide.

*The Lord himself, the mighty Lord,*

*Shall laugh to scorn their pride.*

*And in his wrath declare to them*

*His fix’d and blessed will;*

“Yet have I set my chosen king

On Zion’s holy hill.”

*And I will preach the law, whereof*

*The Lord hath said to me,*

“Thou art my only Son, this day

I have begotten thee.”

“All people will I give to thee,

As heirs at thy request,

*The utmost limits of the earth*

*By thee shall be possess’d,”*

“And thou, as with an iron rod

*Thine enemies shalt bruise,*

And break, as small, as potter’s shreds,

*The malice of thy foes.”*

*Be wise now therefore, O ye kings;*

*Ye judges, learn’d be:*

*Serve ye the Lord with fear, and joy*

*Before Him reverently.*

See that ye kiss his blessed Son,

*Lest He be wroth with you;*

*And so ye perish from the way,*

*That righteous is, and true.*

If once his wrath, never so small,

Shall kindle in his breast,

O then all they, that trust in Christ,

Shall happy be and blest.

Your’s, &c.

July 5.

C

*To the Editor of the Christian Remembrancer.*

SIR,

WITH reference to the subject of Infant Baptism, and the administration of the rite as practised in the Church of England, I beg leave to add, that Origen speaks of Infant Baptism having been ordered by the Apostles. Forty years after Origen, Fidus, a bishop, sends to Cyprian, and sixty bishops, to know whether the baptism of a child must not be always on the eighth day after his birth, because Circumcision was so. They answer, the child may and must be baptized if there is danger of death sooner, and speak of the refusal of it as dangerous to the soul's health. Justin Martyr wrote ninety years after St. Matthew, he asserts, that there were many persons then, seventy and eighty years of age, who had been made disciples of Christ when infants—they must have been baptized in the days of the Apostles. Who, saith Pelagius, is so ignorant of what is read in the Gospel as to hinder infants from being baptized and born again in Christ, and to make them miss the kingdom of heaven? Though he thought a child dying unbaptized would have no punishment as having no sin, yet he thought it could not come to heaven as having no interest in Christ. Ambrose speaks of infants baptized by John the Baptist; and so does Augustin. Our Saviour's words, Mark xvi. 16. are, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." If infants cannot believe, and must not be baptized, because believing stands first, then they must be excluded from salvation. Shall the child that has now in heaven his angel beholding the face of God, not be considered worthy to have his sponsor upon earth? In short, there is no proof in Scripture for excluding children under the Christian dispensation, from those cor-

responding rites which the children of the Jews enjoyed under the law.

As to the mode in which Baptism is to be administered, we cannot, I think, prove the necessity of total immersion from Scripture. We cannot collect it from the practice of John the Baptist, Christ, or his Apostles. There are several Baptisms where it is certain that there could be no immersion. In Acts ii. 41. we read, that 3000 were baptized on the same day, and that in Jerusalem, where water could not easily have been procured for the immersion of so many. In the baptism of St. Paul, by Ananias, Acts ix. 18. it is certain that he was baptized in the house where he lodged: and in Acts x. 47. as many as came with Peter were baptized in the house of Cornelius. The question of Peter, "Can any man forbid water?" implies, that it was immediately brought, and that not in a quantity sufficient for immersion of the new converts; or that they were to go out to the water. When the keeper of the prison, Acts xvi. 33. was baptized at midnight, "he and all his straightway," the holy rite must have been administered on the spot. For at the same hour that he was baptized he washed the stripes of Paul and Silas. It is to be remarked, that sprinkling is constantly alluded to in the Scriptures. Matt. iii. 11. John the Baptist declared, "I, indeed, baptize you with water, but he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire." The external application of water, and the influence of the Holy Spirit correspond. If water is poured upon converts at their baptism, there is no discordance. The Holy Spirit descended upon the Apostles in tongues like as of fire, according to the above declaration of the Baptist. In Isaiah lii. 15. it is written, "He shall sprinkle many nations;" evidently alluding to the legal sprinklings by which the people were

sanctified under the law, and prophetic of the Christian ordinance of Baptism. In Exod. xii. 7. the sprinkling of the blood of the paschal lamb typified the sprinkling of the blood of Jesus the Lamb of God. Our hearts must be "sprinkled from an evil conscience by the blood of Christ." Heb. xix. 19. In sacraments it is not the quantity of the elements but the thing signified that ought to be regarded. The Corinthians regarded the quantity, and fell into excess. We read of the sick being baptized, and in bed. The lives of pregnant women and consumptive persons would have been exposed to certain danger by immersion. And in the baptism of St. Paul, before alluded to, it was not likely that he should be taken to a river; he was exhausted by fasting. "He arose and was baptized, and when he had received meat he was strengthened." John's commission was to baptize *with water*; and his declaration was, "I indeed baptize you *with water*." Matt. iii. 11—not *in water*. It is evident that water in Baptism is intended to be a sign of the Holy Spirit; and in all the metaphorical terms which describe the communications of the Holy Spirit, there is not one which alludes to immersion. It is said to fall upon men, to be poured upon them, to be shed upon them, to be sprinkled upon them. According to the practice of immersion, Scripture suggests one idea, and the action another, perfectly opposite. Such discordance should not be hastily imputed to Him, who is "wonderful in counsel, and excellent in working." We do not read of persons baptized changing their dress; or that the 3000 before alluded to came in habits to be dipped. When Christ appeared to Peter and the Apostles at the sea of Tiberias, we read, that he girt on his fisher's coat, and did cast himself into the sea—he did this for decency's sake; but we do not read of any at their

baptism girding on their clothes, &c. I will reserve my other remarks for a future occasion.

T. R. B.

Napton Vicarage, July 23.

To the Editor of the Remembrancer.

SIR,

I FORWARD you for insertion in your valuable miscellany (should you deem it worthy of insertion), an extract from a little volume, now become extremely scarce, entitled, "THE NONCONFORMISTS PLEA FOR PEACE IMPLEADED," &c. The passage which I have selected is a reply to Mr. Baxter's challenge, to show who that juncto of Presbyterians were that dethroned Charles the First. This it shews most satisfactorily, by the irrefragable evidence of the parties themselves; and on this account alone it well deserves to be rescued from its present concealment. But the times we live in give it an interest far beyond what belongs to it in a documentary point of view; for the same principles and expedients precisely are now in extensive operation, conducted by agents of the same cast of character, and assuming the same specious pretext of superior godliness to cover their designs.

I am, Sir,

Your obedient Servant,

ANTI-FANATICUS.

Mr. *Baxter* says, "were it not for entering upon an unpleasing and unprofitable task; I would ask you, who that juncto of Presbyterians was that dethroned the King?" *Ans.* The question, I confess, is very unpleasing; for,

*Infandum renovare jubes Baxtere dolorem.*

Yet, because it may be profitable to know the truth, I say, that the dethroning so good a king, was a fact of an unparalleled nature, to which the sins of the whole nation contributed, as well as yours and



mine, and whereof we ought still to repent and beg pardon, notwithstanding the Act of Oblivion. Yet there was a select juncto, that had a more immediate influence into it, and you ask me who they were; though I believe you know them better than myself, I will tell you my thoughts freely.

First, they were the men whom Mr. *Baxter* canonizeth for saints in his *Everlasting Rest*, p. 83, in my edition, viz. *Brook*, and *Prynne*, and *Hambden*, and *White*, &c. For I suppose you could have named many more of your own coat, as precious saints as they, of whom you say, with an asseveration, "Surely they are now members of a more knowing, unerring, well-ordered, right-aiming, self-denying, unanimous, honourable, triumphant senate, than this from whence they were taken, or ever parliament will be." But what if they are gone to another place, than what your *Everlasting Rest* intended? Have you not made a scurvy reflection on your long beloved parliament? And some men do fear they were never admitted into *God's* everlasting rest; because you that fancied them *there* were ashamed to continue them in *your's*, being left out in your latter editions; viz. those subsequent to the Restoration.

Secondly, I say it was that juncto who procured great numbers of factious and tumultuous people, in a rude and illegal way, to affright the loyal and most considerable part of the parliament from their duties, and trust reposed in them by God and man; such were the king's majesty, and the prince, the loyal nobles, the bishops and chosen gentry, posting them up as malignants, and exposing them to the fury of the rabble; of which tumults, one of your saints, Mr. *Pym* by name, said "God forbid, that the House of Commons should dishearten their people to obtain their just desires in such a way." *Extract Collect.* p. 531. Mr. *Baxter*, p.

474, of the *Holy Commonwealth*, makes this objection, "The tumults at *Westminster* drove him away;" to which he answereth: "Only by displeasing him, not by indangering or meddling with him;" and another eminent man of Mr. *Baxter's* acquaintance, *Vickers*, in his *Jehovah Jireh*, p. 65, says, "The apprentices and porters were stimulated and stirred up by God's Providence thousands of them to petition the parliament for speedy redress." Whereas, the five members and their favourers had enraged the multitude not so much to petition the parliament, as to affront the king.

Thirdly, It was that juncto, who, against his Majesty's crown and dignity, against the known laws, and his express proclamation to the contrary, did contrive and impose, under heavy penalties, the solemn league and covenant upon the nation; whereby they did justify the rebellion, and avow the maintenance of it, against the king and his forces. And having first vowed, with their lives and estates, to preserve the rights and privileges of parliament, they add, "and to preserve the king's majesty's person and authority, in the preservation and defence of the true religion and liberties of the kingdom;" which experience sheweth, they no more intended, though it be here put in, as it was in *Essex's* commission, than it was in *Fairfax's*, where (as I am informed) they left it out, and if they meant as they speak, they had no great care of his person, having *actually deprived him of his authority*. And besides that limitation—they preserve the king's person in defence of the true religion—covenanted to introduce another religion in doctrine and worship, in opposition to that which was established by law, and resolutely defended by his majesty, and to root out episcopacy, which as he had sworn to support, so had it been a great prop to the throne; and therefore his majesty declared,

concerning the 10 Propositions, that he could not consent unto them without violating his conscience, and a total extirpation of that government, whose rights they had a mind to invade; and which was necessary to the well being of his majesty, as by many arguments in the chapters concerning Church government it appears. This certainly was one of the keenest instruments that hewed down the throne. For the speech without doors (defending Mr. *Challoner's* speech within doors) tells the parliament, that they are bound by their covenant (for bringing evil instruments to condigne punishment) to destroy the king and his posterity, and that they cannot justify the taking away of *Strafford's* and *Canterbury's* lives for delinquency, while they suffered the chief delinquent to go unpunished. *Oxford Reasons*, p. 22. And the speeches within doors spake no less, for Sir *H. Martyn* told them, "the king's office was forfeitable, and that the happiness of the kingdom depended not on him, or any of the royal branches of that stock," *Extract. Collect.* p. 552.; and Sir *H. Ludlow*, "that he was not worthy to be the king of *England*." That this was the sense their own creatures had of the covenant, appears by the answer of the army to the *Scotts* Declaration, 1648. Who pleading that they had covenanted for preservation of the king, reply, in a paper printed for *Robert White*, before the king's death, that "it was conceived to be absurd and hypocritical to swear the preservation of the king's person as a man, and at the same time to be engaged in a war against him, and he in the field." And Mr. *Marshall* had said long before, that "if the king had been so slain, it had been none of the parliament's fault; for he might have kept himself farther off if he pleased." p. 19, of his *Letter*. The same man said in his sermon, *Jan. 8, 1647*, "The question is now, whether Christ or

Antichrist shall be king." And in a sermon to the Mayor and Aldermen, 1644, "These are miserable and accursed men, factors for hell, satan's boutefeus, and as true zealots are set on fire from heaven, so these men's fire is kindled from hell, whither also it carrieth them." Mr. *Arrowsmith*, in a sermon, 1643, "It is not a kingdom divided against itself, but one kingdom against another; the kingdom of Christ against Antichrist." So my countryman *John Bond* told them, "they fought against Babylon, Dagon, and Antichrist," and exhorted them to "pull it down; though like Samson they died with it." In a sermon, 1644, *Joseph Beden* said, "they were fighting for the lamb against the beast." And Mr. *Marshall* (in his *Memo.*) "I pray look on me as one that comes to beat a drum in your ears, to see who will come out to follow the lamb." This use the covenants made of that limitation, defending the king's person in the preservation of religion; and you know who says, p. 323, of the *Holy Commonwealth*, "We are to believe that men would kill them whom they fight against. And doubtless if his majesty had perished in the war, the guilt had lain not only on the souldiers, but chiefly on those that gave them their commission." The author of *Bounds and Bonds* spake home at that time, "If by the covenant you thought yourselves indispensably bound to preserve the royal person, how comes it to pass, that you thought yourselves obliged by the same covenant, to wage war against him." "I have heard of a distinction (saith he) between his power and his person, but never between his person and himself." And if the covenant would have dispensed with any souldier of England or Scotland to kill his person by accident of war, (as his life was oft in danger before he came to the scaffold) his death had been violent, and the obligation to preserve him

had ended; and yet, according to this argument, the covenant had not been broken; why then should those men think the world so dull, as not to understand plainly enough, that the covenant provided for his death more ways than one.

Fourth, They that permitted such pamphlets to be published without controule, as declared the king to be a tyrant, *Oxford Reasons*, p. 21. That judged "his actions to be illegal, and his declarations false and scandalous, and his suggestions as false as the father of lies could invent." *Exact Collect.* p. 494. That banished the queen as a traitor, imprisoned the bishops in the Tower; that held him to such unreasonable articles and propositions at *Newcastle* and *Carisbrook*, as his majesty declared he could not consent unto, without divesting him of his authority; that rejected all his offers for peace; and in *January 17, 1647*, voted no more addresses, and that they could repose no more trust and confidence in him (which was a year before they were secluded the House) which by the army was understood of their intention to proceed in justice against him. They who deprived him of all the comforts of his life, his wife and children, his counsellors and chaplains, as if with an Italian hatred they would have destroyed his soul as well as his body. These were they that did *diminuere Caput Regis*, as the civil law speaks, and they who afterward, finding him thus bound and fettered, defamed and condemned, did *obtruncare Caput Regis*, were but the others executioners. What action was more barbarous than that of the *Scots* selling their native prince, that cast himself upon them, to his declared and avowed enemies? after which he was hurried up and down, from one prison to another, and inhumanly treated, till he was forcibly taken from them. Whoever shall compare the declaration of the *Scots* when they invaded England, upon their covenant, with

the actings of the High Court of Justice against his Majesty, may see what copy they wrote after, and whose journeymen they were, in bringing him to the block, whom they had pulled out of the throne.

They were Roman souldiers that actually crucified our Saviour; but we know who sold him, and how long the chief priests and elders took counsel against him, *Matth.* xxvii. 2. And St. Peter tells the men of Israel, *Acts* ii. 23. "Him have ye taken, and with wicked hands crucified," though the *Roman souldiers* did it. There is this only difference between the graves and the prisons of kings, that in the prisons they die daily, or are buried alive, in the grave they are at rest from all their fears and sorrows.

But to this it may be replied, that these were not Presbyters, properly so called, though they were a juncto of Presbyterians: I would therefore have it considered whose scholars these were, who taught and animated them to these practices, and upon whose principles they acted. I could set down such maxims of the Consistorian Brethren, as the Jesuites would blush to own; but I shall forbear to foul my paper with such collections, as I have among my *Adversaria*: the reader may satisfy himself, *usque ad nauseam*, if he observe what is authentically mentioned in his Majesty's large declaration; in Bishop *Bancroft's* Dangerous Positions; in Bishop *Spotswood*; and the writings of the several presbyteries of Scotland, in the result of false principles; the Calvinist Cabinet; and, which is *instar omnium*, the Holy Commonwealth. What fruit could such bitter roots produce, but wormwood and hemlock, as indeed they did in every furrow of our fields? It was said of Cato, that he did good, not that he might appear to be good, but because he could not do otherwise; and some men do espouse such principles, that if they act according to them, they cannot do any

thing but what is notoriously evil. What shall we say of Mr. *Andrew Ramsey*, that preached that "it was God's will that the primitive Christians should confirm the truth by suffering; but now the truth being established, it is his will the truth should be defended by action in resisting tyrants? And *John Goodwin* said as bad of the doctrine of resistance. Mr. *Robert Blaire* told his auditors, "Beloved, the Lord hath forsaken our king, and given him over to be led by the Bishops, the blind brood of Antichrist, who are hot beagles hunting for the blood of the saints." Nor can I forget Mr. *Douglas's* sermon at the coronation, who turned the pulpit into a scaffold, and acted the martyrdom of the father in the sight of the son. After these Scottish pipes did too many English presbyters dance; whose sermons were satyrs and invectives against the best of kings, and his most loyal subjects. Take the active Covenanters from the greatest to the least; and as they thought it their duty, so they made it their business to do more than dethrone the king. I have said enough of Mr. *Marshal* already, let him that would know more read his sermon on *Curse ye Mevaz*, and not his only, but the most of those sermons preached to the parliament, especially on their solemn days of thanksgiving. Mr. *Case*, in a sermon to the court-marshal, 1644, says, "God would have no mercy shewn, where the quarrel is against religion, and the kingdom of Jesus Christ." p. 16. "These men that would bring in idolatry and false worship to depose Christ from his throne, and set up Antichrist in his place; such a generation Christ hath doomed to destruction. *Luke* xix. 27. As for these mine enemies, bring them forth and slay them before me;" and p. 18. "What security will God expect from you, who are called to judge for God, between the sons of Belial, bloody rebels, and an whole Christian

Church and State, now resisting unto blood for reformation? Let me say to you, as God said to Moses concerning the Midianites, vex those Midianites and smite them, for they vex you with their wiles." *Numb.* xxv. 17, 18. Mr. *Th. Palmer* said, "that God saw it good to bring Christ into his kingdom by a bloody way," p. 13. Dr. *Downing* of Hackney, in a sermon to the artillerymen, "It is lawful for defence of religion, and reformation of the church, to take up arms against the king;" and Mr. *Calamy* seconds him, "it is commendable to fight for peace, and reformation against the king's command."

Mr. *Love*, who was chosen as the fittest person to assist at the Treaty at Uxbridge, doth no doubt speak the sense of the juncto; he calls episcopacy and liturgy, two plague soares, and tells the commissioners, that "while their enemies are going on in wicked practices, and they keep their principles, they may as soon make fire and water to agree, yea I had almost said (quoth he) heaven and hell." And again, "it is the sword, not disputes, that must end this controversie. Wherefore turn your Ploughshares into swords, and your praning-hooks into spears, to fight the Lord's battles, to avenge the blood of the saints which hath been spilt, it must be avenged by us, or upon us:" see p. 7. and 26. of *England's Distemper*. "I have some time feared, always prayed, that too much pity and mercy in our state physicians, may not retard the healing of the land." p. 32. "There are many malignant humours to be purged out of many of the nobles and gentry in this kingdom, before we can be healed." "It was the Lord that troubled *Achan*, and cut him off; because he troubled *Israel*. O that in this our state physicians would resemble God to cut off those from the land, who have distempered it." (would you know whom he means?

he speaks plainly) *melius pereat unus quam unitas*, men that lye under the guilt of much innocent blood, are not fit persons to be at peace with, till all the guilt of blood be expiated, and avenged either by the sword of the law, or by the law of the sword; else the peace can never be safe or just.

Are these the principles of love? or can they consist with holiness? it will amaze any Christian to consider, that though the hand of God might mind him of his sin by the nature of his punishment; yet, instead of declaring his repentance a little before his death, he professed his hatred to malignants, his opposing the tyranny of a king, saying, "I did, it is true, in my place and calling, oppose the forces of the late king, and were he alive again, and should I live longer, (the cause being as then it was) I should oppose him longer." See his Speech, *sect.* 14. Yet how horrid soever this final impenitence appears to be, too many that should know, and do better things, have little sense of it. And it is very remarkable, that *Pridcaux* the attorney-general, repeated most of these passages against Mr. *Love* at his trial, as arguments that he ought not to have any mercy shewed him. See the *printed Trail*. What a sad thing it is (saith Mr. *Care*) to see our king at the head of an army of *Babylonians*, refusing as it were to be called the king of *England*, *Scotland*, and *Ireland*; and choosing rather to be called the king of *Babylon*. Sermon on *Isai.* xliii. 4. p. 18. (Those that made their peace with the king at Oxford, were the *Judas's* of *England*; and it were just with God to give them their portion with *Judas*, saith Mr. *Calamy*, in a Sermon preached Dec. 25, 1644, p. 18.) Mr. *Herle*, in a Sermon to the Commons, Nov-5, 1644. "Do justice to the greatest—Saul's sons are not spared; no, nor may Agag or Benhadad,

though themselves kings. Zimri and Cosbi, the princes of the people, must be pursued into their tents; this is the way to consecrate yourselves to God." *Strickland*, at the same time, to the same *tunc*; "You know the story of God's message to Ahab, for letting Benhadad go upon composition." *Brooks* to the Commons, Dec. 26, 1648. "Set some of those grand malefactors a mourning (that have caused the kingdom to mourn so many years in garments rolled in blood) by the execution of justice." But though many of those sons of thunder had done wickedly, there is one exceeds them all, as you may read, partly in a submissive petition of Mr. *Jenkins*, and in a sermon preached Sept. 24, 1656, who thus discovers his inward parts to be very wickedness, before the present parliament: "Worthy patriots, you that are our rulers in parliament, it is often said, we live in times wherein we may be as good (he might more truly have said as bad) as we please, wherein we enjoy purity, and plenty; praised for this be that God, who hath delivered us from the impositions of prelatical innovations, altar-genuflections, and cringes with crosses, and all that popish trash and trumpery; and truly I speak no more than what I have often thought, and said, the removal of these insupportable burdens, contravailes for the blood, and treasure shed, and spent in these late distractions; nor did I as yet ever hear of any godly man that desired (were it possible) to purchase their friends or money again at so dear a rate, as is the return of these, to have the soul-burdening anti-christian yokes reimposed on us. And if any such there be, I am sure their desire is no part of their godliness." From this man's principles one hath observed, that "whoever are of this perswasion, do wish this king on the scaffold too, provided that would free them from episcopacy;

and think it lawful to rebel again and destroy as many families more, to shake off that yolk."

Again, Mr. *Jenkins* in his *Conscientious Questions* concerning Submission to the then Present Power, 1651, asks, whether "the stupendious providences of God, manifested in the destruction of the late king and his adherents in so many pitch battles, and in the nation's universal forsaking of Charles Stuart, God hath not as plainly removed the government from Charles Stuart, and bestowed it on others, as ever he removed and bestowed any government, by any providence, in any age? And whether a refusal to yield obedience and subjection to this present government, be not a refusal to acquiesce in the wise and righteous providence of God, and a flat breach of the fifth Commandment?" (See his *Petition*.) And now I cannot but wonder why Mr. *Baxter* should move this question, Who that juncto of presbyters was? &c. unless he took as much pleasure and glory, as others do shame and sorrow in the repetition. It is a sad observation which some have made, That not one of the regicides manifested his repentance for that impious act, for which they were executed: The Lord all guilty persons more grace.

Mr. *Bagshaw* says, that "Mr. *Baxter* was guilty of stirring up and fomenting the war as as any one whatsoever." p. 1. And my Lord of *Worcester* says, that "he had done what he could to make this king odious to his people." p. 2. Of his *answer*, and that "he sowed the seeds of schisme and sedition, and blew the trumpet of rebellion among them at *Kidderminster*." p. 4. And adds, "I myself have heard him at a conference in the *Savoy*, maintaining such a position, as was destructive to the legislative power, both in God and man, and produced the assertion under his hand; and when Mr. *Baxter* reported, that

the bishop had defamed him, to prevent that report, the bishop collected some of his political theses, or maxims of government, the repetition of a few whereof will be too many. He tells us, "the war was begun in their streets, before the king and parliament had any armies." p. 457 of *H. Commonwealth*. He confesseth that "he was one that blew the coales of our unhappy divisions;" and that, "if he had been for the king, he had incurred the danger of condemnation." *H. Commonwealth*. p. 485. And "should I do otherwise, I should be guilty of treason, or disloyalty against the sovereign power of the land." He holds that the sovereignty is divided between king and parliament, and that "the king invading the other part, they may lawfully defend their own by war, and the subject lawfully assist them; yea though the power of the militia be expressly given to the king; the law supposing that the militia is given to the king against enemies, not against the commonwealth:" *Thes.* 358. he saith, (its true) that "now that the parliament hath declared, where the sovereign power is, he should acknowledge it, and submit to it," where he supposeth that the king oweth his sovereignty to the parliament; and if they should again challenge it to themselves, he would rather obey them than the king. *Bishop of Worcester's Letter*, p. 8, 9. And this appears clearly by what followeth, p. 486. that "having often searched into his heart, whether he did lawfully engage in the war or not, and lawfully encourage so many thousands to it (the issue was) he could not see that he was mistaken in the main cause, nor dares he repent of it, nor forbear doing the same if it were to do again in the same state of things, (though the power of the militia be given to the king.) He tells us, indeed, (says the bishop) that "if he could be convinced that he had

sinned in this matter, that he would as gladly make a publick recantation, as he would eat or drink;" which, seeing that he hath not yet done, it is evident he is still of the same mind, and consequently would upon the same occasion do the same things, viz. fight and encourage as many thousands as he could to fight against the king, for anything that calls itself, or which he is pleased to call a full and free parliament: As likewise that he would own and submit to any usurper of the sovereignty, as set up by God, although he came to it by the murder of his master, and by trampling upon the parliament. Lastly, that he would hinder as much as possibly he could, the restoring of the rightful heir to the crown: And now whether a man of this judgment, and of these affections, ought to be permitted to preach or no, let any man but himself judge. And may we not reasonably think, that those men did approve of that hellish fact, who did *post factum*, tell the world of his tyranny, and mal-administration of government, and inclination to Popery: and applauded the grand regicide, as one that did piously, prudently, and faithfully to his immortal honor exercise the government.

I conclude this with the words

of a worthy person, who printed a View of the Life and Reign of King Charles the First, even when the faction was in power, p. 94. The Presbyterians carried on the tragedy from the beginning to the end; from the bringing in the Scotts to the beginning of the war; from thence till they brought him prisoner to *Holmby House*, and then quarrelled with the Independents for taking the work out of their hands, and robbing them of the long expected fruit of their plots and practices. The Independents confessed they had put Charles Stuart to death, but that the king had been murdered long before by the Presbyterians, who had deprived him of his crown, sword, and scepter; of his sword, by wresting from him the militia; of his scepter, divesting him of his power of calling parliaments; they deprived him of his natural liberty, as a man of the society of his wife and children, and attendance of servants, and of all those comforts which might make his life valuable; so that there was nothing left for the Independents to do, but to put an end to those calamities, into which this miserable man had been so accursedly plunged by the Presbyterians. And so much for the juncto of presbyters that dethron'd the king."

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#### REVIEW OF NEW PUBLICATIONS.

*A Speech, delivered in the House of Lords, on Thursday, June 11, 1821, by Herbert, Lord Bishop of Peterborough; in Answer to a Petition presented to the House of Lords respecting his Examination Questions.* pp. 32. Rivington. 1821.

*Official Correspondence between the Lord Bishop of Peterborough and the Rev. T. Green; and also between His Grace the Archbishop*

*of Canterbury, the Rev. W. Niville, &c. &c. Printed for the Rector of Blathorwick. 1821.*

WHEN the remarks we have already published on the Bishop of Peterborough's Questions were drawn up, it was not imagined that we should be called upon to return to the subject. And nothing has hitherto appeared in the journals or pamphlets of his lordship's adversaries, which could have required

us to change our opinion. They have persevered in their career of gross unfairness, and illiberality, and have pressed the Remembrancer into their service with an alacrity and candour that cannot fail to be duly appreciated. The motive, therefore, which induces us to revert to this controversy, is not a sense of the necessity of reinforcing our arguments upon the legal or theological parts of the question, but a desire of setting our readers right upon a point, on which we were ourselves in error, and on which we may have contributed to mislead them likewise. Having spoken our opinions freely respecting the inexpediency of his lordship's questions, we are bound in common justice to confess to him and to the public, that one of the main arguments upon which those opinions rested was the result of misapprehension, and is manifestly invalid. We are bound also by the same ties to let the bishop speak for himself upon a subject, which has been so incorrectly and inadequately reported in the newspapers, which has been intentionally perplexed by his various opponents, and on which, it has not proved impossible to make unintentional mistakes. On this account we shall extract the leading passages in his lordship's speech, and they will naturally lead to some remarks upon the "official correspondence" of Mr. Neville, and upon that opposition to his diocesan, of which Mr. Neville must be considered as the head.

In our number for February last, p. 119, we referred to the case in which the Bishop of Peterborough's questions were proposed to candidates for orders, and said, "If these questions are intended to embrace the whole examination, they are objectionable not from their extent, but from their deficiency." And although this sentence commenced with a qualifying *if*, we proceeded to argue upon the supposition which it expressed, in a manner which plainly shewed our belief in its ac-

curacy. That belief did not rest upon the authority of his lordship's adversaries; though they insinuated, if they did not assert, that the fact was such as we assumed it to be. But we were induced to adopt the error by the terms of a note in the Bishop of Peterborough's primary charge. (*Charge* p. 24. *Christian Remembrancer* p. 41.) We can now readily perceive, that this note was only intended to apply to the subject under consideration in the text; and that consequently the words, "The examination as well for a curate's license as for holy orders, I generally make by proposing certain questions relating to the principal doctrines of the Church," had no reference whatsoever to the ordinary inquiries into the qualifications of a candidate for orders. We heartily thank his lordship for his very satisfactory explanation upon the subject; and we trust, that he will accept our insertion of it here, as the best apology and amends for a mistake at which certainly he had reason to be surprised. His remarks are introduced in the shape of a note to his speech in the House of Lords, and are drawn up in the following words.

"Very incorrect statements have been made on this subject, even where it might not have been expected, that the Bishop of Peterborough would have met with unfair treatment. On the mere supposition, that the answering of those questions forms the *whole* examination of candidates for holy orders, the Bishop of Peterborough has been represented as deficient and superficial in his mode of examination, and of directing the chief attention of young men to polemical divinity. The translator of Michaelis, and the author of Theological Lectures embracing the whole body of divinity, of which the lectures on the criticism, the interpretation and the authenticity of the Bible have been already published, did not anticipate the charge of attempting to *narrow* the views of young divines, or to circumscribe theological learning within the limits of controversial divinity. The examination questions are proposed in the *first instance*, because if it shall appear from the answers to them, that the doctrines, maintained by the candidate, are contrary to the doctrines of the



liturgy and articles, he cannot be a fit person for the ministry of the established Church. This point being ascertained, due inquiry is then made as to his *proficiency*: and the Bishop's chaplain will at any time assure all persons who doubt on that subject, that such inquiry is carried as far, as can possibly be desired. And with respect to examination in the *Evidences* of Christianity, the Bishop's chaplain can inform them, not only that such examination has *never* been neglected, but that the Bishop has printed for the use of those who apply to him for ordination, 'A summary statement of the principal evidences for the divine origin of Christianity.' P. 30.

Having thus done what we consider merely as an act of private justice, we proceed to a task of a more general nature. And if any of our readers should suppose that they are sufficiently acquainted with the subject, and need not take the trouble of proceeding farther in the controversy, we can only say to such a reader, that we ourselves had a very inadequate idea of the treatment which the Bishop of Peterborough has experienced, until we read his own edition of his speech. The pamphlets and reviews of his lordship's adversaries contrived to confound two questions which are in themselves sufficiently distinct, viz. the bishop's right to examine; and the particular examination which he had thought proper to adopt. The newspaper reports of the debate in the House of Lords did not convey a correct idea of Mr. Neville's complaint; and the *official correspondence* to which we shall return by and bye, served only to augment our perplexity and doubt, by detailing a different grievance from that which became the subject of petition. Under these circumstances Bishop Marsh is at least entitled to a hearing, and the most intolerant of his enemies must be compelled to confess, that he speaks as he has always done, fully and fairly to the point.

"My Lords,"

As the petitioner has already excited a

prejudice in his favour by printing his case for distribution more than two months ago, (to say nothing of the public controversy in which I have had no part,) I have the stronger claim on your lordships for a patient hearing, while I am pleading my cause in your lordships' house.

"From the recital of the petition it appears, that in the summer of 1820, the petitioner, as rector of Blatherwick, in the county of Northampton, nominated a person to that curacy, who consequently applied for my license; that the license was refused him, because he refused to be examined, as required by the 48th canon; that the petitioner then appealed to the Archbishop, who decided for the right of examination, which had been contested, first by the petitioner's intended curate, and then by the petitioner himself. Here the petitioner stops short in his recital. But your lordships should be informed of what was done, on the receipt of his grace's answer. The petitioner nominated another person to the curacy of Blatherwick, this second nomination bearing date the 20th of September, 1820. The person then nominated submitted without hesitation to the examination required, which as I expected from his readiness to be examined, proved very satisfactory. And as the testimony to his moral character was no less satisfactory, than the proof which he had given of his sound doctrine, he was licensed to the curacy of Blatherwick. He is still the licensed curate there; I have never heard any complaint of him; and I have reason to believe, that the parishioners have no desire to change him.

"Your lordships therefore may judge of my surprise, when on the 29th of March, 1821, more than six months after the last nomination, I received a letter from the petitioner, informing me, that he intended to bring my refusal to license his nominated curate (that is, his *first* nominated curate) by petition before the legislature. But from a comparison of this petition with the letters which the petitioner wrote to the Archbishop, and which he himself has printed, I now perceive that the object, for which he *then* contended, is at present entirely abandoned. The right of examination for a curate's license, which he then contested, is *now* unequivocally admitted. He says in this petition, that a bishop's right to examine a curate, which had been the subject of a former correspondence, 'is not intended to be denied.' He now objects only to the *mode* of examination, or, as he calls it in his petition, "the *nature* of that pecu-

liar mode." Now, my lords, my mode of examination is a very common mode; an examination by question and answer. I propose certain questions, as well to curates, as to candidates for holy orders, that from the answers to those questions, I may learn the religious opinions of the former before I licence them, and the religious opinions of the latter, before I ordain them. And, my lords, it is very necessary that a bishop should obtain this knowledge. But then the *questions*—the questions, which I employ for this purpose, whether they are too *searching* for those who dislike them, or whatever else may be the cause, are questions, which, according to the petitioner, ought not to be endured. He prays your lordships to take them into your "grave consideration," and to afford such relief to those who are affected by them, as to your lordships' wisdom may seem good.

"The case therefore now submitted to your lordships is a case of *pure theology*. For the questions, which the petitioner submits to your grave consideration, relate entirely to the doctrines contained in the Liturgy and Articles. Now, my lords, an inquiry into subjects of this description, is an inquiry, which I believe your lordships' house has never instituted on any former occasion. The Liturgy and Articles derive indeed their *authority*, as standards of faith, from acts of parliament, which require subscription to them. But if it were deemed expedient to *revise* the Liturgy and Articles, the revision would be referred either to the convocation, or to commissioners specially appointed by the crown. For an inquiry into the *truth or falsehood* of religious doctrines is not the *proper business* of either house of parliament: though it would be presumptuous to say, what they shall, or shall not do.

"Let us suppose then, that the said theological inquiry were instituted in your lordships' house, and let us further suppose, that the inquiry ended in this result, that it would be very desirable to make an alteration in regard to the said questions, I apprehend, my lords, even in this case, that your lordships' house could not, consistently with the constitution of the established Church, interfere for the purpose of correcting them; and if not for the purpose of correcting them, much less for the entire removal of them. My lords, I will state the grounds of this opinion.

"The 48th canon, which requires an examination of curates before they are licensed, has prescribed no mode of examination whatever. It has left, there-

fore, the mode of examination to the discretion of the bishop: and, my lords, it has wisely done so. For in every diocese, the bishop is most likely to be acquainted with the peculiar wants of his diocese; most likely to understand, and best able to judge of irregularities either in doctrine or in discipline, to which his diocese may be exposed; best able, therefore, to determine what kind of examinations will most effectually check them. The examination required for a curate's licence, is required for the purpose of ascertaining, whether his doctrine is "*sound doctrine*;" the expression used in a curate's license. Now the mode of examination, which is best adapted to such a purpose, is unquestionably that which is best calculated to detect *deviations* from sound doctrine. And this is the object of my examination questions. These questions, my lords, are well adapted to the present wants of my diocese: they operate as a check on some partially prevailing irregularities: and in the use of these questions I exercise, I believe very usefully exercise, the discretion entrusted to me by the 48th canon.

"But it is supposed for the sake of argument, that these questions are *objectionable*. My lords, I make this supposition *merely* for the sake of argument. For the very same questions, which I now use, I have used almost ever since I have been a bishop, and though they have been well considered by very sound divines, I have never heard any objection to them, till a clamour was excited against them about ten months ago, by a few persons in the diocese of Peterborough. But even on the supposition, that they *are* objectionable, (which however I confidently deny,) I again ask your lordships, whether it would be consistent with the constitution of the established Church to grant the prayer of this petition. The canon is *law* for the bishops and clergy, which having passed the two houses of convocation, were ratified by the royal assent. If therefore the 48th canon shall be so altered, as to remove the discretionary power which it now leaves to the bishops, the alteration must be made by the same authority, which made the canon itself. And surely, my lords, as long as that canon remains in force, you will not endeavour to deprive a bishop of that discretionary power, which he exercises by virtue of that canon.

"But, my lords, the prayer of this petition is not confined to examinations for a *curate's licence*. It goes much further. The petitioner prays also the interference of your lordships in the examination of *candidates for holy orders*. The words

'candidates for holy orders' are the words, with which the prayer of this petition is concluded. Now, my lords, I believe that since the Church has existed, no temporal authority, either before or since the reformation, has ever interfered with the bishops of this country, as to their mode of examination for holy orders. Since then I have already shewn, that consistently with the constitution of the established Church, your lordships could not interfere even with an examination for a curate's license, it follows *à fortiori* that the prayer of the petition cannot be granted, as it equally effects the examinations for holy orders. I can come therefore to no other conclusion, than that this petition ought not to be received, let the allegations of it be what they may." P. 5.

But the bishop does not leave the question here; he proceeds to put the issue of it upon the allegations alone, and his reasoning under this head is not less conclusive than the passage that has already been extracted. Having asserted and shewn that there is only one possible motive which he can have in the proposal of his questions, namely, to ascertain, from the answers to them, whether the religious opinions of the person examined accord with the doctrines of the established Church, and having proved that the petitioner could not be ignorant of this motive, his lordship proceeds to confute the allegations which he has enumerated.

"Such my lords, are the allegations on which the prayer of this petition is founded. And if they contained one particle of truth, it would be the duty, not of your lordships, but of the convocation to interfere. It would be the duty of the convocation to compel a Bishop, who could be so regardless of his most solemn obligations, to return to the standard, which he had thus disgracefully forsaken. But, my lords, I have *not* forsaken the standard of the Established Church. My office consists in my unwearied endeavours to *prevent* its being forsaken. Those endeavours have been successful: or your lordships would never have heard of this petition.

But, my lords, I must not merely deny the charges: I must confute them. And first, I will reply to the charge of requiring subscription, "subscription" (as the petitioner says) "to the entire document,"

which document, as he further says, contains a new standard of faith. Now the document, as he calls it, consists of a string of questions; and subscription to questions would be so absurd, that no man in his sober senses could require it. The name of the person examined can be affixed only to his answers. If therefore the signing of his name to his own answers is a subscription to a new standard of faith, it is at the utmost only a subscription to his *own* standard of faith. But, my lords, the signature to those answers is required for a very different, a very obvious, and a very common purpose. It is required merely as an acknowledgment on the part of the person examined, that the answers, which are sent to me, are really *his* answers. And this signature which neither is, nor can be, required for any other purpose, than merely to authenticate the answers, is represented by the petitioner, as subscription to a document setting forth a new standard of faith. Really my lords, I could not have supposed, that so gross a perversion of the truth could ever have found its way into a petition to the House of Lords.

I will now consider what proof the petitioner can bring, that my standard of doctrine really *is* a new, a private, and an arbitrary standard. He bestows indeed these titles, and very liberally bestows them, on my examination questions: but the *calling* of a thing either by this or by that name does not determine its real character, unless it be *rightly* so called. And my lords, I am really at a loss to comprehend, how a string of questions can be considered as a standard *at all*. They afford indeed a *test* of doctrine, inasmuch as the answers to them are *tried*, but tried by no other standard than the standard set forth by the authority of the church. It is such a perversion of terms to give the name of standard to mere questions, that the charge preferred by the petitioner, if it can be established at all can be established only by a consideration of the answers. Even if the questions *lead* to the answers, nay, my lords, if it be true that the questions *imply* the answers, it will still be the answers, and not the questions, which must be made the subjects of trial. After all then the matter at issue comes simply to this. Do I try the answers to my questions by the old and established standard, the liturgy and articles: or do I try them by some new, some private, some arbitrary standard? My lords, if no credit is to be given to my own solemn declaration, that I acknowledge *no* other standard of faith, than the standard of the Established Church, a standard which I

acknowledge, because it accords with holy Scripture; and if that solemn declaration derives no support from the express references to the Liturgy and Articles, contained in every chapter, under which those questions are arranged, it was incumbent on the petitioner to produce some example, in which the answers to my questions really *had* been tried by some new, some private, some arbitrary standard. If such examples *exist*, they are very easily found. My examination questions are not answered in a corner. I do not give them to be answered in my presence, and then pocket the paper, without giving the person examined an opportunity of making a transcript. No, my lords, the questions are always *sent* to the persons to be examined, who give the answers at their leisure. If, on the receipt of the answers, I find any, which are at variance with the doctrines of the church, I never reject without previous remonstrance. I shew in what manner the answer differs from the doctrine of the Liturgy and Articles; I have sometimes succeeded in recalling persons to the standard, which they had unadvisedly forsaken: and those only have been finally rejected who have persevered in answers, which were irreconcilable with the doctrines of the church, as expressed in its Liturgy and Articles, according to their literal and grammatical meaning. My conduct therefore towards the persons examined has always been so open and undisguised, that if the charge preferred by the petitioner were true, a proof of it might easily be given. No proof *has* been given, and under such circumstances the absence of proof shews the impossibility of proof. I will not retort on the petitioner and say, that by his endeavours to excite suspicion as to my standard of doctrine, he has only excited suspicion in regard to his own: but this, my lords, I will confidently say, that I have never in a single instance departed from the standard of the Established Church. And if I have never employed any other standard, than that which is set forth by the authority of the Church, the remaining charge, that I have set up a standard, which supersedes the Liturgy and Articles falls of itself to the ground.

My lords, I have now shewn, that the three principal allegations, the allegations on which the prayer of the petition depends, namely, that I employ a new standard of faith, that I require subscription to this new standard of faith, and that this new standard supersedes the Liturgy and Articles, are allegations utterly devoid of truth." P. 17.

His lordship then adverts to what the complainant had called a *private* interpretation of the articles, and observes that,

"If the petitioner, by his objections to private interpretation, would *exclude* examination in the Liturgy and Articles; if he means, that Bishops should be satisfied with *subscription* to the Liturgy and Articles, and never venture to ask any questions about the meaning of them, he argues in opposition to the right, which he had previously admitted. He forgets also, that the canons require both *subscription and examination*. And, my lords if candidates for holy orders are not *examined*, and closely examined, as to their religious opinions if amidst the prevailing irregularity of doctrine, subscription to the Liturgy and Articles is made the *sole* criterion, by which a Bishop shall judge of sound doctrine, a similar, though not the same effect, will be produced in this country, which has been already produced in some parts of Switzerland, where there are clergy, who subscribe to the creed of Calvin, and preach the doctrines of Socinus." P. 21.

The conclusion acquaints us with the effects that the questions have produced.

"As this prayer is concluded in so solemn a manner, as might induce your lordships to conclude, that by the granting of this prayer, the whole body of clergy in my diocese, as well as candidates for holy orders, would be relieved from a grievous burden, I will briefly state to your lordships the *amount* of the evil, (if it *be* an evil,) which has been hitherto produced by these questions. During the whole time that I have used these questions, the number of persons, who have been refused ordination in consequence of their answers to them, amounts to *one*. The number of curates, who have been refused a license in consequence of their answers to these questions, amounts to *one* also. The number of curates, who have been refused a license, because they refused to answer *at all*, amounts to *two*; namely, the intended curate of Blatherwick, and a person who came into my diocese about the same time, for the purpose of becoming curate of Burton Latimer. But as the right of examination, which these two persons contested, is now acknowledged by the petitioner himself, the refusal to license them can no longer be considered as a grievance. There remains then *one* curate, and *one*

candidate for orders. And this is the mighty grievance for which the house of lords is to be set in motion.

"It is true that these questions may, in one respect, have tended to the exclusion of more. They may have *prevented* applications, as well for ordination, as for licences; because wherever an irregularity of doctrine exists, these questions seldom fail to detect it. But herein lies their utility; a utility, which is proved by the very clamour, that has been raised against them. For though they are disliked by the petitioner, and by others who think like himself, I can confidently assert, that they are approved by the great body of my clergy; approved, my lords, because they are a check on fanaticism, from which the Church, in this country, has more to apprehend, than from any danger, that now besets it.

"My lords, I will conclude by advertising to the two principal points, on which I have shewn, that the fate of this petition must rest. I have shewn in the first place, that the prayer of it could not be granted by your lordships, consistently with the constitution of the Established Church, whatever were the allegations on which it were founded. And I have shewn in the second place, that even if the issue of it be put on the allegations, the allegations, on which the prayer of the petition entirely depends, are entirely destitute of truth." P. 26.

The effect of this manly statement was such as might naturally be expected; only three peers assented to the motion made by Lord King, for receiving Mr. Neville's petition, and even they did not venture to divide the house upon the question. The Bishop's right to examine has been unequivocally admitted: and the mode of examination has been left, as the Canons of the Church wisely ordain, to the discretion of each individual Prelate. It is not necessary that difference of opinion should cease to exist respecting the exercise of that discretion in particular cases—nor do we believe that a temperate and respectful expression of such differences can ever prove injurious to the Church or to the Bench. But if every clergyman who may happen to dislike the decisions of his diocesan, were to proceed, as Mr. Neville, and his curate

Mr. Green have proceeded, the very appearance of episcopal jurisdiction in the Church of England would be taken away, and the clergy would be governed by orators, newspaper editors, and reviewers. Let us be thankful that the recent decision of the House of Lords has at least delayed the arrival of so grievous a calamity; and let us hope that it will also tend to undeceive the mistaken men who look forward to such an event as a blessing rather than a curse.

That such are the sentiments of Mr. Neville we do not venture to affirm: but that they ought to be his sentiments if he has any regard to consistency, is as certain, and as demonstrable as any fact of the kind can be. Bishop Marsh has referred in his speech to Mr. Neville's printed case; and we shall take the liberty of making some remarks upon its nature and contents. It contains, under the title of "Official Correspondence" the letters which passed between Mr. Green, (the curate nominated by Mr. Neville) and the Bishop, and also the letters between Mr. Neville and the Archbishop of Canterbury. Extracts from the Canons significantly *italicised* are prefixed to the whole. Notes explanatory, controversial, and crimimatory, are appended with no sparing hand; and the conclusion consists of a comment extending to ten or a dozen pages, in which Mr. Neville recapitulates and enforces the arguments of his curate, and contends that a Bishop has no right to examine a curate coming from another diocese, with the usual testimonials. This is Mr. Neville's Case. It was never published; it was never advertised; it was never sold—But it was carried about in the pockets of pious Members of Parliament, and distributed as *ex parte* statements usually are.

These steps were probably adopted out of delicacy to the Bishop of Peterborough; but they also secured the following advantages—The ex-

istence of such a book was only known to the writers on one side of the question; the others had no opportunity of being convinced by its reasoning, or even of sifting its various materials and separating the grain from the chaff. In our own case at least, we can safely affirm that the existence of such a document was never heard of until it was mentioned by the Bishop in the House of Lords; and the copy now on our table came from one of those pious pockets of which the cargoes are not often consigned to the Christian Remembrancer.

But to return to the contents of the pamphlet. On Mr. Green's epistles, we shall not dwell long, because we presume that they were written by the advice and direction of his friends; and their fate has convinced him, by this time, that neither he nor his friends are infallible. But his correspondence is deserving of very serious blame. He was the first to introduce the phrase, *standard of doctrine*, and when the Bishop quotes these words, and proceeds to argue upon his application; Mr. Green turns round, and says, that Bisop Marsh admits that his questions are intended as a standard. Nothing can be more unfair than the whole argument which is built upon this assumption. Again, Mr. Green in his first letter, very explicitly and unequivocally *refuses* to be examined. No man who reads his epistle can doubt that this was his meaning; and he had been occupied nearly a fortnight in coming to the determination. In his second letter, however, he denies that he has formed or expressed such a resolution, and declares himself resolved to answer (p. 28) "as soon as the authority by which such examination is required shall be made clear to his apprehension." The Bishop, of course refers to the 48th canon, of which the words are so comprehensive, that no one *need* mistake their meaning, and the reply, in the same words as those al-

ready cited, asserts that Mr. Green is, and ever has been *most willing* to be examined, as soon as the canon is clear to his apprehension. The words of this obscure law are, "*No curate or minister shall be permitted to serve in any place without examination, &c. &c.*" It seems to us, that the Bishop might have assigned more reasons than one for refusing to license a curate with such a very limited apprehension.—But on this subject we should wish to touch lightly, as the apprehension of Mr. Neville *was* as obtuse as that of Mr. Green; and the former as well as the latter could not manage to conceive that *any person* and *any place* were words that applied to a gentleman who came from Yorkshire, and went into Northamptonshire.

It was during this season of canonical hallucination that Mr. Neville addressed two letters to the Primate, and his Grace replied in the following words. "There can be no doubt that the right to examine a clergyman seeking admission to a cure whether beneficial or stipendiary, belongs to the Bishop of the Diocese, in which such cure is located. *This right is so obvious*, that I trust you have satisfied yourself respecting it long before this time; so that no inconvenience may have arisen from my delay in answering your letters." The date is August 7th, 1820, and the date is important—because it was six months after this, viz. in the beginning of 1821, that the official correspondence was printed, in which Mr. Neville reasserts his inability to comprehend the meaning of the 48th canon. For he tells us P. 45. that "the question properly under consideration is *simply* whether the 48th canon authorises a Bishop to re-examine before he license a curate in full orders under the circumstances detailed in the preceding pages." And he endeavours to establish the negative of this cautiously worded question by arguments of which the invalidity

is now universally admitted, and which we may consequently save ourselves the trouble of exposing. But the conduct of Mr. Neville is of more importance than his reasoning, and we request the reader's attention to a short statement on this subject.

Mr. Neville had appealed to the Archbishop of Canterbury against the Bishop of Peterborough's interpretation of the 48th canon, and his Grace had replied that the said interpretation was undoubtedly and obviously correct. And here we must do Mr. Green the justice to say, that he appears to have taken no farther part in the transaction. If there was any grievance in the business, he, rather than Mr. Neville was the sufferer. But he did not petition the House of Lords, he did not print and distribute official correspondence. We take it for granted therefore that his apprehension was cleared by the Archbishop's reply; and that although he had been licensed in the diocese of York, he perceived that he was, nevertheless, a Curate or Minister of the Church. This discovery would convince him that he had no cause of complaint against the Bishop, and the conviction has been tacitly expressed by a prudent and respectful silence. Not so his Rector that should have been. Mr. Neville treats his Metropolitan with as little ceremony as his Ordinary, and sits down to write a case with the simple purpose of proving that a right which had been pronounced undoubted and obvious by the Archbishop of Canterbury, did not in fact exist. This case was ready for distribution when Parliament commenced its sittings, and was intended to convince the noble members of the House of Lords that the Archbishop and Bishop had misinterpreted the canon, and that Curates coming from another diocese could not legally be examined. Yet when Mr. Neville after considerable delay presents his petition to the house, he admits the very

point which he had denied with so much earnestness, and says that the right of examination "is not intended to be denied," and that he only objects "to the *nature* of Bishop Marsh's peculiar mode." *Speech. P. 7.*

With respect to the cause of this sudden attack, the uninitiated and unenlightened can only guess: but we venture to suggest the following solution of the riddle. The "Official Correspondence," having been printed, and discussed in evangelico-political circles, it fell into the hands of some individual, who had a quicker apprehension than Mr. Green, and who consequently perceived that it would be impossible to upset the plain words of the canons, and the unvaried interpretation of the ecclesiastical lawyers, by the refinements introduced by Mr. Neville. That gentleman, therefore, was persuaded to admit the right of examination; and confine himself to complaining of the *nature* of the Bishop of Peterborough's *mode*. But he forgot that his "Correspondence," was already in circulation; and that the zeal of pious friends might induce them to persevere in the distribution of it. This event, as we should have expected, did actually occur, and Mr. Neville the pamphleteer, and Mr. Neville, the petitioner, appeared at the bar of the House of Lords, in direct opposition to each other. To compose the feud was the task allotted to Lord King; and his lordship also undertook the office of marshalling the combined troops and leading them to the charge. The gallantry which he displayed cannot be too much commended. But what are we to say of his fitness for his high post, or of the discretion of the persons by whom he was selected and appointed to it, when we hear that he confounded the Questions proposed to Curates with the ordinary Visitation Questions exhibited to Churchwardens, and pronounced a solemn lecture upon the impropriety

of a practice which has prevailed for centuries in every diocese, and given offence to no one! (*Speech* p. 31.) His Lordship's exalted rank may be a very sufficient excuse for his ignorance of the humble duties of Churchwardens and Sidesmen; but he ought to have contrived to keep his ignorance out of sight, while he was engaged in putting a new interpretation upon ecclesiastical laws, and presuming to controvert the decisions of a Sutton and a Marsh.

It was under the sanction of this profound master of civil and canonical jurisprudence, that Mr. Neville approached the house of Lords, and became guilty of as gross a breach of ecclesiastical subordination as has been witnessed since the restoration of King Charles. It is possible, and we are ready to believe that this was not his intention. He may have been the dupe of artful and factious men; or, like Mr. Green, he may be unprovided with canonical apprehension. But acquitting him of any improper motive or design, we hesitate not to pronounce his conduct unecclesiastical and unbecoming. His original opposition to his Bishop rested upon insufficient grounds, but if he had been persuaded to stop there, he might have been easily forgiven. His disregard of the Archbishop's opinion was a more aggravated offence, and we trust that it will not be repeated. But when from deference to unknown and irresponsible advisers he changed those sentiments which he had refused to surrender to the Archbishop, and admitted the Bishop's right to examine, his perseverance in a complaint of which the foundation was thus removed, which no peer, excepting Lord King, was found willing to advocate, and which every body knew that the House of Lords would neither redress nor entertain, this conduct was foolish or factious in the extreme.

In short, if we were to sum up

the whole transaction in one sentence, we should call it an attempt to silence Bishop Marsh by clamour. There was clamour about the constitution; there was clamour about a test; there was clamour about innovations; and in order that the panic might not be confined to the Clergy, there was clamour about the *interests of lay patrons, and of the crown itself*, and this disgraceful appeal to the selfishness of the judges was inserted both in the correspondence, (P. 33, note) and in the petition. Bishop Marsh noticed this attempt to influence the decision of the House of Lords in the speech that he delivered on the occasion, but out of delicacy to the petitioner he has omitted to print these remarks. It is to be hoped that his example will not be altogether thrown away. And then we shall not witness a repetition of those scenes which have recently disgraced the Church. We are confident that we speak the sentiments of ninety-nine clergymen in a hundred when we say, that they are safe, and know themselves to be safe under the government of their Bishops and Archbishops, and have no desire to make that appeal to the mob of newspaper politicians, which is the real, and the only effect of a petition to Parliament. If such petitions were entertained, the necessary consequence would be that the committees for religion which overturned the Church in 1640, would again be appointed, and might again triumph for a season. But many years must elapse before Parliament can be so far radicalized as to treat petitions against Bishops in any other way than they have treated the recent petitions against Bishop Pelham and Bishop Marsh. The Peers who present such documents are well assured, that they will be rejected; and we are confident that they would not meddle with them upon any other supposition. Certain speeches are to be delivered and to be duly reported; the party scrib-



blers for the newspapers are to subjoin "note and comment;" and all the dissenters in the country chuckle or sneer. Is this a system which a Clergyman ought to encourage? We will put a much stronger case than that which can be urged in defence of Mr. Neville: we will suppose a Clergyman sincerely and unalterably convinced that his Diocesan and Primate are in error; we will suppose him encouraged and supported by several distinguished senators, who are accustomed to take a part in ecclesiastical affairs; we will suppose that the point in dispute has never before been discussed, and that law-books and term-reports are silent upon the subject; and even then we have no doubt that a pious, reasonable and orthodox Minister ought to submit in silence to the decision of the Bishops. Mr. Neville cannot plead any one of these excuses. The law-books are full and express in favour of the right of examination. The Peers, who have read the canons, would not take charge of his petition. The Prelates against whom he appealed, are distinguished for their accuracy, and the petition admitted the proposition which the pamphlet had been written to refute. With the sentiments and character of Mr. Neville we are altogether unacquainted: we never heard his name until he started this controversy; and even now we have not heard or read one single word respecting him, excepting what we gather from his own distributed pamphlet, and the Bishop of Peterborough's published speech. We request, therefore, to be distinctly understood as speaking of this transaction alone; and in this transaction we distinctly say, that he has not acted a becoming or a consistent part. If he were imitated by his brethren, or supported by the Legislature, the Church of England would forfeit her Apostolic character; she would soon cease to enjoy a government by Bishops.

*An Affectionate Address to those Dissenters from the Communion of the Church of England, who agree with her in the leading Doctrines of Christianity. With a Postscript to the Rev. Samuel Newton, occasioned by his Letter to the Author, entitled "The Dissenter's Apology," &c. By Samuel Wix, A.M. F.R. & A.S. Vicar of St. Bartholomew-the-Less, London. pp. 28. Rivingtons. 1820.*

*The Dissenter's Apology, in a Letter to the Rev. Samuel Wix, containing some Reasons why the orthodox Dissenters feel obliged in Conscience, not to comply with his Affectionate Address, intended to induce them to conform to the Church of England. By Samuel Newton. pp. 24. Loughman and Co. 1820.*

If the pamphlets on which we are now to comment are compared with former works upon the same question, it is possible that neither would be considered of much importance; but if they are contrasted, as they ought to be, with each other, they have no ordinary claim to the attention of the public: for they may be regarded as short and popular statements of the grounds upon which the Church complains of the Dissenters, and the Dissenters justify their revolt from the Church. The substance of both might, without impropriety, be delivered in the shape of sermons to any common congregation; and nothing better could be desired by the clergy and their supporters, than that both should be heard and weighed by every congregation which hesitates upon the subject of communion with the Church.

The "Address" of Mr. Wix is a very temperate and judicious appeal to those Dissenters whom it is now the fashion to designate as orthodox. And he sets before them the Church's claims, and the evil consequences of neglecting those claims, in a

perspicuous and convincing manner. We understand that he has produced a very considerable effect, and that Mr. Newton has consequently stepped forward with an answer, which is intended to confirm many wavering disciples, and to bring back some others who have forsaken their ancient teachers, and listened, not without improvement, to the lessons of Mr. Wix. Both the writers, therefore, are to be considered as practical men, bent upon the accomplishment of an important task, and discharging it with unpretending, but indisputable skill. And the proper result of the whole, is an insight into the merits of the controversy, when reduced, as in the present case, to the level of the common people.

Mr. Wix's principal arguments may be reduced into three heads—the apostolical and scriptural origin of our episcopal Church; the sufficiency, not to say the excellence, of our Liturgy; and the calamities which are unavoidably attendant upon schism, especially the encouragement which Protestant non-conformity in this country has afforded, and still affords, to Unitarianism. This chain of reasoning is evidently as conclusive as it is simple. The Scriptures ordained our present form of Church government; the Apostles and their successors practised it; it is found amply sufficient for the purposes of Christian edification; and the effects of neglecting it have been heresy, latitudinarianism, and unbelief. There is a positive institution; and that institution upon trial proves beneficial, and every defection from it plunges us deeper and deeper into confusion. There can be no doubt, therefore, that Mr. Wix is fully justified in employing the strong language with which he closes his Address; nor can it be denied that the Dissenters are bound either to invalidate his premises, or to admit his conclusion.

REMEMBRANCE, No. 32.

“ And now, I again ask, can you, my Christian friends, think yourselves justified in dissenting from the Established Church, unless you are prepared to prove that she holds not the truth as it is in Christ Jesus, and that therefore salvation is not to be had in her communion? Incalculable are the evils of a schismatic spirit, as it has prevailed among the different classes of dissenters. It has not only insensibly operated to a general violation of the apostolical precept of submission to those who have the rule over them; but it has led to that infinite variety of opinion in religious matters, that has tended to confirm the Romanist in his delusions. It has been obstructive to the conversion of the Jew, and has been of fatal operation against the efforts of missionaries to promote the kingdom of Christ in foreign countries. Observing the heats and animosities with which opposite opinions, all of which cannot be right, have been pursued, the poor Heathen has been puzzled to know on which side truth lay: he has, therefore, continued in his idolatry, and in all the wretched follies of those who have addressed their worship TO THE UNKNOWN GOD\*.

“ I will conclude by earnestly exhorting all you, who profess yourselves to be orthodox dissenters, to consider very seriously the tendency of your not being in communion with your national Church, against which you can urge no solid objections, as the Church of England did against the Church of Rome, when she reformed herself from the errors of that corrupted branch of the Christian Church. I do most cordially admit that you mean well; but you seem to be unaware of the mischief which the example of your dissent is operating over the Christian world, in alienating many from that form of sound words which was once delivered to the saints, and, consequently, in injuring that pure morality which flows from a pure faith, and is a blessing in every relation, and in every condition of life. Should it even be granted, that some things might, as you think, be on a better footing than they are in the constitution of the Established Church, or in the language in which she professes her belief, you must still admit that her object is the advancement of all that is truly scriptural. Where do you find more spiritual notions inculcated of God? Where is your duty to God, your neighbour, or yourselves, better taught than in the Church Catechism? Where are

\* Acts xvii. 23.

Christian love and sincerity, and all the amiable qualities that can adorn the human character, more powerfully recommended? Where is the discharge more solemnly enforced of every obligation that can contribute to the present peace of individuals and society, or can render us meet to become partakers of the salvation of Christ? Or where are those blessed principles of charity, inculcated in the Gospel, more amply displayed than in the Church of England, as the principles which *must* be imbibed in this our state of probation, to render us fitting to be employed hereafter, in continually adoring and *thank-ing together*, the Author of our joy and our salvation? Should we not, then, now worship God in the unity of the spirit, and in the bond of peace? Should we not be careful thus humbly to encourage a hope, so far as is pleasing to the Almighty, that, when this life shall have closed upon us, we may, at the general resurrection, meet again as those who have loved each other upon earth, and been united in the most sacred bonds of religious friendship? Does it not become you, does it not become us all, to remember calmly, and in the spirit of meekness, that whatever is human, must, among persons of various tempers and powers of comprehension, be viewed in various lights; and that it will be thought that some particular *might* have been better contrived, or some doctrine better stated? But, if such be thought an argument for separation, where shall separation stop? Consider then the whole. Take a dispassionate view of every part of the great scheme of the Church, both in her constitution, and in her doctrine; then, balance the certain mischiefs of a spirit of dissent, operating, according to the difference of men's opinions, a *variety of doctrine*, against the positive good of that meekness, of that docility of temper, of that teachableness of disposition, of that generous deference to constituted authorities, all which adorn the disciple of Jesus Christ and further his kingdom, more than "*doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising.*" (1 Tim. vi. 4.)

"Consider, with all the pungency of regret that becomes you as the disciples of Jesus Christ; yes, I would, in the full power of argument, but with all the meekness of persuasion, urge you to consider most seriously; the alarming spread of the Socinian and Unitarian prejudices against the comfortable doctrine of atonement, and the no less comfortable assurance of divine grace, to assist the weakness of our fallen nature. Then consider the firm

stand that the Church of England has ever made against these impieties. Consider, too, the follies, the novelties, the delusions, of the Romish creed; and, then, bear in mind the courageous resistance, the resolute protestations of the Church of England, against those follies, those novelties, and those wretched delusions, which protestations the early Reformers nobly sealed with their blood! Reflect, then, on the other hand, how the Unitarian, the Socinian, how every opposer of Christian doctrine and order, urges his apology in *your dissent*, the example of which, as has been observed, encourages the dissent of those who most widely, most fatally, differ from you." — *Affectionate Address*, p. 13.

We now turn to the Apology of Mr. Samuel Newton; and though we think that he might have adhered more strictly to the example of forbearance set by Mr. Wix, we are still ready to do justice to his general moderation, and to rejoice that the "orthodox Dissenters" have not descended to that ribaldry which this controversy has called forth from a Socinian pamphleteer who is too contemptible to be noticed. But, *apropos*, to Socinians, there is an omission in Mr. Newton's Answer, at which the reader will be surprised. He does not say a single syllable respecting the ravages which Unitarianism has made in the Presbyterian fold, and thus suffers a full half of the Address to pass *sub silentio*. Whether the subject was overlooked as unimportant and trifling, or whether it really slipped Mr. Newton's memory, or whether he knows, as is probable, far more about the business than has ever reached the ears of Mr. Wix or his critics, the omission is at all events to be lamented. The following passage may be regarded as the opening of Mr. Newton's case.

"I write for myself, though I believe a great part of that class of Dissenters, with a view to which I write, agree with me in opinion. We are sensible that our neighbours are not disposed to think well of us, because of our dissent; we feel like other men the effects of disesteem and reproach; we are not disposed needlessly to expose

ourselves to the accusation of being schismatics; we are losing by our dissent, the chance we might have of the emoluments and respectability of your Church; we are liable to many extra expenses for supporting our worship; and if we be in these circumstances, under the influence of false principles, and acting from a schismatical and contentious spirit, it must be admitted that both our folly and our sin are great. We are committing transgression, and we are receiving reproach. But, indeed, Sir, dissent is matter of conscience with us, and if I cannot persuade you that we are right, I hope to convince you that we are not wilfully and obstinately wrong." *Dissenter's Apology*, p. 4.

We are anxious to come as specdily as possible to Mr. Newton's main arguments; but the introduction requires a few brief remarks. If it means any thing to the purpose, we suppose it means this; that Dissenters forego many temporal advantages, and are therefore entitled to credit for the purity of their motives. Where there is a *bona fide* surrender of temporal advantages, without reference to ambitious desires, or factious self-will; where, as in the case of the primitive and the reformation martyrs, every earthly thing is surrendered for a cause in which no earthly thing can be obtained, great respect ought to be paid to the motives from which such conduct proceeds. But what does Mr. Newton surrender for conscience sake? "Their neighbours are not disposed to think well of them because of their dissent;" "they are losing their chance of the emoluments and respectability of the Church;" and "they have to defray the extra expences of their peculiar worship." Now Mr. Wix has not questioned, but admitted, admitted we should say somewhat too broadly and incautiously, the purity of the Dissenters' motives. And it would have been more prudent in Mr. Newton to accept the admission, and say no more about the matter, than to offer disputable proofs of an undisputed fact. The neighbours by whom Mr. N. is disesteemed and reproached, are, of

course, in communion with the Church. And does not this very circumstance make him more esteemed and admired out of the Church? Dissenters, if we believe themselves, are not a small nor an unconnected body. They love those who love them; and a decided and successful opposition to the Church is neither the road to disgrace nor to obscurity. What is lost therefore in one quarter, is more than supplied in another; and if Mr. Wix's admissions are rejected, and we come to argue the matter with strictness, it will be found that the petty consequence, and the party-triumphs of sectarianism more than counterbalance the reproaches of orthodoxy. This is especially the case among dissenting teachers; a vast proportion of whom are, beyond all doubt, men of much greater importance and influence than a continuance in Church communion would ever have made them. And as to their chance of obtaining the emoluments and respectability of the Church, this we consider as a high though an indirect compliment to the Establishment. For as the dissenting teachers would never, of course, have consented to rise by the ladder of patronage or power, they could only have been preferred for their merits. And if meritorious clergymen have so good a chance of emoluments, as to make the sacrifice of that chance for conscience-sake highly meritorious, then the Church is not so completely at the mercy of the Crown as Mr. Newton would have us believe. He cannot escape from this dilemma. Either he and his brethren lose nothing, or success in the Church of England is open to humble merit. The third species of martyrdom now suffered by Dissenters, is, contributing to the expence of their separate worship; and as the last grievance was peculiarly clerical, this is peculiarly laic. For surely it can be no hardship upon the teacher to be paid by subscriptions instead of tithes. The latter

he ought in consistency to denounce as popish and anti-christian; the former bind the minister (somewhat too tightly perhaps) to his flock, and furnish no contemptible provision for those persons to whom they are given. The laymen therefore alone are entitled to that praise which is bestowed upon such as prove their sincerity by opening their purses; and this praise, if it be meted out impartially, must not be confined to them; but they must share it with all the votaries of fashion and folly, with all the dupes of political knavery, and political fanaticism, with the subscribers to Cobbett and Hunt and Hone and Carlile, every one of whom has proved his sincerity by parting with his money.—The dissenter, generally speaking, has been born and bred in dissent, and prefers paying the expences of his non conformity, to renouncing it. This is the true state of the case—and though it certainly does not prove that the dissenters are in the wrong, it fails to prove that they are in the right. Mr. Newton however is entitled to praise, for enumerating these grievances only, and for observing a profound silence upon the Test Acts, and Turnpike Acts of Mr. Wilkes.

We proceed to those parts of the Apology which constitute the answer to Mr. Wix. On the subject of Episcopacy, Mr. Newton admits that there were bishops in the apostolical times, but denies that they were of the same sort as our English prelates. "If you suppose us," he says, "to be enemies to Episcopacy, you have entirely mistaken our sentiments. None of us have any objection to such bishops as are spoken of in the Epistles to Timothy and Titus, or as were found in the Churches of Ephesus and Philippi. The only lamentation amongst us who are overseers of Christian churches among the dissenters is, that we are not more conformed to the divine rule." This

statement is followed by an extract from Mosheim, which we reprint, because it contains, in fact, the only argument adduced by Mr. Newton in opposition to Episcopal government.

"It is certain, however, that it would be forming a very erroneous judgment, were we to estimate the power, the revenue, the privileges, and rights of the first Bishops, from the rank, affluence, and authority attached to the Episcopal character in the present day. A primitive Bishop was, as it should seem, none other than the chief or principal Minister of an individual Church, which, at the period of which we are speaking, was seldom so numerous, but that it could be assembled under one roof. He taught the people, administered what are termed the sacraments, and supplied the ailing and the indigent with comfort and relief. With regard to the performance of such duties as it was impossible for him to fulfil or to attend to in person, he availed himself of the assistance of the Presbyters. Associating, likewise, these Presbyters with him in council, he inquired into and determined any disputes or differences that might subsist amongst the members of his flock, and also looked round and consulted with them as to any measures which the welfare and prosperity of the Church seemed to require. Whatever arrangements might be deemed eligible, were proposed by him to the people for their adoption in a general assembly. In fine, a primitive Bishop could neither determine nor enact any thing of himself, but was bound to conform to and carry into effect whatever might be resolved on by the Presbyters and the people. The Episcopal dignity would not be much coveted, I rather think, on such terms, by many of those who, under the present state of things, interest themselves very warmly on behalf of Bishops and their authority.—Of the emoluments attached to this office, which, it may be observed, was one of no small labour and peril, I deem it unnecessary for me to say any thing: for that they must have been extremely small, cannot but be obvious to every one who shall consider that no Church had, in those days any other revenue than what arose from the voluntary offerings, or oblations as they were termed, of the people, by far the greater part of whom were persons of very moderate or slender means; and that out of these offerings, in addition to the Bishop, provision was to be made for the Presbyters, the Deacons, and the indigent brethren."—*Dissenter's Apology*, p. 5.

This passage is to be found in Mosheim's Commentaries on the affairs of Christians before the time of Constantine the Great, and Mr. Newton seems to imagine that it is decisive of the controversy. But he forgets that Mosheim was writing in defence of an unepiscopal Church government, and therefore cannot be considered an impartial judge upon the question. Both he and Mr. Newton are evidently aware that their own Church government is not scriptural, and a feeble attempt to carry the war into their adversaries' quarters, by retorting the charge upon us, is their only method of eluding a difficulty which it is impossible to overcome. They cannot deny that Timothy and Titus were bishops; not merely overseers of one flock, as Mr. Newton may be, but superintendants and rulers of many flocks. And when we ask the dissenters where are their superintendants and overseers, they answer, it is true, we have not got any; and it would be *more scriptural* if we had, but your English bishops are not the same as Timothy and Titus, they are richer, they are more powerful, and they have a wider rule. We shall betake ourselves seriously to the explanation of these and similar difficulties, as soon as we have heard why Mr. Newton does not make tents in imitation of St. Paul. But for the present, it will suffice to observe, that according to Mr. Newton's own shewing, the Church adheres in form to the discipline of the Apostles; but differs from it in manner and degree, while, the dissenters have thought proper to choose a new form of their own. The first therefore is a partial, the second a total deviation; and yet the second is better than the first!

Mr. Newton next adverts to those portions of the Address, which imply that dissenting teachers "intrude themselves into offices which they have no right to sustain; and having denied that the Church of

England can establish the regular succession of her bishops, he proceeds in the following words.

"And as for the perpetual and unbroken succession of the Ministers of the Church of England from the Apostles, we neither admit the *purpose* for which you insist upon it, or the fact that such a succession exists. As to the purpose for which you introduce it, it is evidently to show that our Ministers are not lawfully appointed, that the wisest or best of them are spiritual intruders, and that you, the Ministers of the Church of England, are, and alone can be, safe and lawful guides. Thus an Owen, a Doddridge, and a Watts, taught without proper authority; and thus the reformed Churches abroad, and the Lutheran Churches, and the Church of Scotland, are under teachers who have no lawful authority for what they do. The man most apostolical in spirit, if he teach the Gospel without the imposition of the hands of the Bishop of the Church of England, is acting irregularly and unlawfully. While on the other hand the most vain and conceited ignoramus who has been episcopally ordained, is entitled to preach the word and administer the Sacraments, and to call away the hearers of such an apostolical man. Can you wonder, Sir, that we do not believe these things, and that your address will prove powerless, and entirely insufficient to persuade us, since it rests upon such arguments?"—*Dissenter's Apology*, p. 10.

The unbecoming language of this passage is pointed out by Mr. Wix, in the Appendix that accompanies his second edition; but we shall content ourselves with exposing the complete inefficacy of the argument which is so decently and tastefully clad. Mr. Newton's position is this. We are to judge of the lawfulness of the call by the fruits of the ministry. That is to say, if a man shall prove eminent and successful in his profession, he has a better right to exercise it than any one else. According to which theory a great tyrant, a great general, and a great demagogue, are legally commissioned to plunder and kill. Oliver Cromwell and Buonaparte were lawful destroyers of their fellow creatures, while the most vain and conceited ignoramus of an ensign who fought

in obedience to his king and country, deserved to have been hung in chains for murder. The dissenters are whigs; and therefore in civil matters they contend that unless the authority be legal, the acts which emanate from it must be illegal. And they have always taught that a vain and conceited parish constable, appointed according to law, and conducting himself lawfully, is a more respectable personage than an arbitrary king. It is necessary therefore, that civil officers should have a visible call; and it is plain that the rule ought also to be applied to ecclesiastics. And unless it can be shewn that St. Paul chose himself, or was chosen by the Gentiles whose Apostle he was, unless it can be shewn that Timothy and Titus were in like manner self-appointed or elected by universal suffrage and ballot, we may defy Mr. Newton to prove that he has any better commission to preach, than a despot or a rebel has to govern. He may excel in preaching as the despot excels in governing, and the rebel in rebelling and in fighting; but it is absurd to contend, that any of the three can really stand the test of a trial by their fruits. For the real fruits of rebellion are anarchy; and of despotism, slavery; and of schism, strifes, and heresies and envyings. And the latter fruits have been produced by the non-conformity of Baxter, Doddridge, and Watts, in spite of all their piety, talents, and learning. This therefore is the sum total of Mr. Newton's Answer to the Address. We need not be episcopalians, because your bishops are richer than Timothy and Titus; and we may preach without a commission, because several of our preachers have been eminent men. A more lame and impotent conclusion cannot well be conceived, and if Mr. Newton's flock are satisfied with it, they are very tractable men.

But having refuted Mr. Wix, he proceeds to state his own view of the controversy between the Church

and the Separatists; and he contends that the latter, who are anxious to preserve unity among the servants of a common master, are compelled to dissent for the following causes.

The Church cannot excommunicate except by a suit in the Ecclesiastical courts.

The Church imposes things as necessary for her communion, which the great head of the Church has not commanded.

The Church does not allow the people to choose their own ministers.

The Church is in alliance with the State, and acknowledges the chief magistrate to be her supreme head upon earth.

The Church requires her ministers to subscribe according to the provisions of the Act of Uniformity, and thereby to express their assent to the baptismal and burial services.

For these five reasons Mr. Newton is conscientiously compelled to separate himself from the Established Church; and we shall take the liberty of calling his attention to some remarks upon each of the five.

If profane persons are "admitted to receive the Lord's Supper for civil and profane purposes," p. 14, it is because the laws of the Church are not enforced. For the canons require that such persons should be presented to the Ordinary, that they may be dealt with according to law; and if dissenters would continue in communion with the Church, and discharge the duties of Churchwardens conscientiously and strictly, they might remedy the evil of which Mr. Newton complains. And, moreover, we are confident that one half of the profanation that really exists at the altar lies at the door of the non conformist, and not of the Churchman; and we heartily wish that the former could be prevented from receiving the Lord's Supper *against his conscience*, in the Church, as a key to emolument and power.

Upon the subject of rites and

ceremonies, and vestments, and subscription, we shall merely say, that unless Mr. Newton thinks that a surplice is worse than a Socinian, and that it is better to deny our Lord's divinity than to kneel at his table, he ought not to reproach the Church for being in possession of those safeguards, of which the want is so severely felt in his own communion. There never was a body of professing Christians more free from anti-trinitarian heresy than the Church of England is at present; and for this freedom she is indebted to her articles and creeds. There never was a body of professing Christians more perplexed and distracted than the dissenters, and it is to the want of creeds and articles that their distractions and perplexities may be traced.

The third and fourth objections may be considered together; and as they are diametrically opposed to each other, they need not detain us long. We are not called upon to discuss the origin and limits of the *Regule*, or to compare the Jewish economy, in which God himself gave the civil magistrate an authority in things spiritual, with the Christian dispensation, under which the Church has so long been in alliance with the State. Mr. Newton does not appear to have clear views upon this subject. But, at all events, he is certain that the multitude ought to meddle with their ministers; and that the magistrate ought not. It never occurs to him to inquire how matters will stand, if the people should take it into their heads to surrender their rights to the sovereign; nor does he tell us why Parliament, which votes away a layman's money, may not also waive his right to an ecclesiastical privilege. Satisfied with asserting that the clergy should be dependant upon the people, and independent of the crown, he finds every thing to blame, and nothing to praise, in the unfortunate Church of England. First, she is too hot, and, secondly, she

is too cold. First, she is hierarchical; and, secondly, she is parliamentary. First, she governs herself haughtily and irresponsibly; secondly, she is governed by the laws of her country. When Mr. Newton has explained these mysteries to the satisfaction of his flock, we trust that he will be at leisure to tell us who elected St. Peter and St. Paul; and, perhaps, also he may feel disposed to vindicate the Old Testament from the charges, to which, upon his principles, it is but too much exposed. As to the utter horror in which Mr. Newton holds the idea of an alliance between Church and State, we doubt not that he, as an individual, is sincere in his expression of it. But that the dissenters, as a body, would most gladly unite with the civil government, and that great sacrifices would be submitted to for the sake of such an union; is a fact which cannot be doubted, by those who are acquainted with history, or human nature. Presbyterianism is already intimately connected with the State. Independency, as far as we are aware, has never yet received a proposal; and it is, therefore, right and reasonable that she should forbid our banns. Whenever we see a society of Independents, Baptists, or Presbyterians, who refuse to accept the offered hand of the government, we shall very readily acknowledge that we have been mistaken. But, till the event occurs, we must beg leave to be incredulous.

The passages in the baptismal and burial services are all that remained to be noticed, and of the assent to them which is required by the Act of Uniformity, Mr. Newton observes, in no very charitable tone,

"Our Ministers dare not on any account, make such a declaration as this. We are willing charitably to hope, that those who do make it, mean it: but we should feel ourselves dishonest men if we attempted it. We fear, we greatly fear, that this requirement is the occasion of much subtle-



fuge, of much false dealing, of much un-  
 easiness of soul or indifference to truth.  
 In these cases the fountains of truth are  
 poisoned, and what is begun in prevarica-  
 tion, ends in lukewarmness and iniquity;  
 the honesty and integrity of men and of  
 Christians, are looked for in vain, and the  
 ways of Zion mourn. We really conceive  
 that it must be a very difficult thing for  
 any man taking into consideration the  
 whole compass as well as the parts of this  
 declaration, to make it; and as for our-  
 selves, we know that we can neither make  
 it, or support others in doing so. We  
 could not thus enjoy peace upon our pil-  
 lows.

"We feel objections to different parts  
 of the Church service, though we readily  
 admit that much of it is exceedingly ex-  
 cellent. It is needless for me to mention  
 any parts now, except the Baptismal and  
 the Burial Services. These are very im-  
 portant, as forming the entrance into, and  
 the exit out of the Church. We can nei-  
 ther give our children to enter it with a  
 safe conscience, or be buried in it accord-  
 ing to our views and principles. How, Sir,  
 can those who do not believe baptism with  
 water to be regeneration, either baptize or  
 have their children baptized according to  
 the form of the Church? How can we  
 first pray for the regeneration of the child,  
 and then thank God, after it is baptized,  
 that it is regenerated? How can a Clergy-  
 man read the Burial Service over all that  
 are brought to him to be buried? Sir, we  
 make conscience of these things, and as  
 long as we do so, we must (unless there be  
 an alteration in the Church of England)  
 continue Dissenters; truth, honesty, and  
 conscience, require this from us. However  
 willing we may be to be numbered with  
 many of the members of your communion,  
 we dare not, in prospect of that day  
 which is coming, join your Church and as-  
 sert her purity, her Apostolic excellence,  
 and the obligations of all Britons to submit  
 to her commands.—*Dissenter's Apology*,  
 p. 19.

Mr. Newton here admits that he,  
 and other dissenters, are willing to  
 be numbered with many of the mem-  
 bers of our community—and we  
 should like, if possible, to learn  
 who some of the many may be.  
 Are they such as deny the doctrine  
 of baptismal regeneration, or such  
 as maintain it? If the former, Mr.  
 Newton's friends, with whom he is  
 willing to be numbered, are the very  
 persons whom he accuses of subter-

fuge and false dealing; for which,  
 as it is no affair of ours, we humbly  
 recommend him to their notice. If  
 he is willing to communicate with  
 churchmen who teach regeperation  
 in baptism, we shall request him, in  
 their name, not to say that they  
 "believe baptism with water to be  
 regeneration." He ought to know,  
 and in fact he must know, that they  
 neither believe nor say any such  
 thing; and the very prayer in the  
 baptismal service, in which his con-  
 science will not permit him to join,  
 expressly thanks God for having re-  
 generated the infant *with his Spirit*.  
 There are dissenters who teach that  
 baptism with water is regeneration;  
 viz. those who deny the personality  
 and the influence of the Holy Ghost.  
 The existence of such persons  
 among us, is the result of noncon-  
 formity; and it is therefore not  
 quite fair to confound them with the  
 genuine children of the Church.  
 But still it cannot be denied that  
 there are many who, with Mr. New-  
 ton, reject the doctrine of baptismal  
 regeneration; and is it not hard to  
 ensnare their consciences, or ex-  
 clude them from the Church? Just  
 as hard, and no harder, than it is  
 to require them to express their  
 faith in the resurrection of the dead,  
 and the life everlasting. Both are  
 to be believed, because they are  
 distinctly revealed, and are indis-  
 pensable constituent parts of the  
 Christian scheme.

The burial service furnishes a  
 more plausible argument; since,  
 when we speak of trusting that our  
 deceased brother rests in Christ, we  
 cannot intend to express our certainty  
 or confidence of that event; and  
 yet this is one meaning of the word  
 to trust. Surely, however, Mr.  
 Newton must be acquainted with  
 another; he cannot have forgotten  
 that 'I trust,' is continually used  
 for, 'I fervently hope;' and if in  
 that sense he would refuse to repeat  
 the collect in the burial service, we  
 have formed a very incorrect esti-  
 mate of his feelings, and his dispo-

sition. We fancy that we discover in him that party spirit which sectarianism necessarily generates, and which has blinded him against the light of strong arguments, and taught him to place an undue reliance upon weak ones; but there are no symptoms of personal or individual harshness in his pamphlet; and if his flock, whom he is endeavouring to confirm in his opinions, are not very different from what we believe them to be, they would be estranged rather than recovered, by uncharitableness. We have only to hope that they will listen patiently both to Mr. Wix, and to Mr. Newton, and we shall then have no doubt respecting the issue of the conflict.

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*Attention to the Origin and Design of the Gospel, recommended, as a Defence against prevailing Errors; including some Observations on the Doctrine of imputed Righteousness: a Sermon, preached at St. James's Chapel, Whitehaven, July 14, 1820; at the Visitation of the Right Rev. the Lord Bishop of Chester; and published by Request. By William Ainger, B. D. Formerly Fellow of St. John's College, Cambridge, Vicar of Sunninghill, Berks; and Perpetual Curate, and Superintendent of the Clerical Institution, at St. Bees, Cumberland. Pp. 27. Rivingtons. 1821.*

THIS is a well written and useful discourse; containing, in the first place, a sound exposition of the Preacher's text. 1 Cor. i. 30. "*But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;*" and in the second place some seasonable remarks upon the manner in which it is neglected or abused.

Mr. Ainger commences by observing that if the Gospel be indeed

a revelation from God to man, it must, when properly explained and understood, be found in every part to vindicate its own origin and design; justly contending that it would argue a degree of imperfection contradictory to the very idea of a divine revelation, did we not on correct and impartial enquiry discover it to be throughout *strictly compatible* at least with that source and that purpose. A summary of the author's sentiments on this subject is contained in the following passage.

"Perhaps this plain and simple principle might, if duly pursued suffice, in most instances, to guide us aright both in discerning and defending Christian truth.

"1. For, in the first place, our religion claims to have God for its *author*. We are, then, at once furnished with an answer to every cavil against it, that is founded solely on an alleged antecedent improbability in terms or circumstances of the dispensation; and with a corrective also to every perversion of it, that may be attempted for the sake of evading such cavils: because it is obvious that human notions of probability or improbability, can never become the measure of the proceedings of a Divine Being.—Yet on such narrow views, and not on any real inconsistency with the acknowledged attributes of the Deity, will all the most popular objections to Christianity itself, or to its leading doctrines, be uniformly discovered actually, if not avowedly, to rest.

"2. Again, in the second place, our religion professes to remedy the evil of that state in which we exist by nature, and to open to us, and fit us for another, a purer and better state of existence. This comprehensive account of its *design*, might be supported by a reference to particular texts of Scripture\*. But, in fact, we gather such a design scarcely so much from any precise definitions and descriptions of it, as from what is either partially and incidentally expressed, or clearly implied, in almost every sentence that adverts to the present condition and future destination of mankind, and to the confection which the one holds with the other†.

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\* "See Titus ii. 11—14."

† "The object of this religion is entirely new, and is this, to prepare us by a state of probation for the kingdom of heaven. This is every where professed by Christ and his Apostles, to be the chief

however, we have sufficient grounds for concluding the life of the Christian to be thus intended by supreme wisdom and goodness, as a temporary school of moral and spiritual discipline and improvement; if, in short, God's kingdom in this world was really established in order to train up members for his kingdom in the next, it seems inevitably to follow, that no interpretation of the records of our faith can be right, which does not, by its consequences, tend 'to make ready a people prepared for the Lord \*,' endued with the dispositions, and exercised in the graces, that may render them 'meet to become,' after this scene of earthly probation is ended, 'partakers of the inheritance of the saints in light †.'"  
P. 4.

end of the Christian's life.' \* \* \* \* 'The truth of this principle, That the present life is a state of probation and education, to prepare us for another, is confirmed by every thing which we see around us. It is the only key which can open to us the designs of Providence in the economy of human affairs, the only clue which can guide us through that pathless wilderness, and the only plan on which the world could possibly have been formed, or on which the history of it can be comprehended or explained.' *Soame Jenyns's View of the Internal Evidence of the Christian Religion*. Prop. 2."

\* "St. Luke i. 17."

† "Col. i. 12."

"If the present life is a trial of men's fidelity, a probation of their fitness for a future and more lasting state; then every erroneous notion, which is of such a nature, as leads men to rely upon any equivalent whatsoever, instead of employing faithfully those talents wherewith God has intrusted them, in promoting his kingdom of truth and righteousness, must needs be a fatal deceit." \* \* \* "If they depend upon any absolute decrees of God, or upon any application of the merits of Christ to save them, not from, but in their sins: if they expect to be saved by their faith, meaning thereby mere credulity, instead of fidelity or acting faithfully upon the principles they profess: in these and all other cases whatsoever, which can possibly be reconciled with vicious and immoral practice, our Saviour will say unto them, *Depart from me all ye workers of iniquity. For if ye have not been faithful in a small and temporary trust, how is it fit I should give you a kingdom to be your own for ever?*" *Dr. Samuel Clarke's Sermons*, p. 358. v. 11. Ed. 1734."

It is not probable that the accuracy of these opinions will be disputed by any class of professing Christians; yet are there many Christian teachers who ought to question and refute them, if consistency were any part of their pursuit. For we are told again and again, that it is not for man to systematize, but that he is to preach the Gospel as he finds it, that if he has a Calvinistic text he is to preach a Calvinistic Sermon, and if a passage of an opposite tendency should be selected for the following Sabbath, a sermon of an opposite tendency is also to be delivered. This custom has prevailed in certain quarters for a considerable period; but we believe that it was left to Mr. Simeon, of Cambridge, to avow and to recommend the practice. The preface to the *Horæ Homileticæ*, is an express vindication of it; and as that preface has been reprinted and panegyricized in most of the pamphlets of the party, we shall take the present opportunity of making some remarks upon the subject.

In the first place then, we say that if Mr. Simeon is in the right, the Church of England is fundamentally and grossly in the wrong; having reduced the contents of the Sacred Volume to a theological system, and required her ministers to subscribe to that system, and acknowledge it as their own. What right had the Church to act thus? Why was she not satisfied with a promise to preach nothing but what might be found in the Bible? These are questions which Churchmen are continually called upon to answer by the pious Non-conformist on the one hand, and the liberal Lancastrian on the other; and Mr. Simeon can return no sufficient or convincing answer. If he is justified in varying his doctrine as he varies his text, the Dissenters are justified in their opposition to creeds and articles, and have a right to expect his assistance in ridding the land of such a nuisance.

In the second place, will Mr. Simeon adhere to his own rule upon any other subject except the Calvinistic controversy? Will he preach to-day upon a Trinitarian, and to-morrow upon a Socinian passage, urging the declarations of Scripture in both cases, to their full extent; and not presuming to reconcile or systematize what seems, and only seems to be contradictory? We feel assured that he would not—but we cannot conceive how he would defend or explain his conduct. The doctrine of the Trinity in Unity, is deduced from a vast number of texts, which would be absurd and contradictory if that doctrine were not true. And it is the bounden duty of every Christian teacher to compare and contrast these opposing authorities, and to shew that they do not tend to invalidate each other, as the sceptic is always ready to insinuate; that it is not necessary to reject one set of them as spurious, or unintelligible, which is the Socinian's crafty policy, but that even from the first and purest ages of the Church, they have been reconciled by the *Catholic* interpretation, and that such interpretation is reasonable, necessary, and just. We have no inclination to suppose that Mr. Simeon would object to such preaching as this—we are confident that a great majority of the clergymen who are connected with him would adopt it without the slightest hesitation. And therefore we would simply ask whether they are consistent interpreters of Scripture, when they refuse to adopt that process with respect to God's dealings with mankind, which they have already adopted on a subject of far greater obscurity, namely, the separation and the unity of the Divine Nature?

In the last place, what inference is to be drawn by the Church from this newly discovered antipathy to systems of theology among the Calvinists, or semi-calvinists of the present day? Do they not hereby

desert the very strong hold of their creed? Was not its completeness as a scholastic system, one of the main causes of its promulgation? And can there be a surer symptom that its advocates are worsted, and are on the retreat, than that they have abandoned their ancient fortresses, and are continually shifting their ground? Mr. Simeon may conceive that his mind is superior to prejudice, and that he can fairly balance one set of opinions and doctrines against the other; giving to neither a more prominent place, or a more frequent repetition than has been assigned to it in Holy Writ. And it is for his hearers and readers, not for us, to say whether he is successful in the attempt. But putting his own sermons out of the question, we should very much like to know how many men he has met with in the course of his long experience, of whom he can say that they have adhered to the plan which he lays down. Must he not admit, that at least ninety-nine Calvinists out of a hundred, take no notice in their sermons of those passages of Scripture which favour the Arminian scheme; and that the Arminians, among whom Mr. Simeon himself has been commonly numbered, treat the Calvinistic texts in a similar manner? Is it not certain that predilection, not to say prejudice, will have its force; and that an honest man will often *forget* the authorities which are opposed to his own opinion? We feel a strong conviction of the impolicy and impropriety of the plan which Mr. Simeon has recommended. It would render a great part of the preacher's office useless and nugatory; it would afford colourable excuses for latitudinarianism, Socinianism, and infidelity; it would tend to increase and multiply divisions and sects, and would ultimately bring the Bible into general disrepute. Mr. Ainger's Discourse, to which we now return, may assist in removing, or at least diminishing, that delusion, which

has been created, or rather de-fended, by the authority of Mr. Simeon.

The errors of the *rational Christian*, having been compared with those of the ancient sceptics, the common source of both is pointed out in the following passage.

"The evil I have stated in great measure to spring from a want of due regard to the *origin*, and to the *design* of Christianity. Accordingly we find St. Paul labouring to recall and fix the attention of the Corinthians chiefly on these two points, and on the consequences which obviously follow from them; thus holding them forth as leading principles, an adherence to which would serve to guide his converts aright through the more minute detail of faith and duty. Let us, my Reverend Brethren, pursue a similar course! We cannot, indeed, like the Apostle, refer our hearers to miracles 'wrought among them': we can shew, however, on evidence level to the most ordinary comprehension, that miracles were *really once wrought* in confirmation of our religion; thus proving it to come from God himself: and we may trust to their own plain sense to allow the inference, that, when God speaks, it becomes man to learn in humble silence, and neither to reject nor modify the communication, because it may be different from what he might have expected. We cannot, indeed, like the Apostle, appeal to the actual knowledge of our hearers, in order to demonstrate the deplorable state of the human race before the coming of Christ; for his coming has shed abroad a light in the world, of which even they partake the benefit, who refuse to adore the Source from whence it is derived: but we can render it plain to them, from what they witness in others, and from what they experience within their own breasts, that man is all too ignorant, and too unholy, to *make himself* acceptable, here or hereafter, in the eyes of a pure and perfect Being; that for this end, he needs *wisdom*, which divine revelation alone can teach; *righteousness*, which divine grace alone can confer; *sanctification*, which divine help alone can enable him to acquire. These convictions once firmly established, our hearers, though possessing no other learning, will yet 'be ready to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear.' Nor

will there be much danger 'lest any man spoil them through philosophy and vain deceit \*' for the suggestions of infidelity, —whether that infidelity be total, or partial; whether denominated atheism, deism, or unitarianism †;—are ever found to possess the greatest influence over those, who, knowing little of the real claims of the Bible to their belief, know still less how admirably fitted are the peculiar doctrines it divulges, to supply those wants, and to aid those imperfections, of which the best and wisest of mankind have, in all ages, been the most deeply conscious." P. 11.

But the most valuable portion of Mr. Ainger's Discourse, and that to which we feel especially disposed to call the attention of our readers, is his exposition of the text upon which he comments.

"The words under our consideration appear, therefore, to comprise a brief summary of the Christian scheme in its rise, progress, and consummation. And thus expounded, they are in the strictest harmony with those numberless passages throughout the New Testament, which more at large set forth our Lord Jesus Christ, as 'the true light which lighteth every man that cometh into the world †;' as the 'Son of God whose 'blood cleans-

\* "Col. ii. 8."

† " 'The charge of infidelity, indeed, attaches in a certain degree to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from Scripture; and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the usages of language, on a book to which all parties appeal as the standard and rule of faith. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the odium of avowed infidelity.'" *Bishop of London's Primary Charge*, 1814, p. 15.

‡ "John i. 9."

\* "2 Cor. xii. 12."

† "1 Peter iii. 15."

eth from all sin \*,' as the 'Saviour who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works †,' and who further reveals and imparts to us the assisting influences of the Holy Spirit, in order that we should 'work out our own salvation with fear and trembling,' since 'it is God which worketh in us both to will and to do of his good pleasure ‡.'

"Reiterated declarations like these, are plain and express. And the sacred volume not only *is* every where entirely in unison with them, but *must be*, if it comes from God. Lamentable, then, is the reflection that any, for whose sakes it was written, should, however, from the misinterpretation of certain parts, confessedly hard to be understood, 'wrest' the whole even 'to their own destruction §.' Yet such, we have been warned, is the danger incurred by 'the unlearned and unstable' who attach to particular passages of the New Testament a speculative sense, and deduce from them practical conclusions, inconsistent with its main and leading tenour. Is an exemplification demanded? None more striking can, perhaps, be produced, than the construction that is sometimes put upon the very words which we have just been endeavouring to expound. It has been, and still is, contended, that, since Jesus Christ is here said to be '*nude unto us wisdom, and righteousness, and sanctification, and redemption,*' we are therefore warranted in concluding that his merits are actually *imputed* by God to those who shall be saved; and by him reckoned to them as their own ||.

"Now it is obvious that this construc-

\* "1 John i. 7." † "Tit. ii. 14."

‡ "Phil. ii. 12, 13." § "2 Pet. iii. 16."

|| "We cannot but regret that such a doctrine, (professedly founded, too, on this text, among others) should have received the sanction of a pious and amiable Prelate of our Church, in a posthumous work which still retains considerable popularity. See *Bishop Beveridge's 'Private Thoughts on Religion,' Article 8.* The unanswerable arguments by which a more able and judicious Commentator of that day demonstrated the fallacy of the doctrine itself, and the utter irrelevance of all the Scripture testimony adduced in support of it, are well worthy the most serious attention of those who would obtain a complete view of this important question. See *Dr. Whately's 'Discourse concerning the imputation of Christ's perfect righteousness or obedience to the law, to us for righteousness or justification.'*"

tion of the passage, gives to the phrase '*is made unto us*' (ἐνυπὲρ ἡμῶν) a sense totally different from that which the review already taken of the context would seem to require; and which, also, the most learned, both of ancient and modern expositors, have agreed to be the sense of the Apostle;—namely, that Christ is the *fountain and foundation, the author and bestower* of the several graces and benefits here enumerated, as they are, properly speaking, *derived* indeed, but not by *imputation transferred*, from him to us. The doctrine, therefore, which it is attempted thus to support, must stand, at best, but on suspicious grounds. And of the numerous considerations which have been successfully advanced in refutation of it, let one, in this place, suffice. To affirm that the merits of Christ are imputed to us for justification, is directly to controvert the fundamental position of the New Testament, that *our faith* is so imputed—if we are to understand the assertion in reference to our *first* justification, as it is called, or admission to the privileges of the Christian covenant: if in reference to our *final* justification or salvation; then it is, by an inevitable inference, to supersede the necessity of personal holiness, and to deny that we shall be 'judged' hereafter 'every man according to his works \*.' We readily grant, nay we most strenuously maintain, that our justification, whether present or final, whether in this life or at the day of judgment, is to be obtained only *on account of* the merits of Christ: and it is, in fact, this doctrine, 'most wholesome and very full of comfort †,' as our Article declares it to be, which is thus converted into Antinomian poison!

"Many, doubtless, by whom such opinions have been unwarily adopted and inculcated, would be among the first to deprecate the pernicious consequences to which they too naturally tend. For it is but natural, that the persuasion of the perfect righteousness of Christ becoming, by imputation, theirs, should prove a 'knowledge that puffeth up,' among some who 'know nothing yet as they ought to know ‡.' It is but natural, that the same persuasion should encourage others in the free indulgence of every evil inclination, and in the perpetration of every evil act, from which they are not restrained by considerations of worldly policy, or a fear of the laws of man. For human wickedness, however aggravated, must needs be finite; and therefore can diminish nothing

\* "Rev. xx. 13." † "11th Article."

‡ "1 Cor. viii. 1, 2."

from the claim to reward they have to urge,—the infinite merits of the Son of God; neither can finite human virtue augment that claim; virtue therefore they must hold to be superfluous, since it is vain. Hence, then, the offensive arrogance which marks the carriage of the ignorant enthusiast! Hence the presumptuous and revolting familiarity observable even in his addresses to his Maker! Hence, also, the security with which habits of sin are reconciled with the expectation of heaven! Hence the extacies of confidence, with which the most profligate and inveterate offenders can meet that last extremity, through which the humble and persevering Christian is supported but by a trembling hope!" P. 15.

We should gladly enlarge our extracts from such a commentary as this; but we have room for only one more passage; and we shall select that which pursues the subject of *imputation*, and considers it not as it is applied in the text to our Saviour, but to Adam and his offences. The skill with which Mr. Ainger steers between the opposite errors upon this subject, will not escape the discerning reader; and the Clergy in general will rejoice at finding that so important an office as that of Superintendent of the Clerical Institution at St. Bees, has been filled with so much judgment and success.

"But the whole bearing of the position that has called forth these animadversions, will not be duly appreciated, unless we view it in connexion with another which ever finds the same advocates. I mean that of the imputation of the *offence of our first parent* to all his posterity, and of their consequent *utter depravity* by nature. Now it has been objected to the former of the two notions thus combined, that it appears incompatible with fit ideas of the equity of God; and to the latter, that it appears subversive of all sense of moral goodness and responsibility in man. The deep and intricate question of original sin, your time will not permit that I now attempt to investigate and discuss. I would make but one single appeal to Holy Writ, in confirmation of each of the objections here adverted to. When the rebellious House of Israel had alleged that 'the way of the Lord was not equal,' he himself distinctly repelled that charge by declaring,

'The soul that sinneth, it shall die: The son shall not bear the iniquity of the father \*.' Again, our blessed Saviour, (like every preceding prophet,) always addressed those who heard his preaching, as if capable, by a right conduct of the understanding and the will, both of approving his instructions, and of profiting by them; attributing it to themselves entirely, if they should fail so to do: and in the parable in which he compares to different soils the different dispositions of those among whom the seed of the word was sown, he certainly ascribes to some, by comparison at least, 'an honest and good heart †.' Let me only observe further, that neither of the two notions just specified, can claim the sanction of the Church of England. Original sin is not, according to the definition of it given in our Ninth Article, *the sin of Adam imputed to us*, but *the effect of that sin operating upon us*: It 'is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone,' indeed, 'from original righteousness ‡'; not, however, a mere mass of unmix'd depravity.

"But it will, on the other hand, be demanded, by the Socinian and the Pelagian, how our idea of any reputed sinfulness in this fallen nature of man—in whatsoever degree fallen—is at all more reconcileable with the divine attributes, than that of the very doctrine we are combating? how, in any sense, we can hold it to be right and equitable, that all should be born 'children of wrath §?' The reason seems not difficult to be apprehended, by him who is content to take his account of the fall, from the first chapters of the Book of Genesis. Of the wreck of our original upright nature, such as we now inherit it, truly may it be said, 'An enemy hath done this ||'. It is not the work of our Maker himself,—that first creation which God saw, and pronounced to be 'very good ¶'. And can he then consistently approve it thus corrupted and defiled? Lo! 'the righteous Lord loveth righteousness \*\*.' 'He is of purer eyes than to behold evil and to look on iniquity ††.' And can he then possibly approve the very source and fountain of all iniquity,

\* "Ezekiel xviii. 20."

† "Luke viii. 15."

‡ "9th Article."

§ "Eph. ii. 3. and Church Catechism."

|| "Matt. xiii. 28."

¶ "Gen. i. 31."

\*\* "Psalm. xi. 7."

†† "Hab. i. 13."

that 'infection of nature \*,' that 'φύσις κακή, σαρκὸς,' which still clings even to the regenerate, and is the parent of every evil thought, and word, and act?

"Yet adored be his mercy towards us, which hath provided an atonement and a remedy, as well for actual sin, as for that 'concupiscence and lust, which bath of itself the nature of sin †.' Adam truly is our natural head: but Christ, the second Adam, has been constituted the spiritual head of the faithful. Therefore 'may God be just and the justifier of him which believeth in Jesus ‡.' Be it well remembered, however, that he shall be the *final* justifier of him only, who *ultimately retains* his connexion with that spiritual head, which he first by faith *acknowledges*. And can Christ still continue our spiritual head, even whilst we 'suffer sin to reign still in our mortal body §?' 'Know ye not that, to whom ye yield yourselves servants, to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness ||?' 'Being then made free from sin, and become servants of God, we must have our fruit unto holiness, in order that the end

may be everlasting life \*.' The Apostle, in these passages, himself affords the very best comment upon those preceding words of his Epistle to the Romans, 'as, by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life: for, as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous.' This celebrated text has too commonly been cited as proof of a double imputation of the guilt of the first, and of the righteousness of the second Adam. More justly may we rather deduce from it the conclusion, that 'to be carnally minded,'—which we are all disposed to be in consequence of the voluntary transgression of the first Adam,—'is' still, as it ever has been, 'death ‡,' the just 'wages of sin §,' whilst to be 'spiritually minded,'—which the Gospel both teaches and enables us to become,—'is life and peace ||,' regained for us by the free and perfect obedience of the second Adam; the end of his incarnation, and the purchase of his blood." P. 19.

\* "9th Art. and Rom. viii. 6, 7."

† "9th Art." ‡ "Rom. iii. 26."

§ "Ibid. vi. 12." || "Rom. vi. 16."

\* "Ib. vi. 22."

† "Ib. v. 18, 19." ‡ "Ib. viii. 6."

§ "Ib. vi. 23." || "Ib. viii. 6."

## MONTHLY REGISTER.

### Society for Promoting Christian Knowledge.

Account of Bibles, Common Prayer-Books, Tracts, &c. dispersed by the Society, between the audit April, 1820, and the audit April, 1821.

The Society have sent 3540 packets of books to their members on the terms of the Society, between the audit of 1820 and 1821; consisting of

Bibles .....	31,983
New Testaments and Psalters..	45,455
Common Prayers .....	84,975
Other bound Books. ....	74,904
Small Tracts .....	821,044
Packets of Books issued gratuitously.	
Bibles .....	216
Testaments and Psalters.....	227
Common Prayers.. ..	326
Bound Books .....	646
Small Tracts, &c.....	6,000

Books and Papers issued (for gratuitous

Distribution) by the Society.

Directions for a devout and decent Behaviour in the public Worship of God, 8vo....

5,069

Ditto, 12mo. ....

81,246

Papers on Sunday Schools .....

10,000

Jesus Christ a Pattern of Religious Virtue.....	20,000
On the Reverence required in praying to God .....	20,000
On the Reverence required in singing Psalms .....	20,000
On the Sacrament, and the Obligations we all lie under as Christians to receive it..	20,000
The total Number of Bibles, &c. distributed on the Terms of the Society, and gratuitously, is,	
Bibles (exclusive of the Society's Family Bible *) ..	32,199
New Testaments and Psalters .	45,682
Common Prayers .....	85,301
Other bound Books .....	75,550
Small Tracts, half-bound, &c. .	827,044
Books and Papers, issued gratuitously.....	176,315
Total	1,242,091

GEO. GASKIN, D.D.

SEC.

Bartlett's Buildings,  
April, 1821.

\* Four impressions have been already printed, and about 20,000 copies sold: and a fifth is now publishing in parts.



### *Newbury District Committee.*

On Tuesday last, the seventh anniversary meeting of the Newbury District Committee, of the Society for Promoting Christian Knowledge, was held at Newbury. Notwithstanding the unfavourable state of the weather, a numerous company, consisting of the clergy of the deanery, and of ladies and gentlemen resident in the neighbourhood, met the mayor and corporation at breakfast, at the mansion-house, and proceeded from thence in a body to the church, where a most eloquent, luminous, and impressive sermon, was delivered by the Rev. Mr. Marsh, the chancellor of the diocese; after which, a collection was made at the church-doors, amounting to 53*l.* 1*s.* From the church the company adjourned to the national schools; the children of which were publicly examined, and Bibles, as rewards of merit, were presented by the chancellor, with a suitable address, to those, who, by their good conduct and proficiency, had entitled themselves to such a distinction.

### *Abstract of the Proceedings of the Associates of the late Dr. Bray, for 1820.*

The Rev. Dr. Inglis, ecclesiastical commissary of the diocese of Nova Scotia, in a letter dated July 21, 1820, acknowledges the safe arrival of the Bibles, Testaments, Prayer-Books, and elementary books, which had been forwarded, through the means of that gentleman, to the Rev. Roger Viets, missionary at Digby, Nova Scotia, for the use of the Associates' school at Digby.

"The books," Dr. Inglis writes, "for Mr. Viets arrived safely, and were long ago forwarded to him. They will, I don't not, be useful; but he is fearful that he shall hardly be able to introduce the Madras system, from the impossibility of obtaining a competent master on account of the inability of the blacks to add to his salary. He seems very anxious, however, to accomplish this desirable object, and, if it be practicable, it will be done."

In the same letter, Dr. Inglis, alluding to the Associates' school, long established at Halifax, and conducted by Mrs. Fitzgerald; and also to the state of the negroes at Hammond's Plains, in the neighbourhood of Halifax, who were runaway negroes from the United States, during the late American war, and who have since become settled in the neighbourhood of Halifax, writes thus:

"I have to return my warm acknow-

ledgments for the ready kindness of the Associates in determining to send books for Mrs. Fitzgerald and Mr. Fletcher. The former continues to proceed in the usual way. After the fairest trial that we could make, it appeared most practicable to establish the Associates' school at Hammond's Plains, as the poor negroes there are not quite so helpless a set as those at Preston; but I, dare not say more than this, at present. Fletcher does his best, and no other person would have gone through what he has endured for the last year. He lived as a negroe with negroes in their wretched hovels, and went from one to another while it was possible for them to afford him any food for payment. He then provided for himself, and kept the school in a deserted hut, almost without a roof. The hope of future comfort supported him through these difficulties; and, as he is encouraged to believe his scholars will be regular in their attendance, Lord Dalhousie was pleased to place in my hands 100*l.* currency, appropriated by Sir John Sherbrooke for building a school-house at Hammond's Plains, and I have now made a contract for a very sufficient building for the school, which will serve for the people to assemble in on a Sunday, when the school-master is to read to them: and under the same roof there will be a comfortable room for the accommodation of the master, who continues to live upon the 20*l.* supplied by the Associates, and 15*l.* which is very kindly added by the Society for the Propagation of the Gospel. The people are not able to contribute a shilling to his support. I have supplied him with books for the present; but those which the Associates have ordered, will be a most reasonable assistance. I purpose shortly to visit the new building, which is about eighteen miles from hence; but part of the road is nearly impassable: and you shall hear from me, please God, after my visit."

Two letters have been received, since the last report, from the Rev. Thomas R. Rowland, missionary at Shelburne, Nova Scotia.

In the first, dated June 27, 1820, Mr. Rowland announced the sudden death of Mr. Alexander Shaw, the Associates' school-master at that place, and stated that he had, subject to the approbation of the Associates, appointed Mr. Richard Brazel to succeed him.

In the second letter, dated November 20, 1820, he writes,

"Reverend Sir,

"I have to acknowledge the receipt of your esteemed favour of the 11th of Au-

gust last, and to thank you for the appointment of Mr. Richard Brazel, as teacher in the school of the Associates, whom I nominated and reported to you.

"Alas! the uncertainty of life! in the morning of the 22d instant, he attended the school, as usual, seemingly in good health. I have now the painful task to inform you, that, in the afternoon of that day, he was no more. When he left the school, he had complained to his wife that he felt a violent pain in his bowels, and before medical aid could be administered he was a corpse! His loss is much lamented by the children and their parents, especially as there is no prospect, at present, of the vacancy being filled up; but I trust their loss is his gain. He was a quiet, inoffensive, and good man, and lived and died in the faith."

The Lord Bishop of Chester has been pleased to offer thanks for the liberal grant of books voted by the Associates on the 7th of March, 1817, "to form, together with the books already at St. Bees, in the county of Cumberland, and diocese of Chester, a parochial library in the parish of St. Bees, for the use of the clergy resident at St. Bees, and the young men, who are there educating for holy orders." His lordship added, that the donation had produced the most beneficial effects on the young men who had access to the library.

In consequence of the death of four out of five of the trustees, first appointed in June, 1768, and since renewed at different periods, for the land in Philadelphia, purchased by Mr. Upcher's benefaction, and of Samuel Waring, esq. the only surviving original trustee, being desirous, from his advanced age, to retire from the trust, two deeds have been prepared and executed; one of which has been sent to America, and the other deposited in the Associates' office, Hatton Garden, appointing the following six new trustees:

Louis Hayes Petit, of Lincoln's Inn, in the county of Middlesex, esq.

Rev. Charles Parr Burney, of Greenwich, in the county of Kent, clerk.

Joshua Watson, of Clapton, in the county of Middlesex, esq.

Samuel Waring, the younger, of Norwood, in the county of Surry, esq.

Rev. Samuel Wix, of St. Bartholomew's Hospital, in the city of London, clerk. And

Sharon Turner, of Red Lion Square, in the county of Middlesex, esq.

The above trustees, have profited from the recommendation of the Bishop of Pennsylvania, in consequence of the ad-

vanced age of himself, of Dr. Blackwell, and George Crumpston, esq. their late agents, by appointing in their place as their new agents,

William Meredith, esq.

James S. Smith, esq. And

Mr. Francis Hale.

The Associates take this opportunity to express their most grateful sense of the judicious and very kind assistance at all times afforded by the Bishop of Pennsylvania, and their two other former agents.

## RIGHT TO PEWS.

*Arches Court, 28 May, 1821.*

PARHAM AGAINST TEMPLER, AND  
TEMPLER, AGAINST PARHAM.

Appeals from the Court of the Dean and Chapter of Exeter.

*Judgment of Sir John Nicholl.*

This suit was originally instituted in the Court of the Dean and Chapter of Exeter, by Mr. Benjamin Parham of the parish of Ashburton, in the county of Devon, against the Reverend John Templer, Curate of that parish, for having altered his (Mr. P's.) pew, without the faculty of the ordinary or any other lawful authority whatever, with the view of compelling him, Mr. T. to restore it to its original state.

The Judge of that Court decreed that Mr. Templer had acted without due authority, and therefore enjoined him to restore the pew to its former state; but further decreed that when restored, it was not the exclusive property of Mr. Parham, and he ordered that each party should pay his own costs. This sentence not being satisfactory to either party, they both appealed. The history of the case is this.

In 1775, a faculty was granted for new-pewing and seating the Church, according to a plan then annexed.

In this faculty the rights of two Mr. Tozers to a pew were reserved, but no other rights whatever were claimed.

Under the authority of the Churchwardens, the pews were allotted to the parishioners; each of whom paid an annual rent for them. Whether that was regular or whether the mode of defraying expenses should not have been by a rate is not now a matter under consideration. That an annual rent was paid by all, accepting the two Mr. Tozers', affords a proof that the right now claimed by Mr. P. was not then existing. A Mr. Dolbeare was at that time Churchwarden, and Mr. Eales, sidesman; each had a pew in front of the reading desk, and like others,

paid an annual sum or rent for them. From the plan, it appears that each of these pews was originally intended to form two pews, but as Mr. D. and Mr. E. had large families, the partition intended to have divided them was not put up.

The site of Mr. D.'s seat was that of the old reading desk, and where women sat who came to be churched. There is not suggestion in the faculty that Mr. Dolbeare had any right to a pew, or that the one allotted him was so allotted from any previous right.

Some time afterwards Mr. Dolbeare wife and daughter, removed to Plymouth, and there lived till his death. During their absence, other persons were placed in the seat in question. At Mr. D.'s death, the widow returned and placed herself in the seat, and there sat in conjunction with others. On the death of Mrs. Dolbeare, Mr. Benjamin Parham, one of the parties in this cause, who married the daughter, took possession of the seat, and asserted his exclusive right to it. In 1817, Mr. Soper, who, in consequence of some disagreement with the Vicar, had for some time left the Church, returned to it, and wished to have a pew allotted to him.

It appears that the affairs of the parish are managed by two Churchwardens; one called the town, the other the country Churchwarden; the former being considered the upper warden. Whether this usage is such as to take away the right of the other is not now a question. The Church duties have been performed for the last two years by Mr. Templer, the curate, who is the other party in this cause.

Mr. Templer and the Townwarden, in consequence of the want of a pew for Mr. Soper, conferred together and thought that the best mode of seating Mr. S., was by taking off a part from Mr. Parham's pew, and a part from one adjoining, and this plan was subsequently carried into execution, Mr. Templer having given directions to the carpenter for that purpose, but this he did without any previous communication with Mr. Parham. There is no reason to apprehend that this act arose out of any ill will or malice towards Mr. Parham, or that it was done otherwise than with the view of accommodating Mr. Soper. Mr. Parham was offended at what was done, and he with others, met and discussed the subject. Mr. Abraham one of the Churchwardens, said that Mr. Templer had acted wrong, in not previously acquainting Mr. Parham, and Mr. Parham, junior, in addressing Mr. Templer, said, "put the pew in the original state, and

my father will be satisfied." Mr. Templer replied, "that I cannot do." The suit was then instituted. It is brought and conducted in an extraordinary form; it is brought by articles as a criminal suit, and not as it ought to have been by libel as a civil suit. The præsertim of the citation is for altering without lawful authority the pew belonging to Mr. Parham to his great injury and not as one might suppose for the violation of ecclesiastical law.

The articles in addition plead that Mr. Parham and his family have been immemorably entitled to the pew in question.

Looking at the articles in the heading and the averments, the object appears to be a civil suit, and as such ought to have proceeded in, and to have been a cause of perturbation of seat; but as it is brought criminally, the suit must be so treated: another anomaly appears, answers to the articles are given which in a criminal suit are never called for. The Judge of the Court below, rejected both sentences; and in the first part of his judgment proceeded as if it were a criminal suit, and in the latter part as if the suit were between Mr. Parham and the ordinary. Both parties appealed. Though Mr. Parham proceeded in a criminal suit, I believe that his object was not vindictive, but solely to establish what he conceived to be his right to the exclusive possession of the pew. He lays as a foundation of that right and a very material and essential part it is, that he was entitled to the pew by immemorial prescription. His claim, however, is unfounded; he had no prescriptive right whatever as against the ordinary, nor has he established any right against the parishioners at large, or against the Churchwardens acting for the ordinary.

In 1774, Mr. Dolbeare had no right to the pew; no better claim than other parishioners placed by the Churchwardens. It is a clear law, that the pews belong to the parishioners; and that the Churchwardens have the power of allotting them, subject to the control of the ordinary. Seating by Churchwardens does not give permanent or exclusive right, it is liable to alteration according to the change of circumstances of the families or of the general increase of population. Churchwardens may divide pews and move persons, but if they do so improperly the ordinary may interdict. Exclusive right is founded on a faculty or on prescription which supposes one.

Mr. Dolbeare had a large pew, and it is no favourable circumstance that at that time he was a churchwarden, and was placed there in violation of the plan itself;

it being obvious that the pew was originally intended to form two pews. Independent of that circumstance there can be no doubt that mere possessory right ceases when a family leaves the parish: when Mr. Dolbeare moved to Plymouth, his right ceased.

When the widow returned to the parish, she took possession of the pew as a matter of right. She was, however, a mere intruder, and the Churchwardens might have ejected her, but however sitting there as she did, with the families of the Lloyds and Edwards's, she might, perhaps, be considered as acquiring a possessory right in conjunction with them. On her death, Mr. Parham took possession as if the pew belonged to him exclusively.

The sentence of the Court below, so far as Mr. Parham complains of it, is substantially correct.

The suit having been brought criminally, the defendant is entitled to every favourable circumstance arising out of the cause.

If Mr. Templer had altered a pew without any legal authority, he ought to have been proceeded against, in a cause of perturbation of seat. Mr. P., however, has proceeded by articles, and, having done so, has failed in proof of the very groundwork of his proceedings, namely, of his prescriptive right. It is quite clear that the Churchwarden was not violating the right of Mr. P.; it is equally so, that the proposed alteration had the approbation of the Churchwarden before and after it took place, though the alteration was made by the immediate direction of the Curate. The pew will hold twelve or fourteen persons; the Curate and Churchwarden agree to afford room in it for a parishioner. Mr. Soper, Mr. P. had only four in family; and it is manifest that the pew was originally intended to be two, so that the

whole front of Mr. Templer's offence is reduced to this, that he gave directions to the carpenter to make the alterations; all that was done must be considered the joint act of the Curate and Churchwarden; it is true that if the Curate had assumed this authority in opposition to the officers of the parish, the case would have been very different. Taking it then that Mr. Templer was acting in concurrence with the Churchwarden, I am next to consider whether a faculty was so necessary as to authorize me to say that the alteration was made without any legal authority.

It is impossible to say that every little alteration requires a faculty where no parish or prescriptive rights are infringed. Such a trifling alteration as the one in question is surely within the power of the Churchwarden, when acting in concurrence with the Minister, though in law such Minister may have no substantial right. For great alterations a faculty is very necessary. The parishioners being subject to the payment of rates in support of them. In these times when population is every where increasing, when a million of money has been granted by parliament for building and enlarging Churches, and Societies have been established in furtherance of the object in view; it would be monstrous to say that the Curate has been guilty of an ecclesiastical offence for doing this, without a faculty. I think the Churchwarden and Curate did not exceed the authority they conjointly possessed. On the whole, I think that Mr. Parham has failed in proof of the articles exhibited by him in this criminal suit, and I therefore pronounce against his appeal, and for that of Mr. Templer; I reverse the sentence of the Court below, pronounce that Mr. P. has failed in proof of his articles; and he is fined £100 *namine expensarum*.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. Mr. Wayet, lecturer of Boston, instituted to the living of Pinchbeck, near Spalding, by the bishop of Lincoln.

The rev. John V. Stewart, of Jesus college, collated by the lord bishop of London, to the rectory of Gilston, in the county of Hertford, on the resignation of the rev. William Gibson.

The rev. W. P. Jones, A.M. of Pembroke college, Oxford, appointed by the

dean and chapter to be under-master of the King's School, Canterbury, on the resignation of the rev. John Francis.

The rev. Thomas Nottidge, instituted to the consolidated rectories of St. Helen and St. Clement, in Ipswich, on the presentation of H. S. Thornton, Esq.

The rev. Henry Bishop to the vicarage of Creetingham, Suffolk; patron, the King.

The rev. W. Villars to the vicarage of Chelmarsh, Salop; patron, sir J. Sebright, Bart. M.P.

A dispensation has passed the seal, enabling the rev. Thomas Wright, M.A. chaplain to lord Somerville, to hold the consolidated vicarages of Steeple and East Claydon; patroness, Mrs. Verney of Claydon-house.

### UNIVERSITY INTELLIGENCE.

**OXFORD, June 30.**—On Monday last, J. Ball, F. J. Blandy, and E. P. New, were admitted fellows, and H. B. Wilson, scholar of St. John's college.

Yesterday, R. Eden, of St. John's college, was admitted scholar of Corpus Christi college.

**Saturday, June 23.**—The following degrees were conferred :

**BACHELLOR IN DIVINITY.**—Rev. J. W. Bellamy, M.A. St. John's, and Head Master of Merchant Taylors' school.

**BACHELORS OF ARTS.**—R. C. Pole, Esq. Balliol college, grand compounder; J. H. Lane, scholar of Worcester college; W. L. Townsend, A. Thomas, J. Yolland, Worcester; H. A. Woodgate, fellow of St. John's; C. J. Hume, scholar of Wadham; N. Smart, University; C. F. Johnson and W. Bathie, Queen's; W. B. Thomas, scholar of Pembroke college.

On Wednesday last, the following degrees were conferred :

**BACHELOR AND DOCTOR IN DIVINITY.**—Rev. H. B. Harrison, M.A. some time fellow of Magdalen college, and now rector of Rughbroke, in the diocese of Peterborough, grand compounder.

**MASTERS OF ARTS.**—Le Gendre Starke, Esq. Brasenose college, grand compounder; rev. J. C. Prince, Brasenose college; rev. J. Randell, Pembroke; W. Grove, Oriel; J. Evans, Christ Church; rev. T. F. Horsford, Wadham; F. B. Hawkins, Exeter; C. G. Round and H. B. Wrey, Balliol college.

**BACHELORS OF ARTS.**—R. H. Cheney, Esq. Balliol college, grand compounder; rev. W. Hutchins, St. Alban hall; J. Smith, St. Edmund hall; R. Sneyd, Brasenose college; N. Germon, Oriel; E. D. Legh, Balliol college.

On Thursday last, the following degrees were also conferred :

**BACHELOR AND DOCTOR IN DIVINITY.**—Rev. H. Phillpotts, M.A. some time fellow of Magdalen college, now rector of Stanhope, Northumberland, and lately prebendary of Durham.

**MASTER OF ARTS.**—Rev. R. Pearson, St. John's college.

**BACHELORS OF ARTS.**—J. W. Stephenson and J. Jackson, Queen's college.

**July 7.**—In the convocation holden in the theatre, on Wednesday last, the honorary degree of M.A. was conferred on

John Watson, gentleman commoner of Brasenose, presented by the rev. Ashurst Turner Gilbert, B.D. fellow of the same society; Peter Pole, gentleman commoner of Brasenose, presented by the rev. James Jackson Lowe, M.A. fellow of the same society.

After these gentlemen were presented to their degrees, the Creweian oration was read by the rev. Charles Thomas Longley, student of Christ Church, in consequence of the illness of the rev. J. Coneybeare, the poetry professor.

Yesterday, William Tahourdin was admitted scholar of New college.

**Saturday, June 30.**—The following degrees were conferred :

**MASTERS OF ARTS.**—Rev. Henry Jennings, University college; William Urmostone Eyre, New college; John Leigh, Brasenose college; Stafford Charles Northcote, Balliol college.

**BACHELORS OF ARTS.**—Joseph Loscombe Richards, fellow of Exeter college; James Crabtree, scholar of University college.

**BACHELOR AND DOCTOR OF DIVINITY.**—Rev. Benjamin Millingchamp, M.A. of Merton college and rector of Massall, in Wiltshire, grand compounder.

**MASTERS OF ARTS.**—Henry Clissold, Exeter college; rev. Thomas Griffiths, fellow of Wadham college; rev. John Manley, fellow of Wadham college. The number of regent doctors in the act was 15, and regent masters, 14½.

**July 14.**—Omitted in the account of degrees conferred, June 27.

Francis Hopkins Ramadge, Bachelor in Medicine, of St. Alban hall, admitted Doctor in Medicine.

**July 7.**—The last day of act term, the following degrees were conferred :

**MASTERS OF ARTS.**—Most noble William Henry Cavendish Bentinck, marquis of Titchfield, Christ Church; rev. John Garbett, All Souls college; Walter Henry Burton, fellow of Exeter college; John Toke, and Edward Woodyat, Brasenose college; William Kaye, Christ Church; rev. Charles Ford, Balliol college.

**BACHELOR OF ARTS.**—Herbert Gower, Christ Church.

The whole number of degrees in act term was D.D. four; D. Med. two; B.D. six; M.A. fifty-two; B.A. eighty-four; matriculations, eighty-one.

**July 21.** On Tuesday evening, the annual election commenced at Winchester college, when the electors were received at the college gates soon after seven o'clock, and addressed in an elegant Latin oration by Mr. H. Fowle.

On Wednesday, the annual speeches

were recited at this college, in the presence of the right rev. the lord bishop of Hereford, the rev. Dr. Gauntlett, warden of New college, the rev. C. Eric, and the rev. Mr. Lipscombe, the electors, and a large assemblage of visitors. The medals had been previously adjudged as under:—Gold medals; Mr. Mackay, an original Latin prose composition, "*Civis bonus sua a publicis commoda non secernit*;" Mr. Sewell, sen. an original English poem, "*Liberty restored to Greece by the Roman senate*." Silver medals; Mr. Hall sen. "*Scipionis Oratio in Hispania ad Militis seditiosis*," a Livio." Mr. Elliot, sen. "*Characters of Demosthenes and Cicero*."

CAMBRIDGE, June 29.—The Porson prize for the best translation of a passage from Shakspeare into Greek verse, was on Monday last adjudged to Mr. W. Barham, of Trinity college.

July 6.—On Tuesday last, being commencement-day, the following doctors and masters of arts, were created:

DOCTORS IN DIVINITY.—The very rev. Robert Stevens, of Trinity college, dean of Rochester; the rev. George D'Oyly, of Corpus Christi college, rector of Lambeth; the rev. George Wood Lloyd, of Emmanuel college, head master of Appleby school, in the county of Leicester, and the rev. Jonathan Tyers Barrett, of St. Peter's college.

DOCTOR IN PHYSIC.—John Eliottson, Esq. of Jesus college.

MASTERS OF ARTS.—King's college, Messrs. Barnard, Hatch, Smith, Pennington; Trinity college, Messrs. Hatfield, Hort, Croft, Hawkes, Twigg, Fell, Brant, Benson, Escreet, Malkin, Preston, Ward, Lynam, Thomas, Torlesse, Legh, Sumpson, Thirlwall, Dowker, Melville, Ellis, Hindle, Jeremy, Crombie, Burchell, Wallace, Wilson, Cape, Monson, Mayne, Gwyther, Sperling, Cobb, Franks, Fisher, Lefevre, Bate, Parry, Leigh, Jones, Hartopp; St. John's college, Messrs. Walston, Peach, Beech, Hindle, Lunn, Courtenay, Topham, Evans, Ward, Linton, Hildyard, Wilkinson, Sedgwick, Hathersal, Tritton, Clive, Frere, Hercy, Buller, Hamond, Dewe, Edridge, Williams, Todd, Haddersich, Wilkinson, Pegus, Symonds, Henslow, Carlisle; St. Peter's college, Mr. Beales; Jesus college, Messrs. Manclarke, Warren, Stafford, Pearce, Skinner, Hett, Ramsey, White, Harrison, Studholme, Wyatt; Queen's college, Messrs. Richards, Foster, Hanson, Teniple, Venn, Brown, Conison, Metcalf, Ash; Caius college, Messrs. Arthy, Dawson, Godson, Orford, Fisher, Greenwood, Mack, Smith, Dugmore; Emmanuel college, Messrs. Bennett, Roby, Pope, Ol-

dershaw, Vernon, Davy; Sidney college, Messrs. Hind, Walter, Warrent; Catharine hall, Messrs. Harvey, Coldwell, Tyson, Hodgson; Pembroke hall, Messrs. Atwood, Hutchins, Manby, Thompson, Taylor, Dobree; Clare hall, Messrs. Wingfield, Peart, Litchford, Lec, Waldy, Hopkinson, Williamson; Trinity hall, Mr. Geldart; Christ's college, Messrs. Finch, Hatton, Green, D'Arblay, Hallelwell; Corpus Christi college, Messrs. Greenwood, McDowall, Berney; Magdalene college, Mr. Eye.

On Monday last, the following gentlemen were admitted to degrees:

HONORARY MASTERS OF ARTS.—Hon. Charles William John Ker, Trinity college; hon. Alexander Leslie Melville, Trinity college; sir Frances Lynch Blosse, bart. Trinity college.

BACHELORS OF ARTS.—Robert Lascelles, of Christ college; Charles Frederick Ranworth, of Sidney college.

The following gentlemen were on Wednesday admitted

MASTERS OF ARTS.—Robert Myddelton, of Clare hall; Jemson Davies, Trinity college; Robert Rastall, Jesus college.

The rev. John Hallelwall, M.A. fellow of Christ college, and the rev. Francis William Lodington M.A. fellow of Clare hall, are appointed deputy proctors; and the rev. William Peach, M.A. and the rev. James Barrow, M.A. fellows of St. John's college, deputy taxors.

Henry Melvill, Esq. of St. John's college, is elected a foundation fellow of St. Peter's college.

Edward Seymour, Esq. M.A. of Jesus college, and John Wilson, Esq. of Christ's college, are admitted licentiates in medicine.

The sealed papers enclosing the names of the writers of certain of the exercises selected by the examiners "*honoris causa*," having by consent of the respective writers, been opened by the vice chancellor, the names appeared as follow:—

Greek ode. G. B. Blomfield, Trinity college.

Latin ode. C. S. Mathews, Pembroke hall.

Epigrams. C. N. Cutler, Trinity college, C. Fursdon, Downing college.

Porson Prize. C. Fursdon, Downing college, George Longe, Trinity college.

The sermon at St. Mary's church on Sunday morning last, was preached by the very rev. Dr. Stevens, of Trinity college, from Matthew x. 34. "Think not that I am come to send peace upon earth, but a sword." The sermon in the afternoon was preached by the rev. Dr. D'Oyly, of Corpus Christi college, from 2 Peter i. 5.

"Add to your faith virtue, and to virtue knowledge."

Samuel Horatio Banks, of Trinity hall, and Richard Mytton, of St. John's college, are admitted bachelors of civil law.

**BERKSHIRE.**—Died, at Windsor, the rev. J. Graham, vicar, and chaplain to the duke of York.

**BUCKINGHAMSHIRE.**—Died, at the rectory house, at Milton Keynes, in this county, the rev. Lambton Lorraine.

**DERBYSHIRE.**—Died, the rev. Shalcross Jackson, thirty-two years rector of Somersal Herbert, in this county.

**DEVONSHIRE.**—Died, the rev. George Hawker, in the 25th year of his age. He was in full health a few days before, and had just taken possession of the valuable living of Tamerton, in this county.

Died, at Exeter, the rev. Thomas Blackall, vicar of Tardebigg, in this county, and domestic chaplain to the earl of Plymouth.

**ESSEX.**—The new church at Harwich has been presented with a very elegant new service of communion plate, by Thomas Cobbold, Esq.

**HAMPSHIRE.**—On Tuesday, July 10, the lord bishop of Winchester attended divine service at All Saints church, Southampton, after which his lordship, accompanied by the rev. T. Mears, rector of the parish, Dr. Hill, and several other divines, repaired to the new burial ground, and consecrated the same. Colours were displayed on the churches, and the bells were rang nearly the whole day.

**HEREFORDSHIRE.**—Died, at Kingsland, in this county, the rev. R. D. Davies.

**HUNTINGDONSHIRE.**—Died, at the rectory-house, Papworth, the rev. Henry Grace Sperling, rector of Papworth St. Agnes, in this county.

**KENT.**—Died, at Otham, aged 81, the rev. William Horne, M.A. rector of Brede, in Sussex, and of Otham, in this county.

Died, at Herne Bay, the rev. B. F. Dornford, son of the late Josiah Dornford, Esq. of Deptford, and one of his majesty's justices of peace.

Died, at Bromley, in his 64th year, the rev. W. Girdlestone, rector of Kelling cum Salthouse.

At the vicarage of Lydd, the rev. W. P. Warburton, late fellow of Jesus college, Cambridge.

**LINCOLNSHIRE.**—Died, the rev. Henry Byron, rector of Muston, near Grantham, third son of the late hon. and rev. R. Byron. At a common council held in the city of Lincoln, the rev. F. Swan, rector of St. Peter's at Arches, had his living augmented 35*l.* per annum, in order that two sermons may be preached regularly every Sunday, instead of one, as heretofore.

**NOTTINGHAMSHIRE.**—Died, at the residence-house, in Southwell, the rev. William Becher, M.A. vicar general and a prebendary of the collegiate church of Southwell, rector of Waltham in Lincolnshire, and acting magistrate for the county of Nottingham, and formerly a fellow of St. John's college, Cambridge.

**SOMERSETSHIRE.**—Died, at Bath, in the 91st year of his age, the rev. Sir Charles Wheeler, bart. of Leamington, Hastings, Warwickshire, and prebendary of York.

**SURREY.**—Died, at the Mansion-house, Camberwell, the rev. William Smith, A.M. in his 79th year.

**SUROPESHIRE.**—Died, the rev. D. Evans, vicar of Rnyton.

#### WALES.

Died, in Glamorganshire, near Bridge End, the rev. C. Galley, A.M. and rector of Crokorm, Devon.

### MONTHLY LIST OF PUBLICATIONS.

#### DIVINITY.

A Speech, delivered in the House of Lords, on Thursday, June 14, 1821, by Herbert, Lord Bishop of Peterborough, in Answer to a Petition presented to the House of Lords respecting his Examination Questions. 1*s.* 6*d.*

Three Sermons on the Power, Origin, and Succession of the Christian Hierarchy; and especially of that of the Church of England. By the Rev. John Oxlee, Rector of Scawton, and Curate of Stonegrave. 8*vo.* 10*s.* 6*d.*

The Connexion between the natural Inconveniences and moral Advantages of an insular State: a Sermon preached on

Trinity Monday, June 18, 1821, before the Corporation of the Trinity House, in the Parish of St. Nicholas, Deptford; and published at their Request. By Charles James Blomfield, D.D. Rector of St. Botolph's, Bishopsgate; and of Chesterford, Essex. 4*to.* 1*s.* 6*d.*

A Sermon preached at St. Mary's Church, Bathwick, for the Benefit of the Bath Penitentiary and Lock Hospitals, on the 17th of June, 1821, by the Rev. Collingwood Forster Fenwick, LL.B. 1*s.*

The Regeneration of Infants in Baptism investigated, according to the Doctrine of the Church of England: a Sermon preached in the Parish Church of

Wakefield, at the Annual Visitation of the Right Worshipful the Archdeacon of the Archdeaconry of York. By George Beckett, A.M. Perpetual Curate of Chapelthorpe. 2s.

A Sermon preached at Basingstoke, at the Visitation of the Venerable Archdeacon of Winchester, May 24, 1821; published at the Request of the Archdeacon. By the Rev. Henry Thomas Austen, A.M. Rector of Steventon. 1s. 6d.

Three Sermons on the Seventeenth Article of the Church of England, preach-

ed in the Church of the School for the Blind, at Liverpool, June, 1821. By the Rev. Edward Hull, M.A. of St. John's College, Cambridge. 2s.

#### BIOGRAPHY.

A Reply to the Charges of Robert Adair, Esq. against the Bishop of Winchester, in Consequence of a Passage contained in his Lordship's Memoirs of the Right Hon. William Pitt. 2s.

#### POLITICS.

The Reply of the People to the Letter from the King. 2s.

## LITERARY INTELLIGENCE.

#### WORKS IN THE PRESS.

The Rev. John Campbell is about to publish a second Volume of Travels, containing an Account of his second Visit to South Africa.

The Dying Confessions of Judas Iscariot, a convincing Evidence of the divine Origin of Christianity; an Essay: by the Rev. Dr. Cracknell, will be shortly published.

Dr. Carey has in the Press "The Greek Terminations, including the Dialects and Poetic Licenses, in Alphabetic Order, with References to the Grammar," on the same Plan as his "Clue for Young Latinists," lately published.

The Rev. Johnson Grant will shortly publish a Course of Lent Lectures, on the seven last Sentences uttered by our Saviour from the Cross.

## POLITICAL RETROSPECT.

THE coronation of King George the Fourth has been the natural and universal object of public attention during the month which has just elapsed. And we have no wish to be enrolled among that class of politicians who consider themselves superior to such a vulgar feeling, and too refined to take an interest in such a common-place occurrence. On the contrary, we are disposed to regard the recent ceremony, neither as an innocent pageant, nor as an expensive folly, but rather as an occasion of recalling the thoughts of the country to what she has been in former days, and inducing her to recollect and consider the circumstances which have placed her in her present position. The tide sets so strongly against prerogative, and hereditary rank, the ancient union between Church and State, is so vigorously assailed, and so feebly defended, the violence of our various factions is so keen and unremitting, that the good of all parties are bound to rejoice when they per-

ceive that the sentiments of "the olden time" are not quite extinct. This spectacle, among many others, has been lately witnessed by us all. We have been reminded, and we have admitted, that our country did not spring up suddenly to her gigantic strength, without any supporters except public opinion and the liberty of the press, but that she is, and ever has been, monarchical in her government; that her inhabitants are separated into the various classes of nobility, gentry, and commonalty; that Christianity has been long the promised supporting care of the civil magistrate; and that, whatever opposition may be made to the servants of the sovereign, his person is entitled to the respect of every individual among his subjects. Accordingly, they have all been seen at the ceremony of his Coronation, making their humble obeisance before his throne, acknowledging him to be the fountain of honour and of rank, and professing, without regard to poli-



tical divisions, or to exalted station, or to personal merit, or to enormous wealth, to receive him for their lawful superior. And the monarch, on his part, has shewn that he claims no arbitrary power over the lives and property of his people; that he does not presume to confide in the greatness of his power. He has promised to preserve our liberties, and to protect our Church; and has solemnly besought the Almighty to hear and to record his vow. He has graciously accepted the proffered fealty of his people; he has proved that he is not the king of a party, but of a nation. Henceforth he may reasonably expect the undivided allegiance of his subjects. No rank or class among them can, for the future, pretend to talk of the equal rights of all men, or of the republican, self-governing constitution of this country.

Our constitution is in reality compounded of parts almost innumerable; the connection between them, under Providence, has been at one time the fruit of profound wisdom and experience, at another, the apparent result of chance, at another, the effect of opposite and contending forces. The whole has been mellowed down by the fostering hand of time; and those who are best acquainted with the general result, are most ready to declare that they cannot separate a part from the rest, or foresee the consequences of detaching a single buttress from the building. In newer and simpler governments, the case may be different. Where liberty was acquired by a single blow, or the immutable basis of a constitution can be discovered and considered, there may be many playable

arguments for change, and its danger may dwindle down to nothing. But the policy, the principles, and the conduct of this country; the feelings of her kings, and her nobles, and her commons, have not sprung from one source. Much has descended to us from our feudal forefathers, much from the prejudices of our various stations, much from the modifications of those prejudices which time ceases not to introduce, and which are so often mistaken for the original sentiment. Modern philosophy pretends to amalgamate the whole—but she undertakes a task which is far above her strength; and which never can be entered upon without imminent risque. Let us determine therefore to hold by our ancient land-marks. The people of this country may yet be persuaded to love and reverence their Sovereign; the nobility may be secured in the enjoyment of their just privileges—the common welfare of us all may be established on the firmest foundation, if each person will consent to be guided in his political conduct, not by the caprice of the passing hour, but by the recorded advice of the wise and the good; by the experience which is every day augmenting for our use, by the dictates of religion and common sense. The great mass of our fellow-countrymen have been found, on the present occasion, ready to express their attachment to the Monarchy and the Monarch. The expression is unbought; and is no doubt sincere. Let us hail it as an omen of more tranquil days than it has of late been our lot to witness. Let us pray that a reign which commenced in storms and tumults may be prolonged in prosperity, in honour, and in peace.

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#### NOTICE TO CORRESPONDENTS.

WE shall be thankful to *E. S.* for a continuation of his favours.

*J. W.* shall appear, and he shall hear from us shortly.

*T. P.* has been received; but we cannot agree with his interpretation.

# THE CHRISTIAN REMEMBRANCER.

No. 38.]

SEPTEMBER, 1821.

[VOL. III.]

## AN OBEDIENT WILL NECESSARY TO THE RECEPTION OF THE TRUTH.

IN the attainment of all human science, we constantly find that much of our future progress depends on our laying a good foundation of elementary knowledge, and having our minds duly disposed to receive and obey the directions of our instructors. Why, then, it may be well asked, are we to hope to become religious, to attain the knowledge of our most holy religion, without taking any such pains, either with ourselves or others; without any elementary instruction, or any predisposition in our minds to receive those high and awful truths, which it is the object of that religion to inculcate? Our Lord (to direct our attention to the latter of these qualifications) has surely taught us a very different lesson, by his expressly annexing the promise of divine knowledge to an obedient will. "If any man," says he, "will do," is willing to do, "his will, he shall know of the doctrine." And if we will only reflect how much influence the will has on the understanding; and farther, that the religion of Christ contains not only a collection of doctrines, but a rule of life, nay, that all its doctrines are essentially practical, we shall see cause enough, I think, to admire the reason, as well as the mercy of this promise. Look abroad into the world. Go among the shrewd and the clever, the self-sufficient,

and vain possessors of its wisdom; and consider what treatment religion, I will not say will always receive, but is likely to receive at their hands! Will men, who think so highly of themselves, be eager to comply with these admonitions of Holy Writ, "Be clothed with humility;" "Be converted and become as little children;" "Be fools that ye may be wise?" And can we wonder that they should disbelieve, or refuse to receive into their hearts a religion so spiritual, and necessarily in many parts above their comprehension?

Go among the gay, the thoughtless, and the trifling. These can neither bear to "commune with their own hearts," nor to "be sober and watch unto prayer," nor to take off their eyes from the giddy flutter of worldly vanities, and fix their whole souls in deep and solemn attention on the awful objects of eternity. And can we wonder that these should pretend to disbelieve a religion, that in the very nature of its communications, requires its followers to do these things?

Go among the worldly-minded and the avaricious. These cannot consent to give up the cares of the world, and the deceitfulness of riches; they will not go in the secrecy, or the bountiful charity of the Christian, and give to the poor, or serve God at the expense of mammon. Can we wonder then, if among men, such as these, we

should find disbelievers in the gospel of Christ?

Go among the sensual and the dissolute. What chance with these can a religion have that requires the unconditional surrender of the whole man to the will of his Maker, and saith in words that can neither be mistaken nor eluded, "As he which hath called you is holy, so be ye holy in all manner of conversation." Surely, if they would but speak it out, the grand secret of their infidelity is this, "We will not become Christians, because we must become good and holy, and keep ourselves unspotted from the world."

Propose now to these same persons a system of natural philosophy, and request their assent to its laws, and concurrence in its discoveries: they will listen with the deepest attention to your arguments, watch the result of your experiments, thankfully accept your explanations, admit their force, and probably become hearty converts to your notions. But open the Bible, enlarge on the sublime simplicity of its style, and the richness and variety of its matter; unfold out of its holy pages the nature, and existence, and attributes of the Godhead, and the whole scheme of man's redemption; they may possibly give you audience to this word. But when out of the same Bible, when as an integral and indispensable part of the religion of Christ, you press the return that they are expected to make; build up on the foundation of faith, the rules of Christian charity, in the most extended sense of the word, and "reason of righteousness, temperance, and judgment to come," their had inclinations take the alarm, and, like Felix, they tremble within themselves, and answer, "Go thy way." Religion is a question that touches a man to the quick. It is not confined to the head; it is not a mere speculation, that, whether true or false, interfers nothing with the full gratification of "the lust of the

flesh, and the lust of the eye, and the pride of life." They plainly perceive, that if they once acknowledge the gospel to be true, they must convict themselves of being wrong. They can no longer go on, as they have done, but must submit to an entire change of heart and practice. Either their lusts must be given up, or the truth denied, and they choose the latter. "The carnal mind is enmity with God."

In making these remarks, I can only be actuated by one motive, the advancement of the cause of true religion. I am far from meaning to assert that every individual instance of infidelity is necessarily, and in all cases attributable to depravity of heart, and immorality of practice. At the same time, I must confess myself unprepared to admit those high pretensions to be good and moral men, which have been boldly made by some unbelievers, and triumphantly re-echoed by their admirers. To do the will of God, implies somewhat more than a mere external decency of manners, and regard to the established laws and feelings of social life. Humility of temper, purity of heart, self-restraint, and a cure for the souls of our fellow creatures, which may be as deeply and extensively injured, if not more so, by the insidious propagation of false doctrines, than even by open immorality of life, (which in the very disgust that it excites, seems to provide in some degree its own antidote)—all these several graces are to be comprehended under that willingness to do the will of God, which is spoken of in the Scriptures of truth; and where this willingness really and fully exists, I can never believe that the good and gracious Lord will ever suffer infidelity to take root in the heart. And must still recur with confidence to my Saviour's words, "If any man will do the will of God, he shall know of the doctrine."

## ON PSALM xxxv. 15.

OUR last translators of the Bible have followed the pious Coverdale in rendering the word נָכַח *nachim*, by "abjects."

As the original term comes from a verb signifying "to smite," or "cut off;" they seem to have considered the plural here, as denoting persons in a state of separation or excision;—the refuse and outcasts of society;—on which account they choose to express the sense by the correspondent English word "abjects." But the Septuagint gives the reading much more correctly and descriptively, by Μαρτυρ, "scourgers;" and in the same version the whole passage exhibits who was the real sufferer and who were his tormentors:—"The scourgers were malignantly glad, and confederated secretly against me; they lacerated me, and relented not."

Bishop Horne, in his excellent Commentary, has properly substituted "smilers," instead of "abjects;" and in this he agrees with the learned Parkhurst; but it is remarkable that neither of those venerable divines and admirable scholars, should have taken the least notice of the Greek translation, which so directly gives the prophetic sense of the original.

J. W.

*To the Editor of the Remembrancer.*

Sir,

THE excellent review which you have given of Dean Bethell's work on the doctrine of Regeneration in Baptism, has recalled to my mind some remarks on the subject of Repentance, written some time since, which I venture to send for your insertion.

Repentance, in the original, literally signifies "a change of mind accompanied in a greater or less degree with a correspondent change of conduct." In the case of the

Jews, who prided themselves on having Abraham for their father, without taking any care to imitate their father's faith, and piety, and righteousness—rich enough in ceremonies, yet poor in judgment, mercy, and truth—believing in a hereafter, yet living only for this world—or disbelieving even this, and wallowing with the infidel, and therefore immoral Sadducee, in all the filthiness of iniquity, the change must have been entire. It was, as the Apostle expressed it, by the two most opposite things in nature, "a turning from darkness to light." It was the same, or still more so, with the whole Gentile world, of whose sad enormities the first chapter of the Romans, in strict conformity with the testimony of their own historians, presents so faithful and melancholy a detail. In both these cases I repeat, the change must have been as entire, as human frailty would allow, before either Jew or Gentile could be meet to become the disciple of the pure, the meek, and holy Jesus. For "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?" It may not be amiss here to state briefly the progress of an early convert. He was arrived at the years of discretion. He received the word at the mouth of the Apostles. He believed, on sufficient evidence, that Jesus was the Messiah, the Lamb of God, that was to come into the world. In the holy law and spotless example of the Lord Jesus Christ, he beheld his own deformity. He was convinced of the folly and danger of his present conduct, and resolved, if he was a Gentile, to turn from dumb idols to serve the living and true God; and, if he was a Jew, to serve that God more spiritually and acceptably, and "wait for his Son from heaven, whom he raised from the dead, even

Jesus, the deliverer from the wrath to come." In this temper of mind he was baptized; he was born of water and the Spirit; he was filled with the Holy Ghost, and admitted into all the privileges of the Gospel covenant; he commenced his Christian life, and strove in the strength of the Spirit to "adorn the doctrine of God his Saviour in all things, living soberly, righteously, and godly in this, & present world." Hear the whole matter in the words of an Apostle. At the conclusion of the sermon, which St Peter preached on the day of Pentecost, we read that his audience were pricked at the heart, and said unto Peter and the rest of the Apostles, men and brethren, what shall we do? Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Repentance was to come first; but without baptism it was not available to salvation. It was preparatory to the new birth, but the new birth itself took place at their baptism. With us the order only is inverted: we are baptized, or born again, when we are infants; and faith and repentance, and its indispensable fruit, a holy life, must follow after, and, by the grace of God be persevered in by us, or we forfeit the privileges then conferred upon us.

But what, it may be asked, are we to say of his repentance, who, though baptized in his childhood, and admitted into all the glorious and blessed privileges of being a member of Christ, a child of God, and an inheritor of the kingdom of heaven, has, whether from the want of education, or the force of bad example, or his own perverse will lived in utter forgetfulness of God and his duty, run riot in the ways of sin, and hardened himself in his iniquity?—When such a man, as we have now described, shall be convinced of his error, and turn to God and his duty, and become as

bright an example of piety and holiness, as he was before a dreadful instance of impiety and wickedness; in what light are we to consider, by what name are we to distinguish his repentance? shall we visit the perverseness of the man on the holy sacrament of God, and question its efficacy, because from whatever cause the man has resisted its operation? God forbid: the good seed was sown in his heart at the time of his baptism, when he was reconciled to his heavenly Father through the atoning blood of his Redeemer, admitted into a state of grace, and put into a full capacity of working out his salvation. Long time it lay buried under the weight of corruption. At length it vegetates, spreads through his whole soul, and brings forth the fruits of true holiness and righteousness. Shall we confound the season of harvest with the time of sowing? He was made the child of God at his baptism; he becomes unprofitful; like the prodigal he goes away from his father's house, and forfeits, during the time of his absence, the privileges of a son; at length he comes to himself; he returns to his duty, and is re-admitted into his former privileges. Shall we call the day of his return the day of his birth?

If, therefore, we would adhere to the language of Scripture, and the sense of the primitive, and our own Church, which is surely the safest and most becoming way—if we would avoid the smallest leaning towards the disparagement of the holy sacrament of baptism, and guard against that confusion of terms, too often the source of many errors, which will be apt to arise from a loose and incorrect manner of expressing ourselves, we shall not say that the man, who has thus fallen away after his baptism, is born again at the time of his repentance, nor call that repentance a new birth, but in stricter language, a leaving of his sinful course, and the renewal of the whole man to

that might counteract true holiness, in which, had he not resisted the motions of the Holy Spirit, he would for the most part have continued from the day of his baptism.

One case more remains. It is that of a person, (and God grant that there may be, as I humbly trust there are, many such) who, having been baptized in his infancy, has been carefully brought up in the nurture and admonition of the Lord; has attended to all the ordinances of his religion; has never wholly, or habitually, or for any length of time, lost sight of God and his duty, and, though neglectful of some duties, and defective in all, yet on the whole may be said to have honestly endeavoured to live up to the promises made in his name at his baptism. Now to call on such a man as this to repent in the same sense or degree, that the Apostle did the proud and ceremonious Jew, or the idolatrous Gentile, or we of the present day would the notorious sinner, were plainly wrong. And, therefore, whilst we still call all men to repentance, we regard the repentance necessary for such a man as this, more as the continual renewal of the man of God, when through the force of temptation he has for a time fallen away, the bringing back of himself to his good principles, and the forming resolutions, under God's blessings, of stricter watchfulness and obedience for the future, than any entire change of heart and practice, (which if it were to take place could only be for the worse) much less a regeneration or new birth, which can never, ordinarily speaking, be used of repentance, as distinct from baptism.

It was needful then, that the Jew and the Gentile should repent, or in other words, should undergo an entire change of heart and conduct, before either could be admitted through the initiatory sacrament of baptism into the Church of Christ. It is needful, that the

sinner, who was admitted in his infancy, but has proved himself an unworthy member of that Church, should repent, or in other words, be wholly renewed through the renovating grace of God's Holy Spirit, which was first shed on him at his baptism, and has been since resisted and neglected by him—or he cannot be saved.

It is needful that the very best Christian, that ever lived, should repent, or with the Apostle, be renewed day by day, (for great are the infirmities, and numerous the transgressions of the very best) or he is in danger of sinking lower and lower, and becoming as the notorious sinner. To all in one or other of the above senses—but still keeping these senses distinct—we may apply the salutary admonition of the Baptist, “Repent ye, for the kingdom of heaven is at hand.”

Yours, &c.

C.

## ON MAN'S CORRUPT STATE BY NATURE.

*To the Editor of the Remembrancer.*

Sir,

IN a former Number you have spoken of the many communications you had received upon the disputed doctrine of the total corruption of man; and having promised some observations of your own upon the same subject, you had led me to expect that the investigation of that doctrine would have been continued in several successive Numbers.—But in the Number for the present month, nothing relating to it from the pen of others is contained, nor is your own promise fulfilled. Being disappointed, therefore, of the satisfaction which I had hoped for from your own remarks, and of the elucidation of the subject which I expected by means of your correspondents, with a view to useful discussion and to the obtaining

clearer and more correct knowledge, I beg leave to submit to you the following additional remarks.

It is with doctrines, Sir, as with other things; they are seldom examined by their own intrinsic merits, and judged of with an impartial attention to the interests of truth, and an utter disregard of other considerations. Circumstances unfriendly to truth operate more or less, and are too frequently fatal to the justness and the propriety of our decisions. It is well known, that the utter inability of man, not as a part of that nature which he originally received from God, but as a consequence of the Fall, is a doctrine which finds in every Calvinist a strenuous advocate. Hence it has come to pass, that this total corruption and Calvinism are associated in the minds of many, and the doctrine is disavowed by such persons for no other reason than because of the dangerous and offensive character of its supposed confederate. But we should do well to take heed, lest by a too zealous and precipitate hostility to Calvinism we become involved in an opposition to truth. The general adoption of this doctrine by the Calvinistic party has procured for it a very ill name: but are we to be scared from every tenet which they profess? Whether the total corruption of man, and the forfeiture of all his original powers of doing good by the Fall, be essential to the system of the Calvinist, I design not to inquire. But various circumstances, which it would be useless to enumerate, combine to induce me to propose to yourself and to your correspondents the following question; Is there a necessary and inseparable union between the doctrine of man's perfect inability and the Calvinistic notions of predestination and of irresistible or indefectible grace? Is not the doctrine in question united to that most objectionable system by our habit of treating of it rather than by the

nature of the thing? My abhorrence of an eternal decree, in the Calvinistic sense, is as heartfelt and as cordial as any man's can be; I have no fellowship with "kings *in cog*, travelling, disguised like pilgrims, to their dominions above;" I abominate the presumptuous doctrine of indefectible grace. Nevertheless, I hold to the opinion, that man is totally corrupt, so as to owe every thing to Christ, in opposition to any power, independent of grace, of extricating himself from the ruins of the Fall. It is not my wish or my design to heap unnecessary abuse upon the fallen nature of man. In the following remarks you will not find it described as a loathsome mass of corruption, or in any such like terms. I am only anxious so to maintain with temper and sobriety the utter helplessness of man, as that the want of the Redeemer's intercession in our behalf may appear always indispensable; that His love may be appreciated as it deserves; and that the want and efficacy of His merits may be justly and distinctly confessed.— This sense of total corruption is that alone which I every where intend; and I thank your correspondent C. P. for the fair statement of it which he has given in your 302d page.

For my own part, I have never yet detected the connecting link between man's total corruption and irresistible, necessarily efficacious, or indefectible grace; or its affinity with election, preterition, predestination, reprobation, or by whatever other name it may be called. Whether we be totally corrupt and utterly impotent, or only partially so, is one question; and however this may be determined, another follows, which is separate and distinct: whether the remedy for our weakness is a forcing or an assisting, but not irresistible, power. The first question, whether and at what time we stand in need of foreign and spiritual succour? Is

wholly independent, of the second, what character are we to attribute to that holy influence? In whatever stage of the Christian race divine grace is indispensably requisite, whether it must absolutely *prevent* or *go before* our setting out, or whether it need only take us up by the way, and, not being grieved, conduct us to the end; in either case it is equally possible that it may be only an assisting and not a forcing power. That it may aid us a little earlier in the progress of a particular good work towards perfection, it is not necessary that its character should undergo a change. If it be offered to stir up our wills and to put in us good thoughts and desires, if it precede our endeavours, it need not be less liable to be grieved, quenched, and received in vain, to be resisted and done despite unto, than if it were only provided to confirm good resolutions, wholly originating in ourselves, and to give to endeavours, begun in our own strength, "that character which God requires."—Whether, therefore, we be totally corrupt or not is a question, upon the determination of which depends the *time* at which the Holy Spirit begins to work in us, rather than the *resistible or irresistible and indefectible manner* of His working. In all natural actions the providential care of God prevents, accompanies, and continues with us to the end. We cannot move an hand or a foot without His permission, or without a power which proceeds from Him. Yet who will not say, with Dr. Johnson, "there is no disputing about it, I *feel* that I am free?" And why may not our dependence and our freedom of agency in respect to powers provided for us by grace be the same as in respect to the powers which are vouchsafed and preserved to us by the daily care and ordinary providence of God? In Him "we live and move and have our being;" His concurrence is necessary to all we

think, or say, or do. Yet we are not the slaves of a fatality, or of necessity, but responsible creatures, free to think, free to speak, and free to execute. And this being the case, why may we not conceive of our spiritual as of our natural powers? Why may we not be totally dependent upon Him, and incapable of any the very smallest degree of goodness without Him? Why may not His being beforehand with us and His concurrence be indispensable, and yet our liberty not be abridged in spiritual matters more than in natural?

Desirous as I am of weighing my own opinions by the sentiments of others, it would have been satisfactory to me if your correspondent C. P. had alleged some reason for pronouncing the doctrine of total corruption a *dangerous* extreme. Is the difference so vast between the one tenet, that man can do nothing of himself, and the other, that he can do a little but not enough, that the first is to be condemned as a dangerous and ill-grounded fallacy, and the second is to be approved as an wholesome and edifying doctrine? The manner in which C. P. has been led to form his opinion of the former is very plain. He connects it with Calvinism; and supposing that he has thus fixed upon it a sufficient stigma, he immediately pronounces sentence against it. But that there is such a principle in operation as "the effectual working" of the power of the Holy Spirit, C. P. will not deny. And if agreeably to the scheme of man's redemption, his natural corruption be counteracted by this influence, and man be made responsible for his moral conduct, where is the danger? Such a supposition is neither impossible nor extravagantly improbable. And though one disputant is not at liberty positively to affirm it, neither can another be permitted to deny it without proof. Its truth is to be inferred from the condition and necessities of man,



and from the goodness of God; from man's being unable to do without such assistance, and from God's being too just to require impossibilities, and therefore too merciful not to give it. It is a supposition honourable to the mediatorial character of our Saviour, as it ascribes our release from the bondage of corruption to His powerful and gracious interposition. It does not sanction a man's resting in a state either of despair or of indolence, but it urges him on to work the work of Him that created him by powers derived from grace, instead of beginning with reliques of former powers preserved amidst the ruins of the Fall. God's working with man is, in the opinion of an Apostle, a sufficient reason why man must work also. (Phil. ii. 12, 13.) What were the primitive powers of human nature in their most perfect state, no man can be able to declare; but the sufficiency, the perfect adequacy, and the readiness of the power of grace to answer every just demand that can be made upon it, must be freely admitted by all who have a lively sense of, and who reflect upon, the goodness and the mightiness of God. It cannot be doubted, but that whatever difficulty or temptation can overtake the nature of man, a way may and will be made to escape, by a God of mercy and of justice, that it may be able to bear it. Let it be supposed, then, that a man is fully persuaded that he himself is utterly helpless, but that God is beforehand with him by the offers of His grace. In this case he is sensible that he is called upon to work out his salvation with powers which, properly used, can never fail, instead of engaging in an arduous task with a measure of strength, the sufficiency and adequacy of which he has reason to distrust. He travels on his way under better auspices, with livelier hopes of success, and under an higher degree of encouragement, than if he had set

out relying upon his own resources and confiding in himself. And as we must always be responsible in proportion to our ability, he who misemploys the superior talent of grace, has to apprehend a sorer punishment (Heb. x. 29.) than the man who has only to account for the abuse of the inferior powers and ordinary endowments of a depraved nature. The doctrine, therefore, of our own total corruption, and of the special grace of God preventing us, carries with it greater encouragement to do well, and more alarming motives to deter us from doing ill, than can possibly be suggested by any confident hope of arriving at a "partial degree of virtue," by our own unassisted powers. As to the danger of the doctrine of man's total corruption, I could wish to close my remarks with the following passage from Archbishop Tillotson: "God is always beforehand with us in the offers of His grace and assistance, and is waiting to no man in that which is necessary to make him good and happy. No man shall be able to plead, at the day of judgment, want of power to have done his duty; for 'God will judge the world in righteousness;' and then I am sure He will condemn no man for not having done that which was impossible for him to do. God hath done enough to every man to leave him without excuse. St. Paul tells us, that the blind heathens should have no apology to make for themselves. Next to the being of God, and his goodness and justice, I do as verily believe it as I do any thing in the world, that no man shall be able to say to God at the great day, Lord, I would have repented of my sins, and obeyed thy laws, but I wanted power to do it; I was left destitute of the grace which was necessary to the performance and discharge of my duty; I did earnestly beg thy Holy Spirit, but thou didst deny me. No man shall have the face to say this to

God at the great day; every man's conscience will then acquit God, and lay all the fault upon his own folly and neglect: for then 'every mouth shall be stopped, and God shall be justified in his saying, and overcome when we are judged.'

I should not trouble you, Sir, with the little misapprehensions of my meaning, into which C. P. has fallen, nor with his misapplication of texts of Scripture and of the tenth Article, if I did not believe, that the clearing up of these matters would contribute to my main design. In the same page, to which I have already referred, he has charged me with assuming what I was not entitled to do, instead of producing proofs. But if he will once more turn to the 262d page, he will perceive, that no assertion is hazarded, but that a question is merely asked; that no new argument is proposed by myself, but that a weakness and defect in the argument of another is pointed out. There being no self-evident impossibility in the supposition, that man in all ages may have been made righteous by the imperceptible, preventing, and co-operating power of grace, that disputant must examine and disprove this, who would establish the contrary hypothesis on sure ground. If the righteousness of the patriarchs and of others can by any possibility be ascribed to the influence of Him, who in the secret manner of his working is compared to the wind, then that righteousness can never be admitted as a decisive evidence of remaining powers in man, unless it be distinctly shewn, that it is the production of those powers, and not of the foreign and external influence. The Bishop of Winchester, who has advanced the argument of the righteousness of the patriarchs and of others, to prove that man is not totally corrupt and naturally incapable of good, has expressed himself in the 250th page of the second volume of his *Theology*, in the following manner.

REMEMBRANCE, No. 33.

"The most pious of those, who lived under the Mosaic dispensation, often acknowledge the necessity of extraordinary assistance from God: David prays to God 'to open his eyes, to guide and direct him;' 'to create in him a clean heart, and to renew a right spirit within him.' And Solomon says, that 'God directeth men's paths, and giveth grace to the lowly.'" To this testimony of the Bishop we may add, that "Holy men of God spake as they were moved by the Holy Ghost," not merely to foretel the rise and fall of kingdoms connected with the destinies of the Church, or to prepare for the coming of the Messiah, but to call men to immediate repentance. Therefore the Holy Spirit was not an unconcerned spectator of the conduct of mankind before the Gospel dispensation. Nay, he must actually have wrought for their conversion, or St. Stephen could not have said, "Ye do always resist the Holy Ghost: as your *Fathers did*, so do ye." I would also refer C. P. to the eleventh chapter of the Epistle to the Hebrews, that he may satisfy himself to what principle the righteousness of Abraham and of other worthies is to be ascribed; whether to faith and its attendant benefits and powers, or to a principle separate from grace, and centering in themselves, and in their own arm of flesh. "By the gift of God's Holy Spirit," says Tillotson, (vol. iii. p. 611.) "is not only meant the common and transient operations of God's Spirit upon the minds of men, exciting and disposing them to that which is good; (*for thus the Spirit was given to men in all ages, from the beginning of the world,*) but the special presence," &c. The well known arguments, that "He, who is always taking care of all his other works, down to the very meanest things on earth," cannot "disregard the most important thing in it, the eternal interests of the souls of men;" that "He, who

hath established the ways by which His creatures communicate their minds one to another, must" "be able to communicate" his Spirit "to them, when he judges proper;" that He, who "requires obedience from his creatures, yet does not require impossibilities;" these arguments are as applicable to the times before the coming of Christ, and to the whole Gentile world, as to "these last days" and to those, to whom have been "committed the oracles of God." Upon the whole, the state of the argument appears to be this: We know, that many instances of genuine righteousness did exist before Christ came; we know also, that "though the Spirit was more abundantly poured forth upon the publication of the Gospel, yet God "hath from the beginning 'striven with' the bad, and instructed and established the good, by his Spirit within them;" and that therefore the aforesaid righteousness must have been, in part, the fruit of grace. But whether in any or in what degree it is to be ascribed to the natural powers of fallen man, independent of *preventing grace*, we have no conclusive evidence. (For many excellent remarks on the state of Heathens, see Whitby on the Five Points. Fifth Discourse.)

I am, Sir, yours, &c.

W——r.

August 8, 1821.

(*To be continued.*)

### *Unpublished Correspondence between Wesley and Wogan.*

WE have been permitted to transcribe the following correspondence from documents in the possession of Mr. Wogan's family. He appears to have kept copies of his own letters, and Wesley's are originals. The editor of the last edition of Wogan's *Essay on the Proper Lessons* refers to the correspondence (Life of Wogan, p. xxviii.), but does not appear to have known

how early it commenced, or to have seen the documents which are now in our possession. As they have several distinct claims to public attention, we shall lay the greater part of them before our readers, in the present and some succeeding Numbers.

By studying Wogan's character and principles, as they are developed in this correspondence, we shall be enabled to form a proper estimate of the men who were forsaken, and of the doctrines which were renounced by Wesley when he turned into the path of fanaticism. He was on intimate terms with Wogan, before and during his residence at Savannah; but after he returned to England their correspondence ceased, and the disciples of Wesley and Whitfield are known to have treated Wogan with very little ceremony. If a pure and holy life had been the only object of their pursuit, ought they to have separated, or could they have separated from such men as Mr. Wogan? It is evident that he gained a quick insight into the faults of Wesley's character. He saw that every thing was pushed to an extreme, and foretold that the same self-confidence which contended for the necessity of a weekly administration of the Sacrament, in spite of the opposite sentiments and opposite practice of the Church, would ultimately lead to more serious error. On this ground the papers are as creditable to Wogan's sagacity, as to his judicious and sober piety. He understood the nature and disposition of man, not less accurately than the dispensations and revelations of God; and when the Methodist or Semi-Methodist says, that Wesley owed his success to the lukewarmness and false doctrine which pervaded the Church of England; when the Calvinist or Semi-Calvinist says, that baptismal regeneration is a modern discovery, of which our ancestors never heard; we can appeal confi-

dently to the lives and writings of a Wogan as a proof that the real tenets of our venerable Establishment were taught even to Wesley himself, and were apparently believed and acted upon by him; and that however small may have been the benefit which he derived from the lesson, his teachers had certainly learned to be genuine followers of Christ.

No. I. *Wesley to Wogan.*

*To Mr. Wogan, at his House in Spring Gardens, Westminster.*

Dear Sir,

FROM the words of our blessed Lord, as interpreted by the Church Catholic, whose authority in matters of faith and interpreting Scripture our own Church commands me to acknowledge, I infer that his intention was, we should receive the Eucharist daily. And from thence I conclude with Bishop Beveridge, that every Christian ought so to do, as often as he can. This, so long as I am myself convinced of it, I am obliged, (if I can) to convince those of, whose souls are committed to my care: and to entreat them who are convinced to act accordingly, by receiving it every time they can. As to its being a positive duty, or a circumstantial command, that I conceive not at all to alter the case. It is a duty, because it is a command: therefore I advise not the frequency, but the constancy of performing it: as finding all the ancient and most modern divines agreed, that at what time soever you may obey God if you will, at that very time (be it once a year, or once a day,) you are obliged to obey him.

I conceive, that obedience to every command of God, is an indispensable duty; and, therefore, whensoever any such command is at stake, (whether it be called essential or no,) it is the cause of God and of his truth, and therefore to be contended for earnestly, and never to be given up for the sake

of any persecution. We must have other arguments than this, or else "resist even unto blood." One argument, and one only I can allow to be sufficient, to set aside the very heart of our Lord's commandments, viz. that I cannot obey it, *pro hac vice*, without breaking one that is greater. When that is proved to be our case, we shall think ourselves authorised to set aside the constant (i. e. here) weekly communion.

I once had determined to have said nothing of my personal behaviour, but do now think you have a right to know it. As my judgment is, "that the wrath of man worketh out the righteousness of God," agreeable to this has my practice ever been. Pity I have shewn to them who oppose me on this point, but never passion. I have not, to my knowledge, at any one time, since the beginning of the debate, uttered one angry, much less bitter word, to or of any one of my pupils. Such a fervour as consists with love, meekness, gentleness, and a quiet spirit, I would give the world for, and know I can never have enough of it; nor can I ever shew too much of it, either in writing or conversation, where any, the least love of my Redeemer is attached.

All other fervour I totally disclaim; always in my principle, and with regard to this question, in my practice. Notwithstanding, I earnestly intreat you, never to grow weary of warning me against it, or of praying for,

Dear Sir,

Your ever obliged, and  
Most affectionate humble Servant,  
JOHN WESLEY.

*Oxon. 29th Aug. 1733.*

No. II. *To Mr. Wesley.*

Dear Sir,

I AM concerned that I have not been able to return a speedier answer to your last favour. I own,

indeed, it has not been business only which prevented me. The subject of it has lain much on my thoughts, but such is the nature of it, that I scarce yet dare venture upon an answer. You argue so well and closely for a frequency of communion, that is (as you explain it) a weekly, yea, daily reception of the Eucharist, when it may be so had, that I may not presume to oppose you, nor do I; neither indeed was it ever my purpose to condemn or impugn such a practice. But rather as *Moses*, in his answer to *Joshua*, wished that all the Lord's people were prophets, so I would to God that all who bear the sacred name of Christ, were constant, yea daily communicants, as they were in the earliest age of Christianity, while the blood of our Saviour was yet warm, and the Church was thoroughly inflamed with her first love.

It is true, also, that our holy mother, the Church of England, who is certainly the likeliest in every feature to that lovely original, has so provided for her children, that they might and should come every day to that heavenly feast. What then withholds? *Cur non possum Ego* (as St. Augustin said in another case) *quod isti et iste*? That there are impediments is too plain; many, yea most of them, unjustifiable ones, others lawful, and some expedient. The argument, then, between you and me, will turn altogether upon this question, what are those impediments, which in some cases may justify a less frequent communion than the primitive Church practised, and our own intends, at least wishes for?

Now these obstructions seem in general of two kinds; some chargeable on ourselves, as particular members, and some on the governors of the Church, with whom she has entrusted the care of dispensing the bread of life.

The impediments from ourselves relate to two sorts of persons. The

negligent and the timorous. I shall pass by the first, as foreign to our present enquiry, and confine myself only to the humble but timorous candidates of the holy Eucharist.

They are convinced of the duty of such a constant communion as you plead for, but either finding certain obstacles in themselves of unfitness or unpreparedness, they are afraid to approach, either *at all*, or *too often* to that awful and tremendous ordinance; or else observing the rules or even customs of their superiors, are inclined by an humble modesty and deference towards their governors, to stand back, rather than presume to run before their betters.

Although they hunger and thirst after the holy food, they think it more becoming their station to abstain, than by any seeming forwardness to give offence. And surely this behaviour cannot justly be condemned. Our Lord himself seems to justify it by that conduct and answer of his in the case of tribute-money. Although he asserted his exemption from paying the tax required, yet he submitted to it for this humble and benevolent reason—*lest he should offend them*. If this modest diffidence proceed from that poverty in spirit, which our Lord pronounces blessed; or that care of offending, which he justified by his own practice, we must beware of urging too far any positive duty, or institution, least we incur the woe of offending one of those little ones. Much less should we censure and judge them for refraining, least we unfit even ourselves for that feast of charity which we are pressing them to partake of, and so run both ourselves and them into a fatal premunire of receiving unworthily.

Supposing they abstain on a mere and perhaps unwarrantable scruple, still they are, by no means to be overpressed in it, until that scruple be clearly removed. As we are commanded of God, to take

up all stumbling-blocks out of the way of his people, and gently to lead those that are with young, to feed them with milk that are not yet able to receive strong meat, but never allow ourselves to find fault with such babes in Christ because they cannot yet relish the stronger food. Such meat may nauseate weak stomachs, but cannot nourish, and therefore to administer it is neither prudent in us, or wholesome for them. I could say a great deal on this head if I had time to enlarge, but hope that God will open your thoughts from the hints I have given in this and former letters, to

the necessity of walking more warily towards those who are under your care and instruction. 'Tis certainly a very tender point, attended with more danger than you seem to apprehend; so that again I wish that you and Mr. Clayton may not see reason hereafter to blame the great zeal you now shew, and so warmly contend for, as to frequency of communion. I doubt not but at present you think it strange that I seem to disapprove of your conduct. But experience makes fools wise, and from thence I have learned that fair and soft goes farthest in religion as well as in other things. As I am convinced that nothing contributes more to that universal deadness and indifference in religion, and extinguishes the spiritual life in most people, than that too great forwardness in parents, and those who have the care of children, of teaching them too early what they call good things, making them get prayers before they are capable of knowing God or their own wants, bringing them to Church before they know how to join in the solemn offices of public worship, or understand the word, read or preached. For these things, like hasty showers, or intemperate heat, destroy or stint the growth of that seed which is sown; or rather it is sowing in an undue season. Where-

as the husbandman sets us a more prudent rule. He not only waits the seed-time and proper season, but first plows and harrows well before he sows, so should they do who have the care of God's husbandry.

As I say, this premature instruction, before the heart and wills of children have been duly prepared and their fallow ground broken up, the stones and weeds cast out by proper discipline which I call the regimen and exercise of repentance, so I am persuaded what makes the Lord's Table so thinly and even so seldom attended, is the bringing of young beginners thither, before they are either well versed in the nature of that great mystery or sufficiently disciplined by a regular course of penitence, and cleansing their hearts of the guilt and especially the love of sin.

To come before this is done is rather to crucify our Lord afresh, and that among thieves, than to feed on his sacred Body and Blood; this is not to eat the Lord's Supper and must therefore turn to their greater condemnation. The effect of which is either a cheat and mere formal show of religion, or at length a total apostacy from all profession or appearance of it. To prevent these unhappy consequences, we may charitably presume, has been the reason of our ecclesiastical parents relaxing the obligation of such frequent communions as were in the primitive times, or which our own Church may seem to require.

No doubt the cases of the primitive Christians and us are very different in many points, and we may not argue from their practice to ours as to the Eucharist no more than in some things, which the lukewarmness and degeneracy of our times will not bear.

What I have written is I hope a sufficient answer to your letters. You will observe I do not at all deny what you assert, but only endeavour to shew that though it be very true

that Christ and his Church require frequent yea daily communion, yet there may be and are many justifiable impediments besides a bare want of opportunity to prevent, and even lawfully to restrain such a frequency as you plead for.

What I think, and many of your friends think so too, is that you set out on too full speed at first, you get to a *ne plus ultra* at once and leave no further room for any advance. So that there seems a necessity for retiring.—If you cannot bring your mind to that, you will do well to examine if something of *malus pudor*, a secret spice of pride does not remain, and give me leave to add that if you chuse to abate nothing of your ardour in compliance and condescension to the weakness of others, perhaps you will meet with a temptation which may prove too strong for all your zeal, and convince you that, *nil violentum diuturnum est*. It has ever proved of dangerous consequence to build too nicely upon the means of grace, however positively soever commanded and excellent in themselves. The Apostle shews us a more excellent way, and that is Charity; so that all institutions ought to give place to this, and this therefore I must earnestly recommend to you, and those with whom you at present seem to differ in opinion. I say, *seem*, for I am persuaded we differ more in the manner of thinking or expressing our thoughts, than in the thing itself. I have lately been reading Bp. Taylor on this subject in his *Worthy Communicant*, and as I think my sentiments and his agree, I would recommend to you the perusal of what he says. But above all things let us keep the unity of the spirit in the bond of peace. Otherwise all our works are nothing worth. This should be the cement of true *methodists*, and their most distinguishing characteristic.

So Christ himself,—*By this shall all men know that you are my disciples if you love one another.* It is

not then a certain round of external duties, frequenting Sacraments, Churches, Prisons, Praying, Preaching, Fasting, though never so *often*, but an unfeigned a constant and unwearied charity. This feast of love must not be so properly *often* as *always*.—Without any let or intermission, and then I may say in the words of Horace,

Felices ter et amplius  
Quos irrupta tenet copula, nec malia  
Divulsus querimoniis  
Supremo citius solvet amor die.

Let this happy union subsist between us all, however we differ in lesser matters, especially between you and

Your most faithful Friend, &c.  
21st Sept. 1733.

#### No. III. *Wesley to Wogan.*

Dear Sir,

When your last Favour reached Oxford, I was in Lincolnshire. And since my return thence, I have been wholly taken up with a Sermon which I am to preach on Thursday. I have now so near finished it, that I may venture to steal one hour, for another (I hope not less useful) employment.

I cannot believe, that on second thoughts, you will allow it to be a reasonable plea, for not obeying any the least command of Christ and his Church, “my governors have a custom of not obeying it, and I may not presume to run before my betters.” It is too plain, what such modesty would end in, neither can I think it a sufficient excuse for not obeying them in this instance, to say, “I am unprepared to come.” Such diffidence and poverty of spirit does not seem to have any countenance in the Gospel. “For the removing of all scruple and doubtfulness,” our Church has given a particular direction. Neither did she ever look upon the Holy Eucharist as strong meat only (in St. Paul’s sense) but as food for babes too, immediately after their confirmation. And the sense and practice

of the Antient Church you know. As to previous repentance, if I had deferred communicating myself till I had been free from the love of sin, I had not communicated to this day, nay, I fear not till the day of my death.

My mother (who much desires to see you) pressed me when I was with her last, to read Dr. Waterland's *Treatise upon the Sacraments*. All that I believe (or very near all) concerning the Lord's Supper, is expressed at large in that excellent *Treatise*, upon which I shall be very glad to have your thoughts at your leisure.

I may not dissemble, that the fear of giving offence, as you seem to explain, and as poor Mr. Robinson actually does explain it, is enough to swallow up our whole Religion. My notion concerning it is,

1. That we may not give offence in things indifferent (concerning which and those only, St. Paul speaks, Rom. xiv. and 1 Cor. viii.) or to please ourselves.

2. That we ought to omit even a prudential means of grace, if we are assured that the hurt to an offended brother at any particular time will be greater than the good to ourselves.

3. That we ought not to omit a commanded means of grace, i. e. a command of God, though all the world should be offended at our using it.

All that I would or could say farther on this head, is fully expressed in the 36th Consideration of John Valdesso (no bigot to the means of grace). If you have not this *Treatise*, I will gladly transcribe it in my next.

I have only time to add that the freedom you use is the greatest of obligations to dear Sir,

Your most obliged, and  
affectionate servant,

JOHN WESLEY.

Oxon. Oct. 26, 1773.

#### No. IV. *Wogan to Wesley.*

Dear Sir,

In your last favour you recommend to me Dr. Waterland on the Sacrament. The bookseller after some time sent me a *Treatise* which is called *his*, and entitled, *The Nature, Obligation and Efficacy of the Christian Sacraments considered*.—This I have read with great pleasure, and if this is the *Treatise* you mean, I am well satisfied that your doctor should arbitrate between us. If I have called the Eucharist a *means* of grace, I mean with the doctor that it is not a *means* only, but also as our Church expresses it, a pledge to assure us thereof; or if you please in the doctor's words, p. 45 "not only a means to virtue but is virtue, is part of our moral and Christian holiness, piety, and perfection." But this high character he ascribes only, and very rightly, to the right and worthy *use* of the Sacrament. If I have said more or less than this I desire to retract.—And I am so far from depreciating these sacred institutions, or as some affect to call the Sacraments, those *positive* duties of religion, that all I aim at is to secure them from profanation, to make a fence about the law (as Bp. Andrews somewhere speaks) and guard the Holy of holies, as Moses was commanded to do the mount of God, that no unhallowed or forbidden person should break through.

I never intended to give the least encouragement to any *neglect* of the Lord's Table, but to prevent all abuse of that holy ordinance, either by irregularity or scrupulosity, both which are inconsistent with the worthy participation thereof. Nor am I in the least against as frequent communion as possible, but against offending in other respects, for the mere sake of frequency. I entirely agree with the doctor that "any habitual wilful neglect or disuse of the Holy Communion, may be as



had or worse than neglecting to feed the hungry, or cloath the naked, and the like; because it is neglecting to repair the spiritual life, which neglect gradually brings on slackness and coldness in other duties, too much secularizes the heart, and in process of time disposes the mind to irreligion and immorality. Besides, the neglect of Christ's ordinances is too plainly a neglect of him; and the very example of such irreverence will have a bad influence upon the state of religion in general, and will do infinitely more mischief to the world in that respect, than any or all the other services that the best of us are capable of doing for mankind, can be equivalents for. But yet, as he goes on, because *frequent communion* is a duty of some latitude, and not precisely bound up to times and persons, any more than the affirmative moral duties are, there may be just occasions for delaying it, or postponing it according as circumstances require."

"It will be needless to put cases of other precepts occasionally interfering with it. There are proper times for all, in their turns; and every honest and sincere Christian may in matters of this kind be his own casuist."

This really so fully expresses my sentiments that I know not what further to add, except it be the desire that instead of putting the question to me whether your plea for not obeying the least command of Christ and his Church, taken from the custom of governors who do not obey it, will warrant such neglect of it; you would rather refer the case to what I have above quoted from that excellent Divine. He, you see, admits of a *latitude* as to the *frequency* though none as to the *duty* of receiving the Holy Communion. And as it is not precisely bound to times or persons, and all men are to judge for themselves, and must be admitted for their own best casuists, who are we

that should judge another, or take upon us to censure his liberty? I cannot agree with you that a conscientious *modesty*, (for such it was I mentioned) of paying a deference, though perhaps an ill-judged one, to superiors, will ever end so unhappily, as you seem to apprehend. An affected pretended modesty doubtless may and will very likely end in a total disuse of all the means of grace, so would also a forced or involuntary compliance, but with this additional guilt of a repeated profanation, as often as such an one should come unwillingly, or merely occasionally to the holy table, rather to please others, or comply through fear of them, than with holy hunger and thirst after righteousness to feed and refresh his soul. I have said a great deal to Mr. Robinson on this spiritual appetite, as one of the best and most necessary pre-requisites to the communion, which I should be glad you might peruse, as well as all that I have written to him on this occasion; that if I have in any wise misled him, you may set us both right. And for the sake of Him who appointed this feast of love, and who would not crush the broken reed, nor quench the *smoking* flax, let us not either contend about words, nor about the *opus operatum*, the mere external act of receiving the sacrament, lest we violate the far weightier end and very substance of it, the love of God and of each other. Let us take heed that we fall not out by the way, nor about the way.

I think I need say nothing on the case of *infant* communion, that not being the practice of our Church. Whatever was done of that kind in the primitive times, was not I think general, nor I humbly conceive very proper to be imitated or retained. The very agapæ or love feasts, were discontinued for very good reasons, and so has that custom likewise of confirming and then communicating infants, before they were capable of apprehending the use of either.

But I must say something to what you mention of a *previous* repentance, and hatred of *sin*, which I proposed as a necessary qualification to, but you seem to think impracticable *before*, the reception of the Lord's Supper. In this I conceive you mistake my meaning, and do not I think keep to the point. You say "had you deferred communicating till you had been free from the love of sin, you had not communicated to this day, nay not, you fear to the day of your death." But the question was not about the first approach to the sacrament, but about the *frequency* of communion after the first time, and in what cases such frequency was necessary or expedient. That such cases may, happen I presume will not be denied; you and I only differ about the circumstances or nature of such cases, such as time and place and persons concerned, (which at the same time I think we should not or need not differ about, but rather leave it after a kind and candid admonition to the conscience of our young friend.) I might remind you that repentance which certainly includes an abhorrence of sin, or it is no repentance at all, is required by the Gospel to precede and qualify us for *baptism*, surely more, the Lord's Supper. Our Church requires it in the most express manner in her answer to the question concerning the preparation required of those who come thereto. And I might very much enlarge hereon to shew the necessity and reasonableness of such previous repentance, or as our Church expresses itself, examining ourselves whether we *repent us truly of our former sins*; but as you have referred me to Dr. *Waterland*, I shall rather use his words on this occasion also. p. 63. "Faith and *Repentance* are previous qualifications to the sacrament; they are *conditions* of pardon, but pardon comes after. It was a stated rule of the church as early as we have any records or memoirs of it, that

sound faith and a good life *i. e.* moral virtues, or Christian virtues, in some degree though not yet perfect, should *go before* the sacraments as the necessary qualifications without which none should be admitted to them." This the Doctor confirms out of St. *Austin*, and then concludes thus: "This shews how moral virtues were considered as previous to the sacrament, and how they were to be improved and rendered acceptable by these Christian sacraments!"

Need I observe that *Virtue*, any virtue moral or evangelical, is inconsistent with the love of sin, as *sin*. The answer of a good conscience must certainly go before the holy ordinance as the *condition* of pardon, and then follows the participation thereof as the *seal*, to apply such pardon to us. I might enlarge, but hope I need not, and that I have sufficiently explained my meaning. I shall therefore add this short hint only, that what I contend for is such an habitual preparation, as may both fit and dispose us for a *constant*, a *daily* communion, so as to rejoice when any *proper* opportunity presents; and never to turn our back on the Lord's table, wherever or whenever it offers. To do this on a pure principle of love and obedience, and avoid all that looks like a narrow, judaical and superstitious attachment to the mere external means, as interferes with any other christian duty.

Our friend Mr. Rivington tells me you have sent for a parcel of the intercessional offices, but his stock is out. As a new edition is called for, I beg your assistance in pointing out what may require correction, or what it may be necessary to add.

Some friends desire a prayer against the power of sin, others to have the intercessional prayers aded out of the Holy Mourner. Pray let me have your thoughts, and for a time at least suspend me this

(though friendly) debate about the sacrament. Remember me in your prayers, as you daily are by,

Dear Sir,

Your most affectionate

No. V. *Wesley to Wogan.*

Dear Sir,

THE passage you quote from Dr. Waterland with regard to the frequency of communion, I marked for unguarded and dangerous when I first read it, not only upon the authority of modern, however eminent writers, such as Bishop Beveridge and Mr. Nelson, but of what I reverence more than all put together, the authority of the antient Catholic Church. Although the truth of it, I allow, viz. that we are not precisely bound to communicate so many times, any more than we are bound to any particular times, in practising the affirmative moral duties: it being more sure that the only rule with regard to both is that general one "we ought to do this every time we can."

That some degree of Christian virtue and a desire of more, should precede the holy communion was never doubted. But this, Mr. Robinson had; therefore this being no bar to him, is not in our question; neither was it ever the question yet, (how you came to think it so, I know not; I have ever assured you of the contrary) what should be done if our governors had forbidden it. But, if that should ever be the case, I need only refer you to Mr. Hutton. His honesty you know, and I bless God, so do I too.

If any doubt could have entered into my heart in a point where I had the Scripture interpreted both by our own Church and the Church Catholic to guide me, I believe the terrible experiment made before my eyes, would have absolutely removed it. I pray the GOD whose mercies fail not, in behalf of him who first rejected the means of grace, and then made shipwreck both of the faith and practice of a Christian, to

enlighten his eyes due time, that he sleep not in death, but that his spirit may be saved in the day of the Lord Jesus.

I desire now to shut up this dispute. But if you have any word of exhortation relating either to humility, faith, of the love of our Master, the end of his commandment, I trust he will give me ears to hear. Above all, I beseech you not to slacken your prayers for

Dear Sir,

Your most obliged and

Most affectionate servant,

JOHN WESLEY.

10th Dec. 1733.

(To be continued.)

#### ECCLESIASTICAL ANECDOTES.

THE Assassins were a sect of Mahometans who arose in the year 891, when Carmat, a pretended prophet in Arabia, drew after him many followers. He fasted, and laboured with his hands, and prayed fifty times a day. He promised to re-establish the family of Ali, and to dethrone the Califs. He released his disciples from the most troublesome observances of their religion, permitting them to drink wine, and to eat any kind of food. By this indulgence, joined to the hopes of plunder, he collected a great army, and ravaged the dominions of the Calif. He had a series of successors, of whom the most famous was Abon-Taher, who having desolated the provinces with an army of an hundred thousand men, and robbed the caravans of the pilgrims, took Mecca, murdered all the pilgrims who were assembled in the temple, and carried away the *black stone*, which was the object of their devotion, and caused the pilgrimage to cease for twelve years.

Afterwards, these Carmatians being enfeebled, kept their religion concealed, and mixed themselves with the Mahometans. In the year 1090, they were settled in Persia;

where Hacin, their chief, receiving a threatening message from the Sultan, commanded one of his subjects, in the presence of the messenger, to fling himself from the top of a tower, and another to kill himself, which they instantly performed. Then Hacin said to the messenger, "Tell your master that I have seventy thousand men ready to do as much."

The Carpathians, unknown and desperate, went about and murdered several princes in a treacherous way. Historians call their prince *The Old Man of the Mountain*, which is a literal translation of his Arabic name; and as they commonly made use of the poniard, they were called *Assassins*, which we have changed to Assassins.

The Pomeranians were converted by Otto, Bishop of Bamberg. He knew that in Pomerania, beggars were despised and hated, and that some missionaries having appeared in that form, could not even obtain an hearing, and were rejected as poor vagabonds, who only wanted to get a maintenance. He resolved, therefore, to come to them as a rich man, to shew these barbarians that he did not seek to get their money, but to save their souls. He took with him men of abilities, with sufficient provisions for the journey, missals and other books, chalices and ornaments for a church; with splendid robes, and fine clothes, to present to the principal men of the nation.

Pope Bernard, who was the constant persecutor of Abelard, said of him: "*Cum de Trinitate loquitur, sapit Arium; cum de gratia, sapit Pelagium; cum de persona Christi, sapit Nestorium.*"

Pope Alexander submitted to the Bishop of Roschild the island of Rugia, newly converted. For Valdemar, king of Denmark, had conquered the Slavonian Rugians, inhabitants of that island. He besieged their capital, which surrendered to him. The first articles of capitulation were, that they should

deliver up to the king, their idol, called *Suantovit*, with all its treasures; that they should give up without ransom all their Christian captives, and that they should themselves embrace Christianity. *Suantovit*, whom these barbarians held to be their supreme God, was originally the martyr *Saint Vitus*. Some Saxon monks, who honoured the reliques of this saint, had formerly introduced the Gospel into Rugia, and had founded a church there, dedicated to their patron saint: but these people, relapsing into idolatry, forgot the true God, and in his stead worshipped this martyr, called him *Suantovit*, and made an image of him. So dangerous is it, to teach pagan idolaters the worship of saints, and of their images, before they have been well instructed and confirmed in the belief of the true God.

*Suantovit* had a magnificent temple in the city; his idol was gigantic, and had four heads, two looking forwards, and two backwards. In his right hand, he held an horn, adorned with various metals. His pontiff filled it every year with wine, and as this liquor wasted, or not, he foretold the plenty or sterility of the year. To this idol they sacrificed animals, and then feasted upon them; they also sacrificed men, but only Christians. All the country paid tributes and oblations to this deity, and his pontiff was a much more considerable person than the king.

Pope Stephen VI. held a council, in which he condemned Formosus, his predecessor. He caused his body to be dug up, and brought into the assembly, and placed in the pontifical throne, properly accoutred; and an advocate was appointed to answer in his name. Then Stephen, addressing himself to the carcass, said, "Bishop of Porto, how didst thou dare to usurp the see of Rome?" Having condemned him, his sacred habit was taken from him, they cut off three

of his fingers, and then his hand, and then flung him into the Tiber. Then he deposed all those who had been ordained by Formosus, and reordained them. But Stephen soon received the due reward of these mean and infamous proceedings. He was seized, expelled from his see, loaded with chains, and strangled in a dungeon.

The famous musician Guido of Arezzo, a monk, invented the *Gammut*, and the six notes, *Ut, Re, Mi, Fa, Sol, La*, by the help of which a young person could learn to chant in a few months, better than many men had been able to do in as many years. These syllables he took from the three first lines of the hymn to St. John.

Ut queant laxis resonare fibris  
Mira gestorum famuli tuorum  
Solve polati labii reatum  
Sancte Johanne.

In 1179, the Pope consecrated two English Bishops, and two Scots. Of the Scots, one came to Rome with only one horse; the other on foot, with only one companion. There came also an Irish Bishop, who had no other revenue than the milk of three cows; and when the cows ceased to yield milk, his dioceses furnished him with three others.

This was the *Ætas Lactea* with the Irish prelates: the *Ætas Aurea* was not yet come.

St. Lawrence, who at that time was Archbishop of Dublin, was a very religious man, according to the religion of those days. When he lay on his death-bed, being admonished to make his will, he replied, "God knoweth that I have not a single penny."

*The Christian Observer, v. The Christian Remembrancer*

#### A WORD AT PARTING.

OUR readers have already heard so much of this controversy, that

some apology may be due to them for recurring to it again. We have to state therefore that our only reason for trespassing once more upon their patience, is that two articles have appeared in recent numbers of the *Christian Observer*, the contents of which ought in fairness to be registered in our journal. The first may be found in the *Christian Observer* for March, and the second in the *Christian Observer* for June.

The former adverts to that part of our 25th No. in which after having convicted the *Observer* of shameful misquotations and misrepresentations, we pledged ourselves to apologise in the most ample terms if it could be shewn that our charges were false. The answer to this challenge has at last been extracted; and it is as follows. The *Observer* pleads guilty to misquoting Collier *once*, but he forgets that we had pointed out three other misrepresentations, so gross as to be almost on a level with the false citation which he has confessed. On the next head he observes, "As to our garbling Hooker and misrepresenting Barrow the accusations we really thought were far too ridiculous to need any notice at all." p. 191. Now the *Observer* argued that the Necessary Erudition was popish, because it failed to distinguish carefully between justification and sanctification; and appealed to certain passages in Hooker and Barrow as proofs that such a failure was a clear indication of popery. We cited the context of the passages to which we were referred, and it appeared that in the very page to which the *Observer* had sent us, Hooker declared that "justification doth sometimes imply sanctification;" and that it was used in this sense by St. James; and Barrow said that our first justification strictly speaking, takes place at baptism; but that St. Paul occasionally includes sanctification in the idea of justification: what was it then but an

unjustifiable misrepresentation of these authors, to assert upon their authority that the Erudition was popish? and what was it but gross and intentional garbling to conceal what they had declared respecting the Apostles themselves? We envy not the writer who considers such conduct as ridiculous; nor can we be surprised at the manner in which he speaks of a still more serious offence.

It had been proved in our 23rd No. that the Christian Observer "falsely accused Mr. Todd of saying that he preferred the Necessary Erudition to the Homilies." Under which circumstances the only course that the critic could properly pursue, was to confess and apologise for his error: He did neither. He made several civil speeches about Mr. Todd's character and learning; and had the confidence to assert that it had never been intended to treat that excellent man with disrespect, while in truth he had been spoken of through many a bitter page in a style which would have been creditable to Lady Sneerwell herself. But the false accusation which had been brought against him has never been retracted: the readers of the Observer have never yet been permitted to hear what it was. There is a talk indeed (p. 193.) of having made an *amende honorable*; and the writer in his great simplicity, says we allow him to have done so. Yet surely he must perceive that much is still left undone. His readers hear that he pleads guilty to a false accusation; but he brought at least a score of false accusations against Mr. Todd; and which of these is retracted? Mr. Todd was bringing in semi-popery upon the shoulders of the reformers. Mr. Todd conspired with his Grace the Primate to bring *penance* from Lambeth library into the Church of England; Mr. Todd advocated a system of miscalled protestatism; Mr. Todd intentionally opposed the cause of genuine good works and scriptural holiness, and lastly, Mr.

Todd preferred the Erudition to the Homilies. Of the latter statement the Christian Observer seems to admit that it is incorrect. But this fact is only known to our common readers: to the happy and chosen few who have toiled through what the Observer justly denominates a wretched controversy. His own select subscribers are not let into the secret; their pure minds have not been contaminated by the unwholesome truths which we have brought to light; they only know that on the high authority of their monthly guide, Mr. Todd is to be considered a respectable man, although he has been proved guilty of all the fore-mentioned crimes save one: which that one is, the good folks will never learn. Some will think that it must be his unhallowed copartnership with the Archbishop. Some will think that he could not have really loaded the shoulders of our good old reformers with the overwhelming weight of popery. Some will say that they can never believe him hostile to scriptural holiness, or protestant doctrine, since he has done more to defend the authorised translation of the Bible, and consequently the great truths which that translation circulates, than all the Observers or Guardians in the land.

But none will be aware that the crime of which Mr. Todd is in reality acquitted, is that of having declared that he preferred the Erudition to the Homilies. This charge appeared to be *fully proved* by quotations from his own words; and the trifling and *ridiculous* circumstance of these quotations having been falsified, is studiously kept out of sight.

However, what we call a *falsification* might have been a *blunder*.—Granted—And when his error was pointed out and perceived, what would an honest blunderer have done? He would have distinctly confessed the whole, and thanked the critics who set him right. An indistinct and wavering confession of having done something that he ought not to have done, is all that

has yet been wrung from the Christian Observer; and therefore though he may be a blunderer, it does not appear that he is an honest one. He accused Mr. Todd with precipitation and positiveness. He retracts his accusation in equivocal language and with a tardy step: and then he affects to pity us for having *unguardedly* declared that the charges which we preferred against him would be a lasting disgrace either to us or him. We never spoke more guardedly in our lives, than when we hazarded this rash declaration; and the writer who affects to pity us, has felt its truth.

The article that appeared in the Christian Observer for June will not delay us long. In January the critic concluded his *confrontings* of the Erudition and the Homilies by saying that he had already given ample satisfaction, but that "if the challenge be continued, he was prepared with the confronting sequel." Having shewn that the confrontings already produced were insufficient, even by our adversary's own confession, to satisfy any reasonable mind, we continued the challenge. And in June we are told that he has altered his plan; and he commences a wordy article of more than six pages in length, by saying, "We shall not now detain our readers with long parallel quotations or rather confrontings between the Erudition and the Homilies; since we have tried the inefficacy of that mode of confutation at least with those who had called us to the task." This

is just what we expected. We said at the beginning of this *wretched* controversy, that the Christian Observer did not like confronting; and so it turns out. He likes to assert—He likes to garble. He likes to misrepresent. He likes, when he is in downright earnest, to misquote and falsify. But a fair comparison of the works under consideration, is a mode of confutation which he does not find efficacious!! He has pledged himself to use it, and he has broken his word. Under these circumstances we really see no necessity for following him through the six brief pages, which he has palmed upon his readers as a substitute for the sequel which he had prepared and promised. We did not call for his arguments, of these we have had enough: But we called for his proofs and he has none to give. He told us in a former article that charges similar to those which we have preferred against him, were brought forward seventeen years ago by our legitimate predecessors! The inference appears to be that for that long period of time, he has misrepresented, garbled and falsified as ridiculously and as shamefully, as in the articles which we have taken the trouble to dissect; and under these circumstances, we presume that it is not uncharitable to suppose that he will proceed for the next seventeen years in similar practices; and that those who read in search of truth may bid his pages a long farewell.

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*The following Extract from a Poem that has just made its Appearance, cannot fail to amuse and please our Readers.*

**"THE PARSON'S CHOICE.**

"But there are spots in which what little cost  
The Pastor's hand can proffer is not lost;  
Spots where not all the seed his care has thrown  
Is trodden, choked, or wither'd as 'tis sown.  
Where Sabbath bells, with sweet and mellow fall,  
The willing dwellers of the hamlet call;  
And Youth, and Age, and all who sojourn there

Bend as one family their hearts in prayer ;  
 And in the appointed shepherd of their fold  
 Each seems a common parent to behold.  
 There's not a heart within his little reign  
 But bears to him its pleasure or its pain :  
 His lips sweet counsel minister, and give  
 Life to the Word by which alone we live ;  
 Touch every secret spring that moves the soul,  
 Confirm, dissuade, soothe, animate, controul ;  
 Turn from its'bed the torrent rush of woes,  
 And gently stem the joy which overflows.

" On some bright morning, when the golden Sun  
 A three hours' course above the hills has run ;  
 And oped those eyes which dare not wish for morn,  
 And yet, not wishing, fain would have it dawn ;  
 The village Bride, her cheek with blushes spread,  
 Forth in reluctant willingness is led.  
 Before her path her virgin fellows strew  
 Fresh-gathered buds of many-meaning hue ;  
 For Love the Rose ; the Lily's spotless white  
 For Innocence ; the Goldcup for Delight ;  
 For Truth, the flower that bids us ' not forget ;'  
 For maiden Modesty, the Violet.  
 Anon a jocund troop, in gallant trim,  
 Merry at heart, and light and lithe of limb,  
 Comes dancing forward, to the measured sound  
 Of pipe and tabor, footing its gay round ;  
 And one most joyous mid the brother band,  
 With ribbons on his hat, and garlands in his hand.  
 Then to the solemn rite the Priest proceeds,  
 And feels a Father's pleasure while he reads ;  
 Joins hand in hand as heart is joined in heart,  
 And takes their mutual pledge ' till Death doth part.'  
 And as his lips the enamoured couple bless,  
 Fain would his eyes the starting tears suppress ;  
 Tears not of sorrow, for the good man smiled,  
 And his heart whispered ' each is as my child.'

" Or when the lessening year declines away,  
 Slow dawns the Sun, and early sinks the day ;  
 When the dank gales of Autumn, subtle thief,  
 Pilfer the widowed branches, leaf by leaf ;  
 Which point the Poet's moral as they fly,  
 Man in his generations so must die ;  
 Another rite, perhaps, demands his care,  
 The last sad offices a friend can share ;  
 Some grey-haired friend whom, ripened for his crown,  
 Time hast not plucked, but gently shaken down.  
 Beneath the Church-yard's venerable shade,  
 Hard by a Yew, a decent grave is made ;  
 And round the Patriarch's hearse in mourning band,  
 Sons, and *their* sons, and kinsmen's kinsmen stand ;  
 Next many an old acquaintance ; in the rear  
 Idlers, and Gossips, not unmov'd, appear ;  
 E'en strangers pause a moment as they pass,  
 And turn to moralize, ' All flesh is grass' !



There Childhood comes to wonder at the show,  
 And Age to mark where soon itself must go.  
 Till, as the Holy Man with lifted eyes  
 Tells how the dead incorruptible rise,  
 Of Life and Immortality, and how  
 Their Brother, as they hope, reposes now ;  
 Sorrow and mourning flee away, and pain,  
 And of *their* loss they think not, but *his* gain.

“ By steps like these the saintly Herbert trod,  
 And to his ‘ Temple ’ led the Priest of God.  
 He from St. Paul the gifts of Grace displayed,  
 Their power affirmed, their differing parts arrayed ;  
 How those who ruled, with diligence should sway,  
 And those who served, with willingness obey ;  
 Give with simplicity, with mercy chide,  
 Love all, and honest things for all provide.  
 By steps like these in many a green abode  
 Still treads the village Priest his holy road ;  
 Labours for bliss above, and tastes below  
 Such sweets as Life’s mixed goblet can bestow.”

*The Parson’s Choice of Town or Country: an Epistle to a  
 Young Divine.*—P. 16.

## REVIEW OF NEW PUBLICATIONS.

*Village Sermons. By the Rev.  
 Edward Berens, M.A. Fourth  
 Edition.* 12mo. pp. 210. 2s. 6d.  
 Rivington. 1821.

WE have to apologise to our readers for the length of time which has elapsed between the appearance of this volume and of the commendation which we are bound in justice to bestow upon it. It has already reached a fourth edition, and we are assured from various quarters that it has done much good. Under these circumstances we should probably have left it to its well-established character and extensive circulation, did we not regard it as a work of very peculiar merit.

Mr. Berens informs his parishioners in a short and unpretending preface that his object was to call their attention to certain important doctrines, which as members of the Church of England they all acknowledge, and to point out the practical effects which real belief in these doctrines ought to produce upon their hearts and conduct: and he

consequently has furnished them with the volume before us, containing eleven very plain and very valuable discourses. The subjects of them are, Faith—Belief in God the Father—Belief in God the Son—On a future Judgment—Belief in God the Holy Ghost—Reading the Scriptures—Prayer—Public Worship—Baptismal Vow—The Lord’s Supper, and the Christian Priesthood. We shall not attempt to go regularly through the series, but shall content ourselves with giving extracts which will shew the nature of the work; and will make such readers as are unacquainted with it, anxious for a perusal of the whole. The first specimens which we shall produce are taken from the second and third discourses on Belief in the Father, and in the Son; and the reader will instantly perceive that Mr. Berens is equally capable of combating a dangerous error, of explaining an important point of doctrine, and of enforcing his advice with scriptural language and scriptural earnestness.

"It may here be proper to notice an error which is very dangerous, and I fear very prevalent. The error I mean of those men, who though they profess to believe, and really do believe, in God, yet imagine him to be so abundant in mercy, that he will not punish the sins of men, at least not the particular sins of which they themselves are guilty. They are truly taught that God is merciful and gracious, and therefore suppose that he will pass over their transgressions, even though they wilfully persist in them: especially if their transgressions are of such a nature, as not to be clearly and immediately injurious to their neighbour, or not glaringly hurtful to the well-being of society. The mistaken courtesy, or, what is called good-nature of the world, encourages them in their error, and nourishes the persuasion that God will see no faults in men, who are *nobody's enemies but their own*. The Ministers of religion have too often reason to lament this fatal delusion. It repeatedly happens to us, when endeavouring to turn men from the evil of their doings, by setting before them the terrors of the Lord, to hear them express their belief, that the threatenings of God's word would not be carried into execution.

But consider, my friends, that men who hold this idea, if they believe in God at all, do not believe in the God of Scriptures, but in an idol of their own imaginations. The Scriptures indeed represent God as merciful and gracious, and, for the sake of his Son, forgiving iniquity and transgression and sin to the truly penitent. But as he is merciful, so is he also just and true; and both his truth and his justice appear to require the infliction of punishment, upon those who refuse to embrace his offer of mercy, and walk on still in their wickedness. He is spoken of accordingly "as a consuming fire" to the impenitent, as "a God who will by no means clear the guilty," as one, who will execute wrath upon every soul that doeth evil, and that refuses to turn from the evil of his doings with hearty repentance, and lively faith in the merits of a Redeemer. I beg of you to believe, that if a man, in defiance of the threatenings of God's word, 'shall still bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that

man, and all the curses that are written in the Scriptures shall be upon him \*.' If, in short, you so far presume upon God's mercy, as to think that you may fearlessly continue in wilful sin; if you imagine that he will so forget his justice and his truth, as that one event will happen unto all, and that the wicked will not fare worse than the righteous; you do not believe in God as he is revealed in the Bible; you cannot consistently join in the Apostles' Creed; you cannot say, I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH, in the sense in which that profession is made by real Christians." P. 22.

"Next in importance to belief in God the Father, who made us and all the world, is belief in 'God the Son, who hath redeemed us and all mankind.' It is from our profession of this article of faith that we have the name of *Christians*; and it is of the utmost consequence to us seriously to consider, what we really mean when we make this profession, and to reflect, whether our lives in this instance are answerable to the belief which we pretend to hold. You say then that you believe 'in God the Son, who redeemed you;' and often in the Church Service, and probably at other times also, speak of Christ, by the appellation of the Redeemer. What do you understand by the expression? The proper meaning of the word to *redeem* is to buy back. It is particularly used for setting free a prisoner or captive, by paying a price for his release. Let us consider now in what sense Christ is said to have redeemed us.

"The Scriptures both of the Old and New Testament constantly represent the natural state of man as a state of sin and death. It is necessary to dwell a little upon this point. As 'they that are whole need not a physician,' and they that think themselves well, will not have recourse to one, so we, unless we are sensible of our spiritual danger, shall not be induced to seek the means of safety; we shall not have recourse to the Redeemer, unless we feel that we stand in need of being redeemed.

"The necessity of redemption arises from our being guilty of sin, and consequently exposed to the punishment of sin. If you ask, what sin is; St. John tells you, 'that sin is the transgression of the law;' the transgression of the holy and

\* "Deut. iv. 24. Heb. xii. 29."

† "Exod. xxxiv. 7."

• "Deut. xxix. 19, 20."

† "Matt. ix. 12."

‡ "1 John iii. 4."

pure law of God. God having given us our being, has a just right to prescribe such laws as he sees fit, for the regulation of our actions, words, and thoughts. Such laws he has given us in the holy Scriptures, and the more we study and understand these laws, the more we shall be convinced, that the observance of them is most conducive to our own well-being and happiness. Whenever we transgress any of these laws, either in thought, word, or deed, either by doing what we ought not to do, or leaving undone what we ought to do, we are guilty of sin. The very inclination or desire to act contrary to the law of God, even when we do not give way to it, has, as the Article of our Church expresses it, 'the nature of sin.' The word *sin*, consequently, means something very different from what in common language is termed crime, or vice. These two words relate chiefly to actions or habits, which are hurtful to society, or to ourselves as members of society; but *sin* includes whatever is contrary to the laws of God. A man may be in common repute free, not only from all crimes, but from all vices, and yet be, in a religious point of view, a great sinner; may in fact have to answer for sins 'more in number than the hairs of his head \*.'

"In order to come to the knowledge and proper sense of our sins, we must compare our lives with the rule of God's commandments delivered from mount Sinai, and explained and spiritualized by our Lord in the Sermon on the mount; or with those other practical precepts which abound in every part of the Scriptures, especially in the New Testament." P. 30.

"But though faith in the death of Christ is thus necessary, we must bear in mind that a faith which does not produce good works is dead and worthless †. Let us return then to the question before asked; do we indeed and really believe that the glorious Son of God died upon the cross for our sins? If we do believe it, surely we must be sensible that sin is something awfully serious, since it required so tremendous a sacrifice. And shall we continue any longer in sin? Certainly, if Christ died *for* sin, we are bound by every consideration of interest and duty to do all that we can to die *to* sin, and if so, 'how shall we who are dead *to* sin live any longer therein?' When tempted by the world, or by the desires of the flesh, to do any thing contrary to the will of God, endeavour to figure to yourselves, to

represent to your imaginations, the holy Jesus expiring upon the cross with the nails driven through his hands and feet, and think that it was for you, for your sins, that he endured such agony. And can our hearts be so hard, as after this *wilfully* to persist in sin? If we do, we, to adopt the strong language of the Apostle, in some sort 'crucify the Son of God afresh, and put him to open shame \*.' No, my friends; if you wilfully continue in any known sin; if you do not lament your transgressions, and really try and pray to get the better of them, do not any more pretend to acknowledge Jesus Christ as your Lord;—do not any more pretend to believe that HE SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED; do not any more pretend to hope for the FORGIVENESS OF SINS through his blood." P. 45.

"Consider, my friends, that you are not your own masters. Being redeemed, being bought, with the precious blood of Christ, you belong to, you are the property of, him who has thus wonderfully bought you. 'You are not your own,' says the Apostle, but are bought with a price †; do not then dishonestly deprive Christ of what he has so dearly purchased. Do not live—you have no right to live—according to your own corrupt wills and appetites, but according to the will of him who has bought you. Strive in all things to 'glorify God in your body and in your spirit, which are God's ‡.' Remember that 'Christ hath once suffered for sins, the just for the unjust,' and why? 'that he might bring us to God §.' Remember, 'that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them ||.' " P. 47.

There is a mixture of force and perspicuity in these passages which we do not often see; and unless our estimate of human nature is lamentably erroneous, or deficient, these passages would produce an effect upon any reasonable congregation. How, then, we may be asked, does it happen, that such discourses as these of Mr. Berens are frequently preached to thin, or even to empty churches, while crowds are assembled, and appear to be affected, by sermons which are, in

\* "Psalm xl. 15."

† "James ii. 17."

\* "Heb. vi. 6."

† "1 Cor. vi. 19, 20." ‡ "Ibid. vi. 21."

§ "1 Pet. iii. 18." || "2 Cor. vi. 15."

every respect, of an opposite character and description? The question is important, because it contains the substance of a popular and successful argument in favour of many practices, which the clergy feel themselves bound to discourage, and we shall digress from the subject before us, to give it the consideration which it merits.

The question then assumes a fact, which we have no disposition to deny, namely, that vehement and enthusiastic preaching is relished by the people; and there are two explanations of the phenomenon which we are continually condemned to hear, but to which we have hitherto seen no reason for assenting. The first is, that such preaching is scriptural and proper; the second is, that the multitude have itching ears, and always prefer sermons which they are not able to understand. We presume to entertain a better opinion both of the Scriptures and of the people, than is consistent with either of these explanations. It is hardly possible that the popular preachers, to whom we allude, and whom we condemn, can think that their style is formed on a strictly scriptural model. Whom do they imitate, or think they imitate? The great Pattern of all perfection, was explanatory and didactic much oftener than he was impassioned, or indignant. He taught with authority, it is true; but with the authority of reason, not of vehemence; with the authority of holiness, not of passion; with the authority of truth, not of eloquence. And the greatest and most laborious of his apostles, who is so frequently dishonoured by a host of fancied imitators, can afford no good excuse for the persons whom he is cited to defend. Admitting that St. Paul's preaching was much more impassioned than our Saviour's, the inference to be drawn from this fact is not favourable to the enthusiast; since, where a difference did exist, we are evidently

bound to follow the Master, rather than the servant; and that servant was notoriously afflicted with an impetuous temper. Nor, if it were certain that the ardour of the Apostle was as great as that of a modern enthusiast, would it follow that their conduct, or preaching, were identical, or similar. For he spake out of the fulness of learning, as well as godliness; and therefore can be no pattern for an uninstructed, self-taught declaimer. The only argument, therefore, which can be fairly urged in defence of ranting and violence, is, that it allures and captivates the multitude; and this proposition, which is admitted both by the friends and enemies of such practices, is what we are anxious to examine and explain.

The fact, as we have already confessed, is too true. Whether the preacher addresses the educated or the ignorant, it is not the best sermon that produces the greatest effect. In the congregations of the rich and the noble, a frothy style, and a theatrical delivery, are valued quite as highly as any other qualifications. Among the middling and lower classes, a Whitfield and a Huntingdon have always obtained more popularity than the most correct and accomplished preachers. And what renders the circumstance more peculiarly remarkable, is, that it cannot be witnessed in any other profession. The English nation has justly been considered as insensible to the charms of eloquence, and the lights of her senate and her bar have not shone by their declamatory, but by their argumentative brilliancy. In point of fact, any attempt to excite the passions of parliaments, or courts of justice, usually terminates in exciting a laugh. The ordinary harangues of our most successful speakers, being little more than a calm exposition of facts, with a closely reasoned commentary upon their various bearings. And this style of speaking, in itself evidently the most worthy

of reasonable creatures, can please or influence a senate, and can please or influence a jury, but is shorn of its beams as soon as it is introduced into the pulpit. The explanation of the phenomena appears to be, that our countrymen are better acquainted with their political and civil, than with their religious duties. The former consequently are discharged in a more commendable and more consistent manner than the latter. The particular subject under consideration is attentively examined—and the conduct finally adopted is the result of such an examination. Speeches, therefore, which are merely eloquent, inflammatory, or poetical, would not satisfy the expectations of those to whom they were addressed. A senator, or a jurymen, attends to little but the argument; and his duties cannot be discharged, unless arguments can be laid before him. But if he listened not for the purpose of ascertaining how he ought to act, but from curiosity, from idleness, or from fashion—if he had no previous acquaintance with the subject under discussion; and was disposed to rest contented with the first view of it which might be presented to him; then he would be in the same situation as many a modern congregation, and would yield much more readily to the rant of the conventicle than to the sober discourses of the Church.

If this opinion be well-founded, our enquiry will quickly come to an end. For it will be evident, that the only reason why such sermons as these of Mr. Berens are less esteemed by the generality than others which shall be nameless, is, that the people are still very ignorant on the subject of which all sermons treat. When this ignorance shall have been removed by the increased attention to the religious instruction of all classes of the community, the unjust preference which we have been considering will also come to an end. Our countrymen, at present, have no ob-

jection to what they can understand, when the speaker confines himself to worldly business; and the adoption of a different standard in ecclesiastical matters, is to be attributed solely to ignorance. When from their youth they are brought regularly to Church, and are prepared, by a reasonable degree of scriptural knowledge, for the instruction which is there provided for them, they will quickly discover the superiority of the genuine preacher of the Gospel over all his imitators, and rivals. The sensible and well-educated can do so already, and we have no doubt that, as their numbers and their influence increase, the example will be contagious, and will not be thrown away. At present, the large assemblages of well-meaning people who run after a popular preacher have no definite ideas upon the subject of which he treats. He rouses them from their languor; he astonishes and alarms them; and perhaps on some subsequent occasion he comforts them—and for all this they are naturally, and not improperly grateful. They are not aware that the preacher's merits will cease with their defects; or, that when they become attentive and well-informed Christians, they will long for a teacher of an opposite description; and will not be able to proceed without one. The great work of renewing the heart and affections, and of fixing the habits on the side of holiness, is not to be effected by nervous and enthusiastic eloquence, but by a calm and frequent repetition of a few plain truths. They may not reach the ear of the drowsy and careless; they may not stimulate the sanguine temperament, or while away the tedious hour; but, to such as really hunger and thirst after righteousness, they are the wholesome nourishment, which yields health and strength and increase. We shall conclude these remarks by a few more extracts from the volume before us. To the Sermon upon the

Christian Priesthood we shall not advert, because the subject of it was discussed at length in our last number. But we have no hesitation in saying, that the questions respecting Church government and schism were never more concisely, or more conclusively argued, in that sort of language which is calculated for a village congregation, than in Mr. Berens's concluding discourse. And if any of our readers should be desirous to follow up and fix the impression, which a perusal of the controversy between Mr. Wix and Mr. Newton may have produced on the minds of their wavering parishioners, we can safely recommend them to try the effect of this sermon.

The following passages are selected from the discourses on Baptism, and on the Lord's Supper. They may all serve to shew, that the Church's doctrine on these subjects does not necessarily, or "intentionally oppose the cause of scriptural holiness and genuine good works," and some of them have been selected as specimens of that happy knack at illustration, which has contributed so materially to Mr. Berens's success.

"Consider well, my friends, what has been said. Revolve it again and again in your minds, and beseech God to bring it home to your hearts and consciences. You sometimes probably hear and read of men's being converted or unconverted, being renewed or unrenewed, and many like expressions. All these expressions come in fact to the same thing; and all questions respecting them are answered by the answer to the enquiry, which I have endeavoured to press upon you. Are you sincerely endeavouring to fulfil your baptismal vow, or are you living in the neglect of it? If you are habitually mindful of your baptismal covenant, and wish, and sincerely try, to live according to it, with earnest prayer for God's grace to enable you to do so, you are converted\*,"

\* "By the term *conversion*, I mean a *turning*—a turning from sin to God, the turning from the evil of our doings, the turning away from wickedness, and doing that which is lawful and right."

are renewed, are in a state of grace, in a state of justification. If you habitually neglect it, or have wilfully drawn back, and continue to draw back, from it, you are unrenewed, and in a state of condemnation.

"If you faithfully keep to the engagements into which you entered at the font; if you endeavoured to renounce the sins of the devil, the world, and the flesh; if you sincerely believe all the articles of the Christian faith, even though your faith be weak; and if it is the desire and purpose of your heart to keep God's holy will and commandments, and to walk in the same all the days of your life, even though your obedience is marked with much imperfection; if, I say, this is the case, then, happy are ye. Your interest in the privileges conferred at baptism remains firm. Humbly beg God to keep you in this state, and seek for the confirmation and increase of all spiritual blessings, by devoutly partaking of the table of the Lord. But if, on the other hand, you unhappily have habitually broken, and are still living in the neglect of your baptismal vow, let me intreat you, before it is too late, to think upon the dangerous condition you are in. You 'have forsaken the guide of your youth, and broken the covenant of your God.' You have deserted the standard, under which you were enlisted to war; have drawn back from the engagements into which you had entered. Remember that they that draw back, forfeit the favour of Almighty God—his soul can have no pleasure in them—and that 'they that draw back, draw back unto perdition.'" P. 155.

"A sacrament, however, is said to be not only the means of imparting divine grace, but also a pledge or token to assure us that we receive it. It is usual among men to accompany, with some outward sign or token, the appointment to any dignity, or office, or possession; or the conclusion of an agreement or bargain. In this country, for instance, in several of the high offices of state, the appointment to or relinquishing of them, is accompanied by the delivery or redelivery of a seal, or wand, or staff: the conveyance of land is often completed by the conveyance of the writings relating to it, or by taking bodily possession; or, to adopt a still more familiar illustration, when a farming servant is hired, it is customary to give a small piece of money as a pledge or earnest. And in a manner somewhat similar are the bread and wine in the Lord's Supper to be looked upon as an outward token, or pledge, or earnest,

by the delivery of which by the hands of his minister, God conveys to the devout communicant the benefits which those symbols represent.

"These benefits, you will recollect, are spoken of as being received by the *faithful*, and by the *faithful only*." P. 164.

"Many of you say that you are too young to communicate. But are you too young to *repent* and *believe*? Are you too young to fear and to serve God; too young to wish to go to heaven rather than to hell? Our Church considers all who are old enough to be confirmed; certainly all of the age of sixteen years\*, as old enough also to receive the sacrament; and so they certainly are. If many young people are in the habit of neglecting the Lord's Supper, their bad example furnishes no excuse for you, and does not lessen your obligation. Do you think that because you are young, you need not think of these things, but may lightly follow your own wills and fancies, and that it will be soon enough to attend to religion when you are old? But you may not live to be old. You may be cut off in the beginning of life. If in the strength and confidence of youth you resolve to 'walk in the ways of thine heart and the sight of thine eyes, know thou that for all these things God will bring you into judgment †.' The Scriptures exhort you to attend to religion in the morning of your life: 'Remember now thy Creator in the days of thy youth ‡.' God has a right to the best of your days, and the best of your strength. Do not then suffer the plea of youth to prevent you from complying with the dying *command*, the dying *request*, of your crucified Saviour. Do you say that youth is exposed to peculiar temptations? There is then the greater reason why you should seek for spiritual strength at the table of your Lord. You are old enough to understand what religion is; you are old enough to be sensible of the difference between being happy or miserable for ever. You have not then any excuse for neglecting the sacrament, and you cannot neglect it without being guilty of disobedience to Christ.

"Again: women of the poorer class, when they have families of children, too generally make this circumstance a pretext for absenting themselves from the Lord's table. They say that their children burden them with cares, fret and ruffle their temper, and thus render them unfit for the sacrament. But do your families prevent you from *repenting* and *believing*? If you

repent and believe you are fit to come. Your families do in fact furnish an additional motive to you for being religious, and ought to make you anxious to draw down God's blessing both upon yourselves and upon them. If they have been to you an occasion of sin, you must repent of such sin, and strive against it for the time to come; and that you may strive successfully, seek for spiritual strength at the Lord's table. Irritation of temper, and anxiety or carefulness of mind are to be regarded as marks of human weakness, and must be prayed against, and striven against. To suffer them to keep you from the Lord's table, is the same as if a sick man should make his sickness an excuse for refusing to apply to the physician. In short, you are either fit to come to the Lord's table, or unfit. If fit, you have nothing to keep you from it. If unfit, you are living in an unchristian state, a state of condemnation. And can you quietly make up your mind to continue in a state of condemnation until you have ceased to have children, or until your families are grown up? The Scriptures represent your children as a blessing. Do not make them a pretext for disobeying God; for neglecting your salvation."—P. 175.

These are admirable specimens of village preaching: and they plainly prove, that their author could soar much higher, if the desire of doing good did not put him under restraint.

*Sermons. By the late Very Reverend William Pearce, D.D. F.R.S. Dean of Ely, Master of Jesus College, Cambridge; and formerly Master of the Temple. Published by his Son, Edward Scordell Pearce, Esq. A.M. Student of the Inner Temple. pp. 489. Cadell. 1821.*

The allowance which is generally due to a posthumous publication, is not required in speaking of a volume of sermons, prepared by a learned preacher for a learned congregation. Of such sermons, the sentiments may naturally be supposed to have been maturely considered, and the language to have been cri-

\* "See the 112th Canon."

† "Ecclcs. xi. 9."

‡ "Ibid. xii. 1."

tically correct, from their first composition. The discourses of the late Dean of Ely are of this character. They were with the exception of the first sermon preached at the Temple Church, between the years 1787 and 1797, when the Dean was Master of the Temple; and it was worthy of the character of himself and of the congregation which he addressed, that the "original copies should be found in such a state as to be judged fit for publication without any material variation." An anxiety "for the preservation of whatever may do honour to the memory of his lamented father," and a "compliance with the wishes of many who were present at the delivery of these discourses," were the honourable and affectionate motives of the editor in submitting this volume to the inspection of the public. It was not inconsistent with these motives, or with the character of a young man, although it has enhanced the price of the book, and will eventually contract its circulation, that these sermons have appeared with a degree of splendour seldom found in theological publications, on wove paper, with a portrait, a large type, broad margin, and a profusion of vacant leaves.

The character of the congregation at the Temple Church will of itself explain the nature of these compositions. The sermons are in number twenty-seven, on twenty-one subjects, generally chosen with judgment, and well adapted to the congregation. They are all distinguished by a manly simplicity of language, and by an unembarrassed perspicuity of argument. They are generally very short, allowing but little room for rhetorical ornament, or passionate appeals to the heart, but suggesting much matter for future reflexion. They are deficient in the exposition of scripture; they are persuasive and convincing, but not hortatory; they are more like the arguments of the lecturer, than the sermons of the

preacher. The most usual topics are the exceptions of sceptics and unbelievers: the doctrines of the Christian Church are less frequently adverted to, and are argued with studied moderation, and with an air of liberality which, if it were not for some valuable exceptions, might be mistaken for indifference: while the benevolence of the preacher's mind, and the confidence of his hope founded on the anticipations of prophecy, and on the observation of the progress of truth, are manifested in assuming what in the dark interval between 1787 and 1797, was hardly visible, that a dawn of moral and religious improvement has arisen, which shall shine more and more unto the perfect day. From this general view it is necessary to proceed to a more distinct analysis of these discourses.

Sermon I. entitled "Consecration," and preached in Lambeth Chapel, at the consecration of Bishop Tomline, and published originally by order of the Archbishop. For the publication of this sermon the editor is not responsible: it was published by his father, and could hardly be omitted in the present collection. The title of the sermon, the occasion upon which it was delivered, and the authority which commanded its publication, will probably lead the reader to expect a clear and luminous view of the origin of ecclesiastical polity, and of the form of ordaining and consecrating the governors and ministers of the Church of Christ. They will hardly prepare him to learn, as the result of a comparison of the dispensation of Moses with that of Christ, that in the latter, "every thing relating to morality is simple, comprehensive and general; the formality even of a *precept* is studiously avoided;" for assuredly in comparing his own law with that of Moses, our Lord delivers his *precepts* in a style the most formal and precise: "ye have heard that it was said by them of old time—but I say unto



you." Still less will the reader in perusing a sermon on consecration be prepared to subscribe to the inference from this assumption in respect of ecclesiastical government.

"The same difference is still more observable in regard to *ecclesiastical government*. In the Old Testament the high Priest, Priests and Levites; their birth and rank; their privileges, their duties, and their discipline are fixed with the most scrupulous exactness. No discretion is allowed even in the vestments of the priests, or in the utensils of the tabernacle. In the New, our Lord simply *called* his disciples, and they left all and followed him. The only positive ceremonies he instituted or retained, were Baptism and the Lord's Supper; nor are there any precepts except in relation to these two institutions, either of Christ himself or his Apostles, which are expressly enjoined us for the perpetual regulation of the visible Church.

"How then it may be asked are Christians to form their ideas of ecclesiastical establishments? The answer may be drawn from the foregoing observations, and from the words of St. Paul in the text: *Be ye followers of me, even as I also am of Christ*; that is, where positive precepts fail us, we are left to regulate the Christian visible Church in the same manner as our private Christian lives, partly by *imitating* the conduct of Christ and his Apostles, and partly by applying our own *reason*, the exercise of which as we have already seen, the whole tenor of the gospel requires of us as a duty."

It had been well if Doctor Pearce had ascertained the point, at which this *partial* imitation of the Apostles, and this *partial* exercise of our own reason were severally to determine and to begin; or if he had shown, that the moderation which St. Paul exhibited and prescribed in respect of eating the idolatrous sacrifices was a worthy precedent to regulate the form and order of the Christian Church. The example of Christ and his Apostles, faintly but not imperceptibly marked out in the Scriptures, and more distinctly visible in the records of the primitive fathers, is the only method of explaining the instructions of our Lord, and of binding the practice

and opinion of his disciples in respect of the original constitution of his Church, in which during his personal ministry he was the head, and the Apostles and the seventy bore the subordinate ranks; and in which after his ascension, the Apostles, the Elders and the Deacons, formed the threefold division of the christian ministry. This is the only *example* upon which the true notion of an ecclesiastical establishment can be formed, and our *reason* should be exercised in tracing the perpetuity and consistency of this form and order in the Church of Christ, in the several ages and places of its dispersion. The preacher continues:

"We have an instance of the application of both these rules, supported by the highest authority in the earliest times of Christianity. Our Lord had left no orders behind him, so far as we learn to continue the succession of the twelve Apostles. On the death however of Judas Iscariot, the remaining eleven thought themselves bound to fill up their number, and their conduct in the election of Matthias was justified soon after by the sanction of the Holy Ghost. *Example* in this instance co-operated with *reason*. By following his steps the Apostles best shewed their affection for their Master's memory; and the original reason of the number, the reference to the twelve tribes of Israel, was still subsisting. But the instance does not end here; it shews still farther that even the *example* is not binding, where the *reasons* of it have ceased. For before the death of any other Apostle, the Gospel was opened to all nations, the reason of any reference to the twelve tribes of Israel had ceased, and with it ceased the practice of filling up the number of the twelve Apostles."

Did it never occur to the preacher, that in the interval between the death of Iscariot, and the election of Matthias, the Gospel was opened to all nations, and the commission of the Apostles, who had in the first instance been forbidden to go into the cities of the Samaritans and into the way of the Gentiles was enlarged, so that they were sent into all nations, even into all the world? It was at the ascension of our Lord,

if at any time, that the occasion of filling up the number of the twelve Apostles did determine: and the number of the twelve Apostles was actually enlarged before the death of James by the call of St. Paul, who both in deed and in designation was an Apostle from the very period of his conversion. In the instances of the election of St. Matthias and St. Paul, and also of Barnabas, Timothy, Titus, and Epaphroditus, all of whom are called Apostles by the primitive or sacred writers, the fact of the succession of the Apostles, which Doctor Pearce assigns to the mere reason of the thing, is established: and however the name of this governing power in the Church was subsequently exchanged for that of Bishops, which was originally borne by the second order of the Christian ministry, its nature has always been distinguished by the peculiar power of ordaining or *laying on of hands*.

The Dean justly distinguishes between the simplicity of our Lord's manner in *calling* his Apostles, and the *ceremony* with which the Apostles laid their hands on those whom they ordained: and attributes the ceremony with which this mediate ordination was administered to the inferior authority of the administrator. It is the standard of distinction between those who were immediately, and those who are mediately and by the agency of men admitted to serve God in his Church. From this distinction it is indiscreetly argued:

"If the Apostles thought themselves justified in deviating from the example of Christ, when the reason of copying it had ceased, we shall not wonder, if, upon the same account, in the appointment of the several orders of the ministry, they varied from one another. In the infancy of the Church the orders were fewer, and all received their commission from the *whole body of the Apostles*. As the number of believers and the duties of the ministry increased, new ranks were added adapted to the exigencies of the Church; and Timothy and Titus not only derived their

authority from a *single Apostle*, but were themselves empowered *singly* to ordain elders in every city.

"I will not enquire at present whether the reasons of the former species of ordination have ceased or not. I shall only observe that if any Church defends itself either by the *smallness of its community*, or by the *republican form of its civil government*, in adhering to the example of our earlier Apostles, our Church is justified both by its *greater extent*, and its *monarchical principles*, in following that of St. Paul. Nor have the *reasons* of the several orders instituted by St. Paul and retained by our Church lost any thing of their original force. As long as the people shall continue to want instruction, the *reason* of the appointment of *Priests* answering to St. Paul's Elders will still subsist; as long as any preparation or trial shall be necessary for so holy and arduous an office as that of Elder, there will be *reason* for the order of *deacons*; and as long as both these ranks shall require any previous examination, into their learning, their morals or their faith; or shall want any encouragement to the discharge of their duty or censures for their neglect of it, so long will the *reasons* remain for an order corresponding to that of Timothy and Titus.

"The Scriptures indeed are silent concerning the future appointment of the higher orders. They no where intimate who were to succeed the Apostles, or who were to appoint successors to Timothy, or Titus. But this silence extends no further than to the *manner of appointment*, and not to the existence or necessity of such orders, and all that can be inferred from it is, a conclusion highly important to our own Church, that we have permission and authority for that *mode of appointment*, which in the opinion of the legislature has been thought wisest and best."

The reasons assigned for the continuance of the several offices are just and satisfactory; the opinion of the legislature is wise and good: but the true and only adequate authority for the mode of appointment to the Christian ministry, is not the opinion of any legislature, or the justice of any reasons, but the known example of the Apostolic age, and the *political* differences between the sectaries and the Church are altogether irrelevant.

The variations of political government cannot affect the true constitution of the Church, or render that schismatical which is not schismatical, or that apostolical which is not apostolical. Our Lord laid no hands on his Apostles; the Apostles not taking upon themselves his simple authority laid hands, as did the priesthood before them, on those whom they devoted to the service of God. When they instituted the Deaconship they laid hands in a body on the Deaconship; but there is no other instance upon record in which they did not think that an Apostle with the concurrence of the Presbytery, had alone power of ordaining, and till such an instance can be produced, the divine origin and right, and sufficiency of episcopal ordination will not be refuted.

"In conclusion: to copy the example of Christ and his Apostles is to copy the spirit of their institutions, as well as the forms. This method we are instructed to adopt, in explaining the written precepts of Christ's morality, and the reason is stronger for its application to Church government, in which we have little else but example for our guide. Reason and conscience, to which the Gospel every where appeals, are less liable to dispute than technical rules or forms of government. Hence the morality of the Gospel is simple and uniform, throughout all the Christian world. The same uniformity is not to be expected in *Church establishments*, because the reasons may vary on which they are founded. But were all Churches regulated on the two principles of *sound reason and apostolic example*, the differences between them being accounted for and justified, would be no longer objects to excite animosity. The violence of sects, and the prejudice of party, would yield to the genuine temper and spirit of Christianity, and our minds would bear the same characters as the Gospel which we profess, those of simplicity, candour, and moderation, and at the same time of consistency, firmness, and dignity."

These are plausible sentiments, which might have been issued from any preacher, and been addressed to any congregation. The Presby-

terian might have delivered them to the Independent, and the Baptist might have commended their liberality. The Episcopalian alone has no part in this accommodating moderation: he knows no criterion of a true Church but its establishment on the apostolical model, and while he has pleasure in tracing the episcopal form from the earliest periods to the remotest boundaries of the Church; he is persuaded in his mind, that if "the two principles of sound reason and apostolic example" should ever again be practically followed, the differences between sects would cease to excite animosity, because they would cease to exist. The Episcopalian sees no reason to despair of the ultimate re-union of the Christian body, and of an uniformity in Church establishments, especially when he contemplates the extensive and broad foundations of episcopacy in all the provinces of the Greek and Roman Churches, in the Church of England and Ireland, and its dependencies, in the Episcopal Churches of Scotland, and of America. In this large contemplation of the present state of the Church of Christ, the boastful pretensions of English Independency are comparatively of no account: and in the Protestant Churches of the continent, the want of an Episcopal government and constitution is regretted as a defect, which it is attempted to supply by the innovation and invention of superintendants. The only occasion of alarm and regret to the Episcopalian is to see the true principles of ecclesiastical polity suppressed or misrepresented, or exhibited in a form which while it confirms the prejudices of the sectary, leads him to suspect the sincerity of a Churchman's conviction, or the stability and soundness of a Churchman's principles.

Sermon II. "The Argument from Prophecy." A perspicuous statement of the difficulties of the prophetic writings, and of the advan-

tages arising from those difficulties, demonstrating the work of God in their fulfilment, and rendering the collusion of man impossible and ineffectual.

Sermons III. IV. "On the ultimate Object of Prophecy," which is shewn to be not the benefit of the Jews, nor of the persons addressed by the prophets, nor of succeeding ages: not to bear witness of Christ only, which is the object of miracles also, but to attest the truth of God. The advantages of this interpretation are, that it makes a proper distinction between the offices of miracles and of prophecies; that while it proves the divine foreknowledge, it assures the divine promises, and is common to all prophecies; at the same time in its operation and tendency it does bear witness to Christ, and thus an obvious objection is refuted.

Sermon V. "On the Criterion of a false Miracle," or of miracles in general. The subject is important, and, with the exception of some unnecessary allusion to natural religion, an idol which receives too much homage in these Discourses, is argued in a very masterly manner, in refutation of a deistical position.

"It is objected to us, by the adversaries of Christianity, especially by some philosophers of great note lately in a neighbouring kingdom, that in proving the divine authority of the Christian doctrines, we begin with founding it on the evidence of miracles, but that we afterwards turn back, and endeavour to prove the divine origin of the miracles by the intrinsic qualities, the excellence and sublimity of the doctrines, which the miracles were brought to support. This mode of arguing from the miracles to the doctrines, and from the doctrines to the miracles, leaves us, they say, just where it found us, and destitute of any distinct proof either of miracles or doctrines."

In answer to this objection, more subtle than just, the Dean argues:

"... When Christians argue from the doctrine to the miracle, they do not argue

from the truth of the doctrine to the reality or truth of the miracle, but from the falsehood of the doctrine to the fiction or falsehood of the miracle. For example, the text says, if a miracle teaches idolatry, it is a false miracle, and not to be regarded; but it does not say, if it teaches the worship of the one God, it is therefore true. So again, by parity of reason, we in these latter times say, that if any action claiming to be miraculous teaches us any impiety or immorality, it is not a *real* miracle, nor did it proceed from God; but we do not say on the converse, that if it does teach us morality and piety, it is therefore a *real* miracle, and does proceed from God. So that the answer to the objection may be briefly stated thus: Miracles may, in many cases, be disproved by the doctrines, but it is no where asserted, that they ever can be proved by them. And the objection, therefore, which supposes that Christians prove the truth of the miracles from the truth of the doctrines, is not founded in fact."

The propriety of this distinction is argued at considerable length, and it is applied both to real and to pretended miracles, and the Dean concludes:

"I cannot dismiss this subject without taking notice of a difficulty which may be thought to attend the foregoing theory. It relates to the assertion that no internal doctrine can be brought in *proof* of a miracle. For it may be said, that there are certain doctrines conveyed by the help of miracles, which no human reason could ever have discovered, such are, that God on certain conditions will freely forgive sins, and that to the sincere penitent and faithful believer in Jesus Christ, he will grant life eternal. Nay, further, that there are some things revealed to us, which, so far from being discoverable by human reason, are incomprehensible to us after they are discovered. The answer is, that though the truth of these things be beyond the reach of human reason to discover, yet the things themselves are not beyond the reach of the human imagination to conceive. Their truth, therefore, must depend on the evidence of the miracles, which were wrought in their support; and the miracles must first be distinctly proved, before we can give an admission to the doctrines.

"Some of the most engaging features in Christianity are the purity, the simplicity, the sublimity of its morality, and that consistency and conformity which it has to

every deduction of natural reason, when it describes and heightens the justice and holiness; and goodness and mercy, and power of the Almighty. The use of these doctrines, as an evidence for Christianity, how satisfactory and sublime soever they may be, is not immediately and without miracles to prove the divine origin of the Gospel, but in the manner I before stated, to prevent any disproof being brought from the doctrines against the reality of the miracles by which those doctrines are supported.

"And this is perfectly consistent with an argument of great weight, which has often been urged with irresistible force in behalf of Christianity; that its internal characters of wisdom and purity, and consistency and depth, coming from such feeble and illiterate instruments, as the first promulgators of the Gospel were, form a direct and distinct proof of the divinity of its origin. For in this case we do not argue from the doctrines alone, but from the doctrines taken in conjunction with something else, namely, in conjunction with the characters of the first publishers of Christianity. These two things taken together, form a new, and distinct, and independent miracle; and the argument drawn from it is reducible to the general rule of proving the miracles first, before we infer the divine authority of the doctrines."

Sermons VI. VII. "On the Grounds of Belief in Christ," contain an historical view of the grounds on which men in different ages have been brought to believe in Christ. Zacharias and John the Baptist believed on the authority of an immediate revelation. The attention of the Apostles was at the first attracted by the testimony of the Baptist, and their faith was afterwards confirmed by a miracle and by Christ's assertion of his authority, corresponding with the writings of the prophets. After his resurrection they believed in the immediate revelation of the Holy Spirit also. The belief of others was grounded on miracles, either seen or reported, and proving a divine commission, and, after the ascension of Christ, in the more full development of prophecies.

"After those times, when the power of working miracles was withdrawn, and eye-

witnesses no longer remained of the miracles which had been performed, the belief of Christians rested on the following grounds: they believed the *miraculous facts*, on the ground of the *historical testimony* of those who were eye witnesses and ministers of the word, and they believed the spiritual nature of the Gospel, the promises and the threatenings, which animate and restrain the Christian world, on the credit of historians thus authorized and qualified to declare the word of God.

"This, which is the belief entertained by us at this day, is similar to what was believed during the time of our Saviour's ministry. Our belief of the *miraculous facts* recorded in the Gospel, corresponds with the belief of Christ's divine mission, founded on the miracles performed by himself; and our belief of the theory of Christianity corresponds to our Lord's declarations concerning himself as the promised Messiah, which were received as we receive the theory of Christianity, on the ground and on the supposition of its being the word of God. In addition to these two grounds, and to verify and confirm the declaration of God's word, we have historical evidence of prophecies fulfilled, and, what is still more important, have ocular demonstrations of prophecies, at this day fulfilling and fulfilled, in various parts of the world."

This view of the grounds of our belief is applied to the several articles of the Apostles Creed; of the first article of which the exposition is encumbered with unnecessary allusions to natural religion, but of which the other articles are properly grounded and made to depend, on miracles, or prophecies, or scriptural authority. These are certainly the only sure grounds of a rational, scriptural, and consistent belief in Christ and in God.

Sermon VIII. "A future State of Immortality, not discoverable by Reason." Between the Deist, who pretends to discover a future state by the mere exercise of his reason, and those who deny the competence of reason to make this discovery which they attribute exclusively to revelation, the Dean assumes the office of the moderator, allowing that reason may discover a future state, but claiming to revelation

alone the promise of immortality. The scriptural doctrine appears to be, that eternal life was made known from the beginning of the world, and is thus traditionally received by all mankind, and that the Gospel hath cleared up and thrown light upon this primitive doctrine, by unfolding a state of incorruption. The Deist discovers nothing by his reason: he does but repeat the belief of his fathers, more or less illustrated by Christian truth: the Gospel hath made manifest what before was only not unknown.

Sermon IX. "On the unequal Distribution of Happiness and Misery." The plausible and ingenious argument of this discourse will be but too powerfully resisted by the experience and operation of the real ills of human life. The good and pious purpose of the preacher is to vindicate the ways of God to man, whose impartial and indiscriminating favour he maintains, by referring to the variety of his gifts promiscuously bestowed, and without the qualification of any common evils. It is thus that our attention is drawn to God; it is thus that virtue and vice, and more especially the latter, have their reward, and that the mercy of God is exhibited in all his dispensations, in exciting hope and perseverance by the delay of the recompence, and in averting by seasonable chastisements the final condemnation of the wicked.

Sermon X. "On Affliction." The subject is considered by the light of reason, and by the light of revelation. By the former, prosperity and adversity are compared in themselves, in their consequences, supports, virtues, and opportunities; and by the latter the preacher exhibits the promises of Scripture made to those who are afflicted for their religion, and the effects of afflictive discipline in producing virtue, which is always contemplated, and ultimately rewarded by God. No notice is taken of the great example of patient suffering, which is

so affectingly applied in the exhortation in the Office of the Visitation of the Sick: an exhortation which no repetition, in public or in private, can deprive of its effect.

Sermons XI. XII. "On the Lord's Prayer." The characters of this prayer, unexhausted and inexhaustible, in matters of edifying discourse, are that it is concise, that it is comprehensive; and,

"The next thing to observe in it is, if we may presume to use the expression, the judiciousness that prevails throughout the whole. In all our devotions we are naturally liable to two errors, both of them, perhaps, arising from a good principle, but productive of great irregularities, 'these are enthusiasm and superstition.' Enthusiasm, to define it in few words, is an excess of hope, superstition an excess of fear: the one is sanguine, the other borders on despair. Both these extremes are guarded against in the Lord's Prayer. The enthusiast is checked in his presumption, when he is taught to pray for his *daily bread*, to implore the pardon of his *sins*, and that only on a condition, to which the enthusiast is not the most inclined, that of *pardoning* those that trespass against him. The superstitious man, on the other hand, is encouraged to conquer his unreasonable fears, by the authority of calling God by the name of *Father*; by looking forward with anxious hope to some future perfection of God's government, when he prays, 'Thy kingdom come:' by being taught to repose himself with confidence on the divine providence when he says, 'Thy will be done in earth as it is in heaven,' and, lastly, by reflecting that God is the Supreme Being, and able to protect him, when he says, 'For thine is the kingdom, and the power, and the glory, for ever, Amen.' When we consider how naturally, from our respective tempers, our devotions deviate into excess of hope, or excess of fear, we cannot but admire the wisdom of that divine composition, which thus so effectually guards us against both extremes, and enables us to pray not only with the spirit, but with the understanding also.

"But the wisdom that prevails in the Lord's Prayer, may appear from another consideration. This prayer, like all other prayers, is an address from the creature to the Creator. By all the rules of intercourse, therefore, between one being and another, it should be suited to the characters of both. On the one hand is infinite good-

ness and almighty power, on the other infirmity, depravity, and sin. How ill should we conform to this rule, if, as too often we do, in our private devotions we were to dwell upon our own wants and necessities alone, and forget the character of the benefactor we are adoring. Not so in the Lord's Prayer, in which our attention is first turned where it ought to be, to God, and not to ourselves; with this exception only, that the single word *Father* points out at once the idea of ourselves, as well as of God, and encourages us to present our petitions to the throne of grace. It is not till after the three first clauses that we presume to speak any thing distinctly concerning ourselves. We say first: 'Our Father, which art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth as it is in heaven.' In all these clauses our own necessities are suppressed, and we dwell only on the honour which is due to God. As the introduction is thus suited to the character of the Supreme Being, the following clauses in which we are instructed to pray for ourselves are equally suited to our own character. Humility, contrition, and a sense of our dependence are the qualities which become us in the divine presence. Accordingly we are instructed to begin, not with any aspiring views, though God be able to grant us all things, but with the humblest of all possible petitions, 'Give us this day our daily bread.' And though a contrite spirit calls naturally aloud for pity, yet our presumption is checked in imploring even forgiveness, which, as if it were too great a favour in itself, we are no further emboldened to ask, than on condition of forgiving them that trespass against us. Lastly, to indicate that all our dependence is upon God, and that we can do nothing of ourselves to help ourselves, we intreat *him* to guard us against all dangers, ghostly and bodily, that he will 'not lead us into temptation, but deliver us from evil.' When we have thus stated our necessities, we do not immediately conclude, as if self were the only object of our devotions: in the end of the prayer our attention is again called off from ourselves to God, as if it were improper for us to retire from so solemn a duty, without offering up our thanksgiving and praise, for thine is the kingdom, and the power, and the glory, for ever and ever."

This prayer also enables us to answer objections to prayer in general, of which the purport is not to inform God, but to appeal to his good-

ness, not less than to his justice and wisdom, and of which the natural tendency is to improve and mend the heart; so that if it were true, that God cannot be changed, men may nevertheless be turned by earnest supplication.

"It will not be foreign to the present subject, before I conclude, to consider one objection more to which the Lord's Prayer will not suggest to us so immediate an answer. It is that God is unchangeable, that no prayers can therefore make any alteration in him, or induce him to grant favours, which he would not otherwise have done without them. In answer to this we may readily allow, that prayer in its very nature implies a change to be possible somewhere. But where does this change take place? Not in God, who is the same yesterday, to day, and for ever, but in *ourselves* only, who by the means of prayer and the emotions which accompany it, become fit objects of his *unchangeable* goodness. The objectors in this case argue in the same manner as untutored minds do, when they consider the revolutions of the sun and heavenly bodies. Though these persons themselves and their own earth only are daily in motion, they suppose the earth and themselves to be really at rest, and the sun and the whole universe to be in motion around them. And the truth of this doctrine is recognized in some of the most solemn prayers of our Church. 'Turn thou us, O good Lord, and so shall we be turned. Be favourable O Lord, be favourable to thy people who *turn* to thee in weeping, fasting, and praying.'

In the twelfth Sermon the Lord's Prayer is contrasted with the objections which the ancient heathens entertained against prayer: 1. that man is ignorant of what is good, and unfit to pray; or, 2. he should limit the things for which he prays; or 3. should ask for good indefinitely. This Sermon, abounding in classical allusions, was admirably adapted to interest the congregation for which it was prepared, and is well worthy of the contemplation of the scholar, as well as of the divine and the Christian.

Sermon XIII. "On the Assistance derived by Christianity from Human Learning," preached before the University of Cambridge: and

shewing that neither experience, nor learning nor revelation *alone* has produced more than a transient effect, so "that it is not by any one of these causes taken separately but by the joint operation chiefly of learning and Christianity, that the progress of mankind towards the perfection for which they were destined has at length been begun and must be carried on." Of the two great branches of human learning, classical literature has contributed the knowledge of Scripture language, skill and impartiality in criticising and explaining it; it has qualified the learned "to explode error most effectually, and to elucidate the truth of our religion to the greatest advantage;" and has been instrumental "in forming that character which is the opposite of what is commonly called a contractedness of thinking in the conduct of life, and bigotry in religion:" the other branch of learning, natural philosophy, has made God known by his works, and has invigorated the mind, and produced that abstraction of thought, which is necessary to comprehend the recondite reasoning of the Scriptures, and especially of the Epistles of St. Paul.

Sermon XIV. "Christianity favourable to the Progress of Learning." This Sermon is the counterpart of the former, and both are highly interesting and important. It is shewn in opposition to modern free thinkers, that learning has derived advantages from Christianity, and various *matters of fact* are alleged to prove that Christianity is a learned religion, and that it has enlarged the boundaries of the human understanding.

Sermons XV. XVI. XVII. "Christian Morality compared with that of the Heathens and the Jews." In the first of these discourses it is shewn, that in respect of our duty to God, whether entertained in the thoughts of the heart, or expressed in acts of sacrifice, divination, and hymns, Christianity surpasses hea-

thenism, and in respect of sacrifice, Judaism also. In the second and third discourses the surpassing merit of Christianity above heathenism in respect of the duty which we owe to our neighbour and ourselves, is collected not from matters of fact, but from grounds and principles of conduct, namely, civil laws, the moral sense and natural understanding. The civil law is elegantly and succinctly shewn to be a very imperfect school of morality, failing both in its extent and in its principle: the defects of the moral sense are pointed out at greater length, and the principles which the natural understanding involves are shewn to be too complicated to be of general utility. The three discourses shew the man of learning and the man of reflection, but their interest would not have been abated if the comparison of Christianity with Judaism had not been restricted to the first discourse. The Christian far surpasses the Jewish religion in many points besides sacrifice.

Sermon XVIII. "On the slow Improvement of the World." Men of former ages were prone to complain, that the age in which they lived was more corrupt than the preceding: it is now suddenly pretended that the present surpasses all former times. The old opinion is more natural, more reasonable, more modest, and more useful; it is also more agreeable to fact. The world has always been slow in improvement; it was also slow in renouncing idolatry and sacrifice, and adequate reasons may be assigned, for the three only instances of more rapid improvement which can be alleged, viz. at the return of the Jews after the Babylonish captivity: the age of our Lord and his Apostles, and the revival of literature, and the reformation of religion. The whole discourse deserves to be maturely weighed and considered: and the conclusion is very important to the enthusiast and the radical reformer.



"I shall conclude with observing these two things. First, that from what has been said, we may easily perceive how fallacious are the hopes, how insidious the promises of those visionary reformers who profess to amend the world in a day. The second is, that there is encouragement enough still to all good men to proceed in the *gradual* reformation of manners: I repeat the *gradual* reformation of manners because that is the only method by which any habits, and particularly habits of religion and virtue, can be formed."

Sermon XIX. "Vices of Christians no Argument against Christianity." The objection is as uncandid as it is peculiar, for in no other instance, whether of education, arts, philosophy, or civil society, is it allowable to argue against any institution from its perversion and abuse: and it is the same freedom of will which leads to the misuse of the divine as leads to the misuse of the human institution. If the hypocritical assumption of Christianity cannot be denied, yet the false assumption proves the excellence of the thing which is falsely assumed: and after all, the objection is unfounded and unjust, if the question be argued on its only proper ground, a comparison of Pagan with Christian times, under which man has been improved, is improving, and will continue to be improved.

Sermon XX. "On the Existence and Attributes of God."

"The proofs of God's existence and attributes have been deduced by learned men, from a great variety of considerations, all of which have their weight in impressing upon us these important truths. But many of their arguments are abstruse and difficult, and not adapted to a popular and mixed congregation. I shall confine myself therefore in this day's discourse to a much simpler and easier method, and which I trust will be more interesting, namely, to an examination of such arguments only as are adduced in Scripture as proofs of God's existence and attributes, in order that as we have often been taught from hence what we ought to believe, and how to live, so we may be also taught, how in regard to divine truths we ought to *argue*."

"I shall exemplify this in the proof of

the existence, the power, the intelligence, the wisdom, the goodness, the providence, the justice, and the unity of God, and of all these severally in their order, as briefly as may be. It has always been considered as one of the chief recommendations of our soundest philosophers, such as Bacon, Newton, and Boyle, that they were the first who discarded all imaginary theories, and founded their systems on experiment and fact. Such we shall find to be precisely the mode of arguing adopted in Scripture."

A beautiful simplicity most worthy of the occasion, distinguishes the method and execution of this discourse.

Sermon XXI. "On the Doctrine of a particular Providence." The purport of this discourse appears to be to reconcile the supreme providence of God with the instrumentality of mediatory agents: but the argument is intricate and perplexed.

Sermon XXII. "On the Inspiration of the Holy Spirit."

"By divine inspiration I presume to be meant, 'an extraordinary communication of knowledge or alteration of affections, proceeding *immediately* from God.' I say *extraordinary* communication to distinguish it from the ordinary gifts of the Holy Spirit, which God has promised to all faithful Christians: and I say, proceeding *immediately* from God to distinguish this from every other sort of knowledge, all of which proceeds from God, but through natural means which he has appointed.

"On this definition it may be useful to remark, that as God does nothing superfluous, all knowledge, actually acquired by the help of our natural faculties, is rightly excluded from any pretensions to inspiration, for inspiration would be in this instance superfluous. But this remark requires two restrictions. For first, it extends no farther than to such knowledge as is *certain* or *undoubted*; it does not extend to matters of *probability* or to those which admit of a doubt. For when our natural faculties have done their duty, and doubt is the result, then begins the province of inspiration, and all knowledge afterwards acquired is as much owing to miraculous intervention, as if the whole from the beginning had been miraculous.

"Again, the remark extends no farther than to knowledge *actually acquired* by the help of our natural faculties, and not to such knowledge as under other circum-

stances may or might be acquired by them. For if it was not actually acquired by means of those faculties, the acquisition of it is as much miraculous as if it were naturally placed beyond the human reach. To illustrate this by an example—when the Apostles spoke a variety of languages they did no more than has often been performed by human study: yet as they did not acquire this power by any industry of their own, no one doubts that the gift was miraculous, and it is therefore justly classed among the instances of inspiration. By these rules we shall avoid the admission both of superfluous inspiration and of superfluous faculties."

This is the nature of inspiration, and the evidence required to attest this inspiration, is miracles. In the application of this criterion to the writers of the New Testament, it will be remembered that Christ himself working miracles, guaranteed the inspiration of the Apostles; that the Apostles claiming inspiration did themselves work miracles; and that the Evangelists Mark and Luke, wrote under the instruction of apostles who had wrought miracles. The extent of this inspiration is argued according to the preceding remarks upon its nature, and it is shewn in conclusion that such inspiration is neither unnecessary nor detrimental.

Sermon XXIII. "Salvation a System of Mercy." That mercy predominates in all the dispensations of God, is shewn from the distribution of natural gifts; and the promises of Scripture are alleged in testimony of the peculiar and unmerited blessings which Christianity secures.

"The frequency of God's mercies, and our daily and constant experience of them, are the chief reasons why we are so little sensible of the obligations under which we lie. It is evidently so in regard to the continuance of our lives, the plenty with which we are fed, and the temporal pleasures which we enjoy. The same complaint may be made in regard to the favours which we receive through Christ. The sinner thinks that he has of himself some pretensions to pardon, and trusts to impunity even in the act of committing sin; and heaven and immortality instead of being humbly hoped for and requested as a favour through Christ, are considered

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as a debt strictly due to our piety and obedience. That forgetfulness of God's mercies should prevail in the ordinary practice of the world, may excite no wonder; but it is matter of great surprise, that even among speculative men, who will enter into the discussion of Christianity and its doctrines, this free grace of God is oftentimes overlooked, though it be the main principle of our religion, and is incessantly inculcated by Christ and his Apostles. But that it has been overlooked is evident from hence, that many difficulties have embarrassed the minds of Christians, and many objections have been raised by unbelievers, which could never have arisen had they attended to this single principle."

This view of the free grace of the Gospel is made to remove three principal objections: 1. That as all mankind are equally the children of one common Father, Christians as such can claim no peculiar advantages: 2. That God will make allowances for the errors and ignorances of unenlightened nations, and therefore Christianity is preached in vain: and 3. That if Christianity were necessary, its influence would not have been contracted in space and time.

"These questions would be proper, and carry great weight with them, if Christianity was no more than a system of equity and justice: but they are not proper nor applicable on any other supposition. If the Gospel be a dispensation not of equity and justice, but of mere grace and favour, there is something not only irrational, but impious in such demands. It is to demand what is not our due, to take away from God the freedom of his own conduct, and the distribution of his own bounties, which he bestows on whom and when he pleases: it is to depreciate the merit of his goodness, and to lessen the gratitude of those who are most indebted to him."

Sermon XXIV. "On the Utility of a Mediator." A stronger word than *utility* would have been justified by the argument of this discourse, in which a character of unreal, of imaginary perfection, is assumed, and when that character is drawn to the full, it is shewn to be unworthy of the progressive fulness of the blessing of God, or of com-

parison with the infinite perfections and merits of Christ. The case of the innocence of little children is more briefly insisted upon; and it is shewn that in both instances, the forgiveness of sins and the immortality proposed by the Gospel, are gifts of God, which man is not capable nor worthy of achieving.

"The Scriptures themselves no where enter into imaginary cases, but are intended for real life and real manners, and are every where addressed to the actual consciences of men. They go therefore upon a supposition which every man arrived to maturity will bear witness to for himself, that all have sinned. But if the rewards offered to us by Christ are so great that neither perfect innocence, if it does exist, nor perfect virtue if it could exist, would preclude the utility of Christ's mediation, its utility to ourselves is too obvious to be enlarged upon. The forgiveness of sins, though there should exist cases which may not require it, is to us the first thing necessary. We have pains and punishments to dread, as well as happiness and immortality to hope for."

Sermon XXV. "On the Sermon on the Mount."

"The Sermon consists chiefly of positive and of some few negative precepts. In both of these we shall find the same idea uniformly pursued. In the positive precepts to urge us on as far as possible to active virtue; in the negative precepts to draw us off as far as possible from vice."

Sermon XXVI. "Purity of Heart."

Sermon XXVII. "The Duties of Magistrates and Subjects deduced from the divine Authority of civil Government." The uses of upholding this doctrine are shewn in its application to the several cases of those who make, of those who execute, and of those who obey the laws. The doctrine itself, however, is very gratuitously restricted when civil government is represented as the original intention and commandment of God in no other sense, than as it furnishes a remedy for the weakness and necessities of mankind, and for the disorders consequent upon those necessities: and in the assertion, that "when the supreme govern-

ment, by whomsoever administered, is wilfully and habitually misapplied, in the opinion of wise and reasonable men, to the subversion of liberty and justice, it loses all the characters and the very essence of a divine institution." If the Apostle had meant that his doctrine should be received with these limitations, he taught the Romans to resist and not to obey their emperors, for assuredly the civil government in their hands was wilfully misapplied to the subversion of liberty and justice: the Apostle nevertheless required submission to that authority, for conscience sake, because it was the ordinance of God. The preacher must have forgotten the circumstances under which the precept was delivered.

The reader is now in possession of the substance of these Sermons, and capable of judging of the opinion which we have already pronounced of their merits. They are not expository, they are not hortatory: they are not adapted to domestic or parochial instruction: they were well calculated for the congregation for which they were prepared, and it is not surprizing, that such as were present at their delivery, should be desirous of reading them. Men who are accustomed to hear the exceptions of infidelity, will have pleasure in knowing that those exceptions are not unanswerable, and by pursuing in their own minds the suggestions of these Sermons, they may find their doubts resolved, and their faith confirmed; and when their minds are thus favourably disposed to a candid contemplation of Christianity, they will be prepared to receive with more pure affection the peculiar doctrines and duties which it unfolds.

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*The aged Minister's Encouragement to his younger Brethren. Two Sermons occasioned by the Death of the Rev. Thos. Scott,*

*late Rector of Aston Sandford, Bucks; preached at St. John's, Bedford-row, on Sunday, April 20, 1821, by Daniel Wilson, A.M. of St. Edmund Hall, Oxford; and Minister of St. John's, Bedford-row, London. Second Edition. 8vo. pp. 100. Wilson. 1821.*

If funeral sermons were exposed to severe and impartial criticism, the composition of them would be an affair of considerable difficulty. To say neither too much nor too little of a deceased friend, to describe his good qualities without exaggeration, and allude to his faults and infirmities without harshness, to satisfy his admirers without provoking his opponents, is a task which the generality of preachers are not able to perform. It may be considered, therefore, as a happy circumstance, that when such a task is required the performance of it is submitted to lenient judges. Reflections upon death naturally soften the heart, and the feelings not merely of the righteous, but even of the worthless and profligate, are rendered more patient, more charitable, more tolerant, and more forgiving, by assisting at a death-bed or a funeral. If the deceased were esteemed and beloved, we bend over his corpse with a mixture of submission and regret; if our judgments had compelled us to entertain an unfavourable opinion of him, pity pleads more powerfully than she ever pleaded before, and we hope, although we cannot believe, that we have been mistaken; while, if the death to which our attention is called, be that of a respected opponent, we are eager to withdraw our minds from all points of difference, we forget the suspicions and jealousies which contest necessarily engenders, we fix our whole thoughts upon the excellence which commanded our approbation, and bear our humble testimony to its sterling worth. This is no ideal

picture; but the events which it portrays may be witnessed daily in the world, and they are sufficient to counterbalance the difficulties of a funeral discourse. For if a preacher confines himself within any reasonable bounds, the disposition of his auditors will be so decidedly in his favour, that an assent will be given to his arguments, and an attention paid to his exhortations, even beyond what they strictly deserve. The profane and the immoral will be compelled to confess that the Christian who has lived in righteousness, and died in peace, has chosen a much better part than theirs. The careless and lukewarm must own that the interest which we all have at stake, is too great to allow any room for indifference. And the controversialist may learn a lesson of humility and moderation, from finding that one whom he judges to be speculatively wrong, has nevertheless been practically right. Thus the death of the pious becomes as beneficial to others as his life: it converts, it rouses, it unites. It becomes a center of attraction towards which the thoughtful of every description tend. A conviction that we have a common origin, and a common goal, a sense of common frailties, common wants, and common blessings, a desire to imitate what is truly good, even though it has been practised by those with whom we disagree, these are the proper effects of funeral sermons; and we do not hesitate to say that these effects will be produced wherever the preacher does his duty.

We are sorry to add, that we cannot refer to the two Sermons before us in support of this opinion. We took them up in the hope and in the expectation of finding that there were some subjects upon which all churchmen might agree. We thought, that the death of a venerable and respected Clergyman might suggest some topics, which would tend to staunch the bleeding

wounds of the Church, and to reconcile her children to one another. And as our anticipations were eager, our disappointment has been great. Not that Mr. Wilson is inescapable to the great power and efficacy of his subject. On the contrary, he knows it but too well; and instead of employing it in furthering the great cause of religion, has diverted it into the miserable channels of sectarianism.

Upon a careful consideration of these Funeral Sermons, it will appear, that they are little better than controversial pamphlets in disguise; that Mr. Wilson assumes throughout the character of champion to a party, and flings down the gauntlet of Calvin upon the grave of his departed disciple. We proceed to illustrate the truth of these assertions.

From a text upon which we shall shortly venture to make a few remarks, (2 Timothy iv. 6—8.) the preacher proposes "to employ the testimony, first of the Apostle himself, and then of the beloved and venerated subject of the present Discourse, for the purpose of urging his Christian brethren to renewed earnestness in occupying the station of those who are removed from us, in running the same race, and wrestling in the same combat." And while the first Sermon considers and comments upon the words of the Apostle, and illustrates them by describing the character of Mr. Scott, the second presents us with an account of his last illness, and death, and with the practical application of the whole. Of these two Discourses, the first is by far the best. We do not mean to say, that we can assent to every position that it contains; but, generally speaking, the Apostle's declaration is paraphrased with spirit, and the character of Mr. Scott is well drawn. The panegyric is occasionally excessive, but the partiality of a zealous friend may be easily forgiven. We give the fol-

lowing extract as a specimen of this part of the work; and have only to regret that the author did not persevere in the same style. The account of Mr. Scott's doctrines and of his works, by which this passage is preceded, will be considered under another head.

"To these more public labours, I proceed to add the characteristics of *his private life* as a Christian, which corresponded to them, and were indeed, under the divine blessing, their spring and source. All he did as a writer and a minister proceeded from what he was as a humble believer in Jesus Christ. In this view also, he 'fought a good fight, finished his course, and kept the faith.'

"*Determination of mind* in serving God formed the basis of his character, and gave strength and firmness to every other part of it. Whatever else he was, he was most decisive in religion. From the time he began in earnest to investigate the doctrines of the Bible for himself, he not only admitted them as true, in proportion as he discovered them, but acted upon them, governed his temper and conduct by them, fearlessly professed them before men, and cheerfully suffered whatever reproach or difficulties they might occasion. No one could ever mistake him. He always avowed what he conscientiously believed to be true, whatever others, even his nearest connexions, might think. Intimidation, reserve, subterfuge, concealment, ambiguity, love of the world, were not his faults. The manner in which he had slowly and reluctantly arrived at truth at first, gave him such an assured confidence that he was right, when he was once fully satisfied upon any doctrine or precept that nothing afterwards could turn him aside. The fashionable opinions or practices of the day, the number or station of his opponents, the distractions and divisions of parties, the plausible appearance of certain errors, the reputation for piety or talent of those who incautiously favoured them, made no difference to him. A powerful discriminating judgment, and a intimate acquaintance with every part of Scripture, gave such a tone of firmness to all he did, that he seemed like a giant tal- ing his course between different contending bodies, regardless of what they might attempt, and set only on attaining his object. No doubt he frequently erred in want of sufficient consideration for the feelings and prejudices of others, and sometimes was betrayed into rudeness.

over-confidence—he would not have been a man, if he had not—but these failings he constantly opposed, and as he advanced in life almost entirely subdued, whilst the sterling honesty and determination of his character remained as the spring of all his usefulness.

“*Extraordinary diligence* was the handmaid to this capital excellency. He was always at work, always busy, always redeeming time; yet never in a hurry. His heart was given up to his pursuits; he was naturally of a studious turn; and his labour was his delight. He gradually acquired the habit of abstracting his mind from sensible objects, and concentrating all his thoughts on the particular topic before him\*; so that he lived in fact twice the time that most other students do in the same number of years. He had an iron-strength of constitution to support this: and for five or six and forty years he studied eight or ten hours a day, and frequently twelve or fourteen, except when interrupted by sickness. His relaxations of mind were often equal to the diligence of most other persons. But it was not merely incessant labour which distinguished this remarkable man; but incessant labour directed to what was useful and important. He was always bent on his proper work. He was not merely studious, but studious of what was immediately useful. He was not a desultory reader attracted by every novelty, and wasting his time on inferior topics or authors of less moment; but a reader of what was solid and appropriate, and directly subservient to the great subject in hand. Then he was from an early age almost entirely self-taught†. He had little aid from masters, small means for the purchase of books, and scarcely any access to great collections. A few first-rate works formed his library, and these he thoroughly mastered. He never remitted his exertions in improving his works. After thirty-three years bestowed on his Comment, he was as assiduous in revising it, as when he first be-

gan. The marginal references cost him seven years of labour. And the interval between the fourth and present edition was employed in attempting a Concordance on a new plan, which he did not live to complete, but which served to keep alive that minute acquaintance with every text of Scripture, and that aptitude to employ it, which materially assisted him in his last revision.” P. 28.

The history of Mr. Scott's last illness and death is preceded by some very judicious remarks upon what it has become the fashion to denominate obituaries.

“Before I proceed to give some particulars of his most instructive and affecting departure, I must observe that I lay no stress on them as to the evidence of his state before God. It is the tenour of the life, not the few morbid and suffering scenes which precede dissolution, that fix the character. We are not authorized by Scripture to place any weight on the last periods of sinking nature, through which the Christian may be called to pass to his eternal reward. The deaths of the saints described in the inspired volume, are without exception the concluding scenes of long and consistent previous devotedness to God. Such are those of Isaac, Jacob, Moses, David, Stephen. The last of these is the only narrative of this kind in the New Testament which regards the article of death at all—and the circumstances of Stephen as the first martyr of the Christian Church may well account for the exception. The great Apostle of the Gentiles, and the other inspired Founders of the new dispensation, are exhibited to us in the holiness of their lives, in the calmness of their approach towards death, in the deliberate judgment they form of their past labours, in their exhortations to others to supply their vacant posts of duty, in their triumphant anticipations of their future reward—but not in the actual moments of their final conflict. It would therefore have been no subject of surprise if the last days of our beloved friend had been wholly clouded by the natural operations of disease. We should then have drawn the veil entirely over them, as in the case of many of the eminent servants of Christ in every age. But though no importance is to be attached to these hours of fainting mortality as to the acceptance and final triumph of the dying Christian, yet where it pleases God to afford his departing servant, as in the instance before us, such a

\* “He could walk through the busy scenes of a great city, or travel in a stage coach, without being at all diverted from the course of thought in which he was engaged. And whenever a subject which he had once studied, was proposed to him, he could immediately fix his mind intently upon it, and recall all the chief arguments by which it was supported.”

† “The only education he received was at a grammar-school, from the age of ten to fifteen.”

measure of faith and self-possession as to close a holy and most consistent life with a testimony which sealed, amidst the pains of acute disease, and in the most impressive manner, all his doctrines and instructions during forty-five preceding years, we are called on, as I think, to record with gratitude the divine benefit, and to use it with humility for the confirmation of our own faith and joy." P. 45.

We have nothing to add to this passage, except a wish that Mr. Wilson had acted up to it. He is evidently aware of the gross abuse which prevails upon the subject of these death-bed scenes; and when he has exposed their fallacy and impropriety by such unanswerable arguments, why did he proceed to give them the sanction of his example? Whether he does sanction them by his example or not, let the following sentences determine.

"The following expressions mark, perhaps, more clearly than any of the preceding, the union of unshaken trust in Christ, with a full and anxious perception of the unutterable importance of an eternal state: "This is my dying day (to his apprehension it was so); still I have the last struggle, great sufferings to pass; and what that is, what that wretch is, who can tell me? Lord, give me patience, fortitude, holy courage! I have heard persons treat almost with ridicule the expression, 'Put underneath me the everlasting arms;' but it is exactly what I feel I want; everlasting arms to raise me up; to be 'strengthened with might by his 'spirit in the inner man.' I am in full possession of all my faculties; I know I am dying: I feel the immense, the infinite importance of the crisis; 'Lord Jesus receive my spirit;' Thou art all I want. Blessed be God, there is one Saviour, though but one, in the whole universe; and

'His love is as great as his power,  
And neither knows measure nor end.'"  
P. 51.

"The affectionate and faithful friend in whose arms he died, has sent me the following touching account of the closing scene. I quote his own words:

"One of his last efforts was to give his hand to his weeping servant; which was a beautiful evidence, that the tender attention to the feelings of those around him, which marked his whole illness, con-

tinued to form a prominent feature in his state of mind even to the last. After this, which took place about five minutes before his death, he appeared to be lost in prayer; but just at the moment when he reclined his head on my breast, the expression of his countenance suddenly changed from that of prayer, and indicated, as I conceived, a transition to feelings of admiring and adoring praise, with a calmness and peace which is quite inexpressible. The idea strongly impressed upon my mind, was, that the veil which intercepts eternal things from our view was removed, and that, like Stephen, he saw things invisible to mortal eye.'" Note, p. 58.

These sentences are better calculated for a methodist magazine than for a funeral sermon; and we know not how the author of them can consistently object to the most fanatical descriptions of a death-bed scene. These descriptions are generally the work of uneducated and ignorant men, and some allowance is to be made for them upon this very account. Mr. Wilson has no such excuse to plead; and while he is aware of the danger of being improperly imitated, he has set an example which will justify the very practice that he condemns. The following passage is even more objectionable than those which have been already extracted, because it contains a gross misapplication of the Apostle's words.

"Upon such a departure no feeling but that of gratitude and joy can arise in the Christian's breast, except perhaps a momentary regret should cross the mind for the extremity of suffering which he was called to endure. But that will soon subside into submission, when he recollects the calmness with which the blessed Apostle in our text speaks of his own still more violent death. For the Christian will behold in both, not so much the external circumstances or the personal anguish, as the principle on which they were supported, and the acceptance with which they were crowned. Sympathy will indeed drop the tear on the pain of the conflict, but faith will pierce the cloud, and estimate the importance of the offering thus made to God, by the very agony through which it was accomplished. Yes, my brethren, the dissipation of our venerable

friend, though not, like the inspired Apostle's, a martyrdom for the cause of Christ, in which he poured out his blood as a libation: yet so far as unspeakable sufferings from the ordinary attacks of disease, and the superadded assaults of Satan, gave him the occasion of testifying his faith and patience, of confirming his fidelity to Christ, of displaying for the instruction and encouragement of the surviving Church, a most affecting scene of a dying Christian adhering to his Saviour under the bitterest temptations and most oppressive conflicts, and then falling asleep with peace and resignation—his death was an offering, a sacred act, the consummation of his devotedness to God. And his composure, not only in contemplating his departure when near, but in enduring it and supporting it when it arrived, surrounded at first with circumstances calculated to dismay an ordinary faith, formed a striking exemplification of the fortitude expressed by the blessed Apostle in the triumphant passage which we have been considering." P. 59.

We do not remember an instance of a more unnecessary or a more unjustifiable wresting of Scripture than that which this paragraph exhibits. For in the first place there is no sufficient authority for saying that St. Paul spoke of his death as of an offering made to God. If this had been the opinion of the translators of the Bible, they would have rendered the words of the original, "I am ready to offer myself," not "I am ready to be offered." viz. by his barbarous enemies. In the second place, supposing that Mr. Wilson's interpretation be correct, what pretext is there for applying it to the case of Mr. Scott. St. Paul may, in a metaphorical sense, be said to have offered himself to God, because he voluntarily submitted to a death which he might have avoided—by apostacy. But Mr. Scott had no offer of a diminution of torment, or a prolongation of life, if he would consent to renounce the faith; and when we are told of 'his unspeakable sufferings,' and of 'the superadded assaults of Satan,' of 'his bitterest temptations, and most oppressive conflicts,' we are addressed in very rhetorical,

and exaggerated language. The plain truth is, that Mr. Scott, after a long and pious life, died a Christian death. His disease was painful, and his spirits were occasionally overpowered; but he never ceased to express a perfect confidence in God's mercy, and a patient submission to his will. This was all as it should be. But that it is any thing extraordinary or uncommon we deny. In fact it would have been much more extraordinary if such a man as Mr. Scott had died in any other frame of mind. And as to 'estimating the value of his offering by the agony through which it was accomplished,' and believing that his departure 'was surrounded at first with circumstances to dismay an ordinary faith,' is it possible that Mr. Wilson can be so little acquainted with human nature as to think that an old, and pious, and dying man is more likely to forsake than to cling closely to his God? Unless he chooses the former alternative, his words are idle, and unscriptural declamation. Unless he chooses the latter he will have general, we believe we may say universal, experience against him: We do not question the propriety of praying heartily to God "to suffer us not, at our last hour, for any pains of death, to fall from him." Such a petition is a proper expression of humility and dependence, and reminds us that even in this Christian country no person can tell what manner of death he shall die. But to say that the circumstance of such a petition having been heard and granted, is so peculiar or uncommon as to deserve particular notice, is to say what very few will believe.

We now turn to the application which Mr. Wilson makes of his discourse; and it is to this that we particularly object. The faults which have been, and many more which might be pointed out in the two first divisions of the subject are neither few nor unimportant; but if the



preacher had stopped here we should not have called the attention of our readers to his Sermons. Unhappily he has thought proper to devote nearly the whole of his third division to the purposes of proselytism, and such a proceeding we feel bound to expose and condemn. The passages which we extract will shew in what spirit this object is pursued, and we shall offer some brief remarks upon the value of the reasoning that is employed. The first paragraph enquires, very properly, of Mr. Wilson's hearers, whether they are fighting the good fight, running the race, and keeping the faith—and if our limits would permit we should readily transcribe it. The second paragraph is as follows:

“But some may, perhaps, be disposed to doubt concerning many of these topics of admonition, and even to object to those peculiar views of Christianity on which they rest. To such persons let me now be allowed to address myself, more especially if they sustain the sacred office of ministers of religion. I will not presume to enter with them on any points of hesitation or controversy; but I will respectfully beg them to review attentively the whole character of the aged and venerated person which we have been considering. This may lead to an easier solution of the question, what constitutes the genuine doctrines of Christianity. You will allow, I am sure, that his life was a most holy and diligent one—that is, the fruit by which we are to judge of the tree was good, and good in a very elevated sense—that he laboured for the salvation of his fellow-creatures, opposed and subdued his own sinful dispositions of every kind, was an example to his family, and a blessing to his neighbourhood, walked in all justice and benevolence towards man, and in all humility and subjection before God. Such was his life for above forty-five years.\* You will not deny, also, that he was a man of comprehensive powers of mind, intense application, and remarkable acuteness; and that all his talents were concentrated on one great subject, religion. You will concede, moreover, that his cast of mind was as far removed from any thing capricious or sentimental as can well be imagined—reasoning and investigation, not ardour, were his characteristics. I ask, then,

whether his deliberate sentiments on the nature of Christianity, do not deserve consideration. He explicitly acknowledges his own entire corruption and his natural inability to any thing spiritually good, he renounces all trust in his own doings, and places his entire confidence in the meritorious death of his Saviour; he ascribes every thing in himself that was right to the efficacious influences of the Holy Spirit, he confesses that after he had done all, he was an ‘unprofitable servant,’ and he dies, as it were, with the words of the Publican on his lips, ‘God be merciful to me a sinner\*.’ The question is, whether such a testimony does not demand attention. And this the more, because he did not imbibe these sentiments from education or early habit, but arrived at them after the most diligent examination of the Scriptures, and with the strongest prejudices against every one of them originally lodged in his mind, and only resigned as the force of truth carried him over them. Besides this, it is undeniable that in proportion as he admitted and obeyed these peculiar doctrines, his whole character was changed, till at length, from a proud contemptuous worldly minister, he became a humble lowly spiritual and devoted servant of God, delighting in the yoke of his Saviour, ‘counting all things but loss’ for his sake, and only lamenting his remaining deficiencies, and his inadequate returns of gratitude and duty for the blessings he had received. Moreover, he afterwards spent a long and most laborious life in the further study of every part of Scripture, on which he was engaged for thirty-three years in writing a comment, and yet on each suitable occasion he solemnly repeated his increasing conviction of the truth of all the doctrines which he maintained. Now I ask whether any fair solution can be given of such a case, but the truth of the principles from which it sprang.” P. 67.

This passage contains the pith of Mr. Wilson's argument, and as it is especially addressed to clergymen who do not subscribe to his opinions, we trust that it has been inserted, since his Sermons were

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\* “He actually intimated this passage to be the proper text, if any funeral Sermon were to be preached on the occasion of his death; dwelling on the word *διασώζει*, as implying mercy through a propitiation; and the words *τῷ ἁμαρτωλῷ* as signifying emphatically, the sinner.”

preached. For of those who are, thus especially addressed, the numbers that frequent \* "St. John's, Bedford-Row," cannot, we presume, be great. And if they were especially admonished by its Minister from his pulpit, they were admonished in their absence, and could not profit by the admonition; and they were admonished in the presence of a congregation by whom they are condemned unheard, and who did not require any addition to their prejudices against the Clergy. Such addition, however, they must have received from other passages in these discourses. For having enumerated what he considers the genuine doctrines of the New Testament, Mr. Wilson proceeds in the following terms;

"You shall find that these principles are the key to a holy life; that they constitute that divine method of recovering man to the favour and image of his Creator, which is the grand peculiarity of the Christian faith; and that *no other scheme*, however plausible, has the broad impress of God's blessing in actually producing the conversion and edification of souls. You will, moreover, discover, as you pursue sincerely the inquiry, that, not merely one individual, like the eminent person before us, has held these principles as the nutriment and life of all practical religion, but that they have been maintained by Prophets and Apostles and Martyrs before us, that they form the grand decisive features of the faith of the whole Church, that the holy effects continually produced by them wherever they are scripturally preached, resemble those in the first ages of Christianity, that the great luminaries of the Reformation agreed in the profession of them, and founded on them the various Protestant Churches, that the entire fabric of our own Church in her Articles and Homilies and Liturgy rests on them; that when they are fully admitted, the language of those formularies, as well as of the Scriptures, becomes the

easy and natural expression of our sentiments\*; whilst without them, all is defective and constrained and sophisticated, and, what is more, inefficacious as to the salvation of men; that, in short, every imaginable attestation to divine truth concurs in the support of them, and concurs also in marking the utter impotency of every other system." P. 71.

If the reader thinks that it was necessary, in preaching a funeral sermon upon Mr. Scott, to *lug in* the Bishop of Peterborough's examination questions, or that no "scheme of Scriptural doctrine has the impress of God's blessing in actually producing the conversion and edification of souls," except the scheme of Messrs. Wilson and Co., it is useless to say another word upon the subject. But if he thinks that our vulgar uncalvinised Christians have, in some few instances, been pious men themselves, and fostered and promoted piety in others, he will probably venture to maintain his opinion in spite of the rash and unwarranted and uncharitable declarations of Mr. Wilson. Perhaps also, he may smile at the modesty and humility of him who asserts that the question between himself and his brethren "is settled at once in his favour, and that there never was a case more clear," than that he himself is in the right, and

\* "The question as to which class of modern divines approaches the nearest to the sentiments of our Reformers, as expressed in our established formularies, is settled at once by asking, which class quotes continually and without evasion, the language of those documents throughout? Which refers to them with repose of mind and entire acquiescence? Which appeals to them simply and unreservedly in the plain and grammatical sense? The very questions answer themselves. There never was a case more clear; and the awkward attempts made to escape from it, only increase that clearness. *Would our Reformers, for instance, have framed the eighty-seven questions now imposed in the diocese of Peterborough? Or would the author of those eighty-seven questions have drawn up the Thirty-nine Articles?*"

\* There is an affectation, if not a trick in this title. Every body has heard of St. George's, Hanover-Square, St. Andrew's, Holborn, &c. &c. But Mr. Wilson's chapel ought not to affect a designation which is appropriated to parish Churches. Why has the word Chapel been dropped?

that Hammond, and Jeremy Taylor, and Pearson, and Bull, and Waterland are in the wrong. We are very ready to believe that Mr. Scott advanced in gentleness and candour as he advanced in years—and we hope that all his surviving friends will undergo a similar process. Mr. Wilson may claim the support of Apostles and Martyrs; but while the great mass of our standard writers on Divinity are opposed to him, and while among the productions of many other eminent living authors, the work of Mr. Young on the Epistle to the Romans, and of Dr. Lawrence on the Tenets of the Reformers, are lying unanswered and unanswerable on his table; the denunciations which he fulminates against “worldly theology,” (p. 73) may be forgiven upon one consideration, and upon one only; viz. that he has nothing better to say.

One more extract and we have done. The hesitating reader may still be in doubt whether Mr. Wilson really means what the words that have been quoted signify. We ourselves doubted, even after a second and a third perusal; and one sentence more especially, in which we are exhorted “to look up above names and parties and controversies,” seemed to imply that he could not have intended to say what he has said. The following passage undeceived us:

“To this end, let us catch the mantle of each departing saint, and copy the particular excellencies which marked his character. Let us mark, and gain advantage from, the address, judgment, acuteness, and originality in his public discourses of one; the strength, vigour, and simplicity of faith of another; the kindness and tenderness of a third; the pastoral zeal of a fourth; the interior knowledge of the heart of a fifth; the generous compassion for the state of mankind of a sixth; whilst from all we learn spiritu-

ality, abstraction from the world, love to the Saviour, faith, humility, joy, activity in improving our opportunities, in redeeming time, and walking circumspectly in our whole conduct.” P. 72.

This sentence fully explains the advice in the preceding page. The names and the parties we are to look above, are those of the Church of England, and her orthodox sons, the names and parties we are *to look to* are those of Cecil, Robinson, and Venn! Can Mr. Wilson imagine that such wretched trifling as this will promote either piety or peace? He cannot mean that the departed friends whom he enumerates, had no names. He cannot affirm that they did not constitute a *party* in the Church. He has no right to assume that they are to be taken for the Church itself, although their mantle has fallen upon him. Yet as he positively declares that no doctrines but his own have ever been blessed by God to the conversion of souls, as he enumerates none among the revered and happy dead but his own predecessors, instructors, companions, and friends, we know not how to avoid concluding that he has imbibed the tenets of Popery; and denies that there is any salvation out of the pale of his own sect.

Here we should willingly close these remarks,—but there was a question put by Mr. Wilson in one of our preceding extracts, which we did not stop to answer at the time when it occurred, because we were anxious to go on with the business immediately before us; but which it is nevertheless incumbent upon us to answer now, lest we be suspected of passing it by on account of its insuperable strength. The

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son, Venn, Buchanan, will instantly occur to most of my readers; to which, whilst the pen is in my hand, I must add that of Richardson—whose departure has followed close on that of the subject of these Sermons.”

\* “The revered and beloved names of Cecil, the two Milners, Newton, Robin-

enumeration of Mr. Scott's actions and opinions, concludes in these words; "Now I ask whether any fair solution can be given of such a case but the truth of the principles from which it sprung?" This question, as we have already observed, contains the pith of Mr. Wilson's argument. All besides is mere declamation, assertion, and effrontery. And as he knows that these three will pass undisputed with half his hearers, he calculates that his query will satisfy the rest. We shall shew very briefly, that it ought not to satisfy any body, and our task will then be done. If in the course of it, we should be led to speak of the writings of Mr. Scott in a manner which may wound the feelings of a single individual who was connected with him, we shall be heartily sorry for it.

Of Mr. Scott himself we are quite certain that we shall say nothing which ought to give offence. We have repeatedly quoted and commented upon his writings; and we have always said that we were indebted to him for a more accurate acquaintance with the tenets of his party, than any other cotemporary writer could furnish. We knew him only in his writings; and there we always found him candid, manly, and uncompromising. To his tenets we shall never assent—but the fairness with which he avowed them, deserves to be commended. He knew that a part of them, the belief in Calvinistic predestination more especially, was unpopular. He saw numbers who concealed or softened down similar sentiments. And the concealment was crowned with success. But so far was Mr. Scott from encouraging these practices, that he attempted to put them all out of countenance, and set an example of sincerity which bids fairer for applause than for imitation. For even in the discourses before us, Mr. Wilson speaks much less openly than Mr. Scott; and not only is this

the first time that we were ever distinctly told what Mr. Wilson's opinions concerning predestination are; but even now we should be at a loss respecting them, if he had not said that he agreed with his deceased friend. We cannot admit, therefore, that Mr. Scott "has given the impression to his age," or even to his sect; but he has done what was in his power; he has refused to receive theirs. He is explicit and unequivocal and candid far beyond those with whom he was connected. And he would have been more successful as a controversialist, and more esteemed as a partizan, if he had been less estimable as a man and a Christian.

But the diligence with which he formed, and the sincerity with which he expressed his opinions, can never prove that they were correct. He seems himself to have thought differently; and this notion among many others proves that he did not argue closely. For if it follows that a man is in the right because he has taken pains to make himself so, it will also follow that contradictory propositions may both be true. Since many very sincere inquirers after truth embrace opposite sides of the same question. In the "Force of Truth," a work highly commended by Mr. Wilson and others for its convincing properties, Mr. Scott lays the great stress of his argument upon two circumstances—that God has promised to teach those who pray for his instruction; and that he Mr. Scott had so prayed. He infers in the most unqualified terms, that either "the substance of the doctrines which he had embraced are contained in the word of God," or "the Scripture must be given up to be scoffed at by infidels and atheists, and rendered useless to the humble anxious inquirer after divine truth." This, in point of fact, is the sum and substance of Mr. Scott's argument; and nothing can be more

unsatisfactory or more inconclusive. God never did promise that he would teach any man, or any set of men, whatsoever they might be curious to know. That the sincere and humble inquirer after truth shall learn every thing that is necessary to his salvation, we may confidently believe and expect; but more than this we are not authorized to demand. Mr. Scott himself does not think that belief in the great corner-stone of his scheme of doctrine, the predestination of an individual to eternal life is necessary to salvation; and although he does think that his notions of regeneration, justification, and sanctification, are indispensable to the character of a humble, pious, spiritual Christian, yet we shall venture to maintain that Mr. Scott was not the only person who understood the written word of God, and that some who take a different view of controversial questions, are as humble, as pious, and as spiritual as he was. But it does not follow that Holy Scripture is contemptible or useless; it does not follow that God's promises remain unfulfilled. Both parties may have received that teaching which will suffice for their preservation; and in things not absolutely necessary one or both may have been left to themselves. Hooker told the Puritans two hundred years ago, that he thought it very probable that Luther and Calvin might have been permitted to fall into errors, in order to teach us not to put implicit confidence in any man.

Mr. Scott has chosen to take it for granted, that some particular doctrines are necessary to salvation, and his inference is, that the Holy Spirit will teach them to every willing scholar. We have no objection to the inference, but we dispute the premises. Their accuracy is assumed, but is no where established; eminent writers, of unquestionable piety, have proved that

they are erroneous, and so the entire argument is built upon sand.

Nothing now remains but to shew that a fair solution can be given of the circumstances of Mr. Scott's life and doctrine, without admitting the truth of the principles which he professed. We have proved that he was mistaken in thinking his own solution infallible; we now advance another step, and say that it was actually false. The circumstances in which he was placed, and the particular bent of his disposition and temper, may account for all his errors. He was, as Mr. Wilson informs us, self-taught. As the Force of Truth informs us, he was seduced at an early age into Socinianism; and he took orders with these principles strongly impressed upon his mind. After a few years he gave them up one by one, and substituted a moderate Calvinism in their stead. He says, indeed, that he preached Arminianism; but he never believed it. All the time that he professed it, he was a Socinian or an Arian in disguise. And we are borne out by his own confessions, when we positively affirm, that he never for a single day was a sincere and pious believer in the Creeds and Articles of our Church, according to their Anti-Calvinistic interpretation. First, he denied our Saviour's atonement; secondly, he denied his proper divinity; thirdly, he fell into the society of the celebrated Mr. Newton, and embraced the doctrine of individual election and indefectible grace. We have no reason to believe, that the doctrines of Bull and of Waterland were even so much as apprehended by his mind. That he never believed them is incontrovertible. What right then can he have to question their effect upon the heart, the conduct, or the preaching of one who really thinks that they are true? His preaching before he was converted, produced no effect!

Had he any reason to suppose, that his preaching would be blessed by God, while the preacher was merely acting a part? We refrain from saying more upon this part of the question; but if Mr. Wilson's attempt is followed up, and the force of Truth continues to be put forward as an unanswerable case, we shall take another opportunity of entering at large into its merits. To the merit of honesty and sincerity we conceive that it can establish its claim; but we have never yet been able to see, and we have read it carefully and repeatedly, that it contains one tittle of evidence to shew, that its author was a logical reasoner, or a judicious critic.

This, therefore, is the solution which we take the liberty of substituting, for the one which is offered in Mr. Wilson's Discourses. Mr. Scott was a good but was not a wise man; and although his actions were commendable, yet his reasoning was fallacious. His conduct improved, and his temper softened; and his labours as a student and a parish priest were exemplary and permanent, not because he was a Calvinist, but because he was conscientious and pious. Even in his early years, though he did not shun the stumbling-blocks of the young, yet it is evident that he knew and desired to perform his duty. After he was ordained he describes himself as having lived for a time in sin; but his sins were abandoned before he was converted. It is absurd, therefore, to contend, that he would have been an infidel, or a profligate, if he had rejected the dogmas of Calvin. The principles, and feelings, and habits, which make a diligent scholar, and a humble Christian, and a persevering teacher, were to be distinguished in him at a very early age. If he had received a regular education, and been preserved from the Socinians in his youth, he would have been preserved from the Calvinist in his

mature years. The fault of his disposition was self-sufficiency; the fault of his understanding was inaccuracy; and the combined effect of the two was to make him the leader of a party, when he was qualified for a respectable situation in the Church itself.

Into the consideration of his various writings we do not now enter, not only on account of the length to which this article is extending, but also from our reluctance to use one word of unnecessary reprehension. Mr. Wilson has grievously exaggerated their merits. He asserts, that the Remarks on the Refutation of Calvinism form "one of the first theological treatises of the day;" and Mr. Scott's Bible, which is pronounced absolutely necessary for the use of careful students, is shortly to be acknowledged by all Protestant Churches "to be one of the most sound, and instructive comments of our own, or any other age." Yet there is evidently a little soreness about the slowness of its sale in this country. And we are assured, that in America, "where prejudice has less force," it goes off much quicker. If it be necessary, as we suppose it may be, that the congregation of St. John's, Bedford-Row, should never read the Word of God without a Calvinistic commentary, they may as well read Mr. Scott's as any other with which we are acquainted; and if they are deficient in patience, they will have a good opportunity of increasing their stock. But Mr. Wilson talks of students; and if by this we are to understand that he recommends the work to the study of those who are qualified to read for Holy Orders, if he wishes them to pass over all our own, and all foreign annotations, and give up their faith to the guidance of Mr. Scott, we hesitate not to affirm, that the result of carrying his plan into effect would be to sacrifice sound learning and true Christianity to prepossession for an individual, and attachment

to a party. Mr. Scott did not possess a single requisite for his stupendous task, except piety and diligence. His work is full of errors, and full of mischief\*, and we

\* It happens singularly enough, that the very text selected for Mr. Wilson's Funeral Discourses, is misinterpreted by Mr. Scott. The confidence expressed by St. Paul is not a Calvinistic confidence; for it is not grounded on the immutability of the divine decrees, but on the humble consciousness of having kept the faith; from which he concludes, that "HENCEFORTH there is laid up for him a crown of righteousness." Mr. Scott's paraphrase is, "He therefore assuredly expected 'the crown of righteousness,' that glory and immortality which were prepared for

have reason to be thankful that it is so unwieldy, and so unattractive. We are not ignorant of the attempts that have been made to force it into circulation, by crying down all commentaries of a different cast. But hitherto these attempts have failed; and it may be hoped that the renewal of them will be equally unsuccessful.

all true believers in Christ, according to the measure of their grace, sufferings, and service in his cause. This the Apostle knew *had been* 'laid up' for him; and he had now little more to do than to enjoy it." This change of tense is totally unauthorised; and is an evident misrepresentation of the Apostle's meaning.

## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

#### *Extract from the Third Annual Report of Proceedings of the Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackley.*

"THE Committee of Members of the Society for Promoting Christian Knowledge within the Deanery of Ackley and its Neighbourhood, having arrived at the Third Anniversary, held since their first Institution; submit the following to the Public, as the Third Annual Report of their Proceedings

"On similar grounds to those which actuated the Committee in holding their Quarterly Meetings alternately at Loughborough and Ashby-de-la-Zouch, instead of Loughborough alone, as stated in the last Report; the Committee having previously obtained the consent of the Incumbent, resolved on holding the last Anniversary in the Parish Church of Ashby-de-la-Zouch. Accordingly the Anniversary was so held, and a Collection made, after a Sermon preached by the Rev. Francis Merewether, Rector of Cole Orton, and Vicar of Whitwick, amounting to £287. 1s. 6d. one third of which was immediately remitted to London by the Treasurer. At a subsequent Meeting of the Committee, a grant was made out of the remaining two thirds of Seven Pounds to the Parish of Ashby-de-la-Zouch, disposable at the discretion of the Incumbent, in Books on the

Society's list, for the Benefit of that Parish. This sum was applied, as will be seen in a subsequent part of this Report, towards the purchase of a Parochial Lending Library. And as it cannot be doubted, but that much benefit will accrue to the Parish of Ashby-de-la-Zouch, both from this grant, and from the special mode of its application, so it is hoped by the Committee, that both will alike furnish a strong ground for future pecuniary support, from the well disposed in the Parish of Ashby-de-la-Zouch, towards the future advancement of the Society's, and Committee's designs.

"On this subject, viz. the support afforded by Subscriptions and Donations, whether to the Parent Society, or to the District Fund, or both; the Committee are enabled to make a very satisfactory statement: and with regard to support to the Parent Society in particular; the Committee having now been in active operation for more than two years; it may be satisfactory to lay before the Public, the progress which has been made in increasing the Funds of the Society, since the commencement of that period. From March 1819, the time when the Committee's circular was distributed, to the present, June 1821: in this comparatively very limited District, 32 Subscribers have been added to the Parent Society, and at the present time, out of 22 Benefices, and 15 Chapelries in the limits of this Deanery; 20 of the former, and 14 of the latter, possess direct means of access to the Society's

Publications; through the intervention of Incumbents or Curates, (and in most instances of both) as well as other Members of the Laity, being Subscribers to the Parent Society, or to the District, or to both. So amply have the anticipations expressed in the Circular been realized on this head; and so satisfactorily has it been made appear, that wherever the Society's existence and character are properly made known, and its benefits *actively* diffused, there will ever be found proportionate, if not always adequate compensation through the bounty of the Public, for the encased demands upon its Funds. Nor have the Subscriptions and Donations to the District Fund been unproductive. It will be seen in the Appendix, that the number of District Subscribers amounts to 23: some of a Guinea, and some of half a Guinea Annually. Yet although the paramount claims of the Parent Society to support, added to a disinclination to urge the claims of this Society too strongly; have hitherto occasioned less activity, in soliciting District Subscriptions; it is nevertheless obvious, that neither the designs of the Local Depository for Books can be adequately sustained, nor the means for assisting Indigent Parishes be supplied; if a certain degree of encouragement be not afforded by District Subscriptions and Donations. It is hoped therefore, that the attention of the Members of the Society in general, and of the Clergy in particular, resident within the District; will not be entirely withheld from recommending the District Fund to a certain share of attention and support." P. 3.

"On the Subject of Schools instructed, either *wholly* or *in part*, by Books from the Society's stores; the Committee are enabled by means of the Parochial returns on this head, to state a considerable portion of the extent of benefit derived from the Society's Publications. It appears from the account in the Appendix, that, independent of such Parishes as have made no return, the number of Children throughout the District taught by the Society's Books is 2913."

"The next particular on which the Committee have to report, is the distribution of the Society's publications, that has taken place, since the receipt of the returns in May 1820. From the Parochial Returns on this head, which have been received from the Incumbents, and other officiating Ministers throughout the District, it appears that in the Parishes of Appleby, Ashby-de-la-Zouch, Barrow-upon-Soar, Castle Donington, Church Gresley, Cole Orton, Diseworth, Kegworth, Long Whatton, Loughborough, Nailstone, Polesworth,

Qnorndon, Ravenstone, Rothley, Seale, Sheephead, Shutlington, Swepstone, Waulip, Whitwick and Woodhouse, there have been circulated from the Society's stores since the 10th of April, 1820,

" Bibles and Testaments -	-	474
Prayer Books and Psalters -	-	625
Tracts bound and stitched -	-	4558

Total 5657

#### OF WHICH

Bibles and Testaments -	-	212
Prayer Books and Psalters -	-	281
Tracts bound and stitched -	-	482

Total 975

have been supplied from the Local Depository. And when to this is added the following statement of the distribution, which took place during the two years preceding the present, viz. as reported in the years

1819. 1820. 1821.

Bibles and Testaments	385	474	
Prayer Books and Psalters	859	614	625
Tracts bound and stitched	2650	258	4558

#### MAKING A TOTAL OF

Bibles and Testaments -	-	1195
Prayer Books and Psalters -	-	2128
Tracts bound and stitched -	-	9466

Total 12,789

besides Papers on the Sacrament, Confirmation, Public Worship, Observance of the Lord's Day, Sunday Schools, &c. of which no Account is taken; it will appear that the distribution, when compared with the extent of the Deanery, has been for the last three years, (over and above what was done before) very considerable. Lastly, when it is further considered, that the direct *aim* and *tendency*, and under Divine Providence, doubtless to a considerable extent, the *actual effect* of this distribution has been to instil into the minds of those, for whose benefit it has taken place, sound maxims of faith and practice; wholesome instruction on points of Ecclesiastical and Civil Polity; and in particular useful lessons to the Poor, concerning the duties they respectively owe to their God; to their King, and Country; to their Ministers; to their superiors; to themselves; and to each other: it would be questioning the faithfulness of the Divine Councils to doubt; that upon all these great and fundamental points, a most salutary state of mind has been produced, proportionably to the distribution above stated. The Committee therefore feel, that no stronger ground can be presented, both for congratulation respecting the past; and hope of increased



and increasing exertion respecting the future; than is here exhibited in the direct tendency, and obvious effect, of this branch of their efforts."

"The Committee have now to enter on another branch of its labours, which, though as yet but recently acted upon, promises to hold a very prominent station amongst the works of charity of the Society for Promoting Christian Knowledge; viz. the establishment of Parochial Lending Libraries. A Circular having been received by the Secretary containing certain resolutions and suggestions on this subject from the Parent Society, the same was read to the Quarterly Meeting held in October last; and it was resolved that the Resolutions of the Parent Society should be printed and sent to the Parochial Clergy of the District, together with a short Statement of the *advantages* peculiar to this mode of distribution, and one or two *Local Regulations*. This document so framed will be found in the Appendix, as will also a document on the same subject supplied by one of the members of the Committee, which it is thought may be useful and interesting. At and since that time, Parochial Libraries have been established in the Parishes of *Ashby-de-la-Zouch*, *Cole Orton*, and *Polesworth* by their respective *Incumbents*: of the size and cost of which an account will be found in the Appendix also. The Committee have reason to believe that as far as *this District* is concerned, the expectations formed from the establishment of these Libraries, have been more than realized. And from the accounts which have reached them in point of fact, as well as from the obvious benefits peculiarly attached to this mode of circulation; the Committee have no hesitation in coming to the conclusion, that no measure is more effectual for applying the Society's general service to the peculiar exigencies of the present time and state of things, than by a general adoption of *Parochial Lending Libraries*. The Committee think it proper to add, as an encouragement to Parochial Collections for this particular purpose; that whilst the member ordering a Parochial Library is obviously liable to the additional charge of binding, the usual demand of the one third due to the Parent Society from all *Parochial Collections* is remitted in the solitary instance of *collections being applied to the purchase of Parochial Lending Libraries*.

"At the same meeting at which the Resolutions were brought forward respecting Parochial Lending Libraries, a series of Resolutions were also submitted to and adopted by the Committee; whereby the

District Committee of the Society for Promoting Christian Knowledge within the Deanery of Ackley was further opened to the designs of the Society for the Propagation of the Gospel in Foreign Parts. As these measures, together with the Subscriptions arising from them, form a distinct branch of the Committee's proceedings, they will be found in a brief statement affixed to the end of this Report.

"The Committee have now only in conclusion to state, in connection with their own immediate proceedings and interests; that during the past year a measure has been instituted, and further it is hoped, very successfully matured, for holding a County Anniversary during the ensuing Summer in the Town of Leicester for the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. The aim of this Anniversary will be to diffuse the advantages of the Society for Promoting Christian Knowledge both in the County Town, and through the Districts of the County at large; and likewise to produce an increased degree of union and co-operation between the Members of either or both of these important Institutions throughout the County. The measure thus considered and matured has subsequently received the countenance and sanction of His Grace the Lord Lieutenant, and the High Sheriff, both of whom, there is reason to hope, will give to the proposed Meeting the sanction of their personal presence."

#### *Incorporated Society for the Propagation of the Gospel in Foreign Parts.*

"The Committee of Members of the Society for promoting Christian Knowledge within the Deanery of Ackley and its Neighbourhood; having opened their Quarterly and other Meetings to the designs of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, have particular satisfaction in observing, that since October last, after Meetings held at Ashby-de-la-Zouch and Loughborough for this special purpose, 32 Associated Members have been added to the Parent Society from this District: the Society having of late years admitted Subscribers of a Guinea Annually, over and above the List of the Members of their Incorporated Body, whose Annual Subscription is Two Guineas. Whilst the Committee have great pleasure in stating to the Public this source of increase to the Society's funds, whereby they doubt not its means of carrying forward its pious and charitable designs will be materially aug-

mented; they at the same time indulge an earnest and well grounded hope, that the new claims on public bounty supplied by a consideration of the moral and religious state of India, will alone supply a sufficient stimulus to the charity of every Christian Patriot in Great Britain.

"The Committee therefore beg leave to close the present statement with respectfully submitting to every Member of the Church of England resident within this District, and capable of affording aid (whether much or little) to designs no less important than extensive; that whilst the Missionary cause is daily obtaining and exciting increased and awakened attention; they may find in the Society for the Propagation of the Gospel in Foreign Parts designs scarcely to be answered by the most enlarged and united alms of our whole Church and Nation: and that by throwing their charitable efforts into this particular direction, they become instruments of diffusing to the distant nations the pure and primitive usages of Church Government and Church Discipline; at the same time that they send along with them, and under their particular influence, the cheering and healing light of genuine, vital and practical Christianity.

FRAS. MEREWETHER,  
*Secretary."*

### *Society for the Propagation of the Gospel in Foreign Parts.*

THE Annual Report of this Society is now printed, and we extract some of the principal passages. An account of Dr. Stewart's Missionary Tour has already appeared in our Journal. His entire narrative is inserted in the Report, and will be found very interesting.

The plan of admitting subscribing and associated members, has met with great encouragement. Nearly six hundred names were enrolled at the commencement of the present year, and the new Committees which continue to be formed in all parts of the country, authorise us to hope that we shall soon have to report a large addition to this list.

The whole number of persons employed by the Society as Missionaries, Catechists, and Schoolmasters, is 146, of whom eighty are in holy orders.

### *Nova Scotia.*

"The health of the Bishop of Nova  
REMEMBRANCE, No. 32.

Scotia still continues so impaired, that he has been compelled to relinquish, however reluctantly, the prospect of an early return to his diocese. The operations of the Society, have, however, been materially assisted by his councils whenever the nature of his complaints would allow him to attend their meetings. During his absence the affairs of the Diocese have been conducted in the most exemplary manner by the Ecclesiastical Commissary, the Rev. Dr. Inglis, under whose care and superintendence the progress of religion and religious education has been uniformly proportionate to the increasing prosperity of the Province.

"Dr. Inglis reports, that his interesting and important charge still affords him its accustomed comfort; the kind attentions of his flock are unabated, and he is on terms of friendship with all his parishioners. The Church is well filled, and it is a subject of serious regret, that there is no room for many families, who are continually applying for seats. The organ at St. Paul's has been thoroughly repaired, at a very considerable expence, and he trusts that it is their endeavour to make every outward performance instrumental, with the blessing of God, to their advancement in faith and holiness.

"The National School has sustained a very considerable diminution in the number of its scholars, in consequence of the removal of all the Roman Catholic Children to a Madras School under their own management, the Master of which received instruction from Mr. West; it is also threatened with many other adverse circumstances. The removal of the Countess of Dalhousie is an irreparable loss; her Ladyship's patronage and continued personal attention have been invaluable. Mrs. Allen has been obliged to give notice of her resignation, on account of ill health and the limited amount of the salary; considerable difficulty has arisen in the appointment of a successor, which has at last been decided in favour of Miss Barret, who has qualified herself for that purpose. Mr. West has also given notice of his intention to quit at the end of the year, chiefly on account of the injury his health has sustained from confinement; the loss of this valuable servant is duly appreciated by the Society, and the testimonials which the Trustees of the National School at Halifax have transmitted, of the zeal and abilities with which he discharged the duties of his laborious office, evince the sense which was entertained of his meritorious conduct in that Country; had the Establishment sustained this loss under other circumstances, and at an earlier period,

it would have been in a great measure irreparable, but the encouragement which the system has met with throughout the North American Colonies, and the progress it has made in some of the most distant Settlements of those Provinces, encourage the belief that it will soon be so firmly rooted in the habits of the people, that it will become the universal mode of instruction. It is no longer considered as peculiar to the Established Church, or even to the Protestant cause, but its merits have become so generally admitted, that they have overcome the prejudices of a Religion, which have hitherto been considered as insuperable. Under this view of the case, the circumstance which has operated as a deduction from the numbers educated at the Parent School in Halifax, may be considered more as a subject of congratulation than of regret, as the example which has been exhibited of a Roman Catholic School, conducted upon the National System, may so far favour the progress of education among that class of our fellow subjects, that many of the errors which still cloud the understanding on religious subjects, may banish under its powerful influence.

"Though the numbers have been diminished at both Schools by this measure, they still continue very respectably and universally useful; they furnish specimens of reading, writing, arithmetic, grammar, and geography, that would be creditable to any Schools, and the knowledge of the Catechism and its Scriptural proofs, which many of the poorer children exhibit, is above all praise." P. 40.

"The spiritual wants of the new Settlements at Dalhousie and Sherbrooke have been provided for, as far as their present circumstances will admit or require, by the occasional visits of the Missionaries at Annapolis, Aylesford, and Chester, to whom adequate allowances have been made for these extra services, and means of education have been supplied by the appointment of two Schoolmasters. During the last year the Rev. William Gray and the Rev. Gilbert Wiggins, two of the Society's Scholars at Windsor, Nova Scotia, were admitted to Deacon's Orders; the former, the son of the Missionary to the Germans at Halifax, was ordained by the Lord Bishop of London, and is now residing in England until he is of proper age to be admitted to Priest's Orders; the latter gentleman was ordained by the Bishop of Quebec, and is now officiating at Rawdon, vacated by the removal of Mr. Twining to Liverpool; in the spring Mr. Wiggins will take charge of the

Mission of Westfield and Greenwich, New Brunswick, to which he has lately been appointed; both these gentlemen have passed very creditable examinations, and are likely to prove important acquisitions to the list of Missionaries.

"The measure adopted in the year 1819, of appointing Visiting Missionaries for such places as were not yet prepared for the reception of a resident Minister, and carried into effect last year by the appointment of the Hon. and Rev. Dr. Stewart and the Rev. J. Burnyeat, in the respective Dioceses of Quebec and Nova Scotia, to fill those stations, has been productive of all the beneficial consequences which were expected by those whose local and circumstantial knowledge pointed out to them the expediency of the measure.

"The Reports of these valuable Missionaries, which are subjoined to the present Abstract, will amply justify the wisdom of the proceeding, and prove the lamentable want of all religious instruction, which is observable throughout the wide districts traversed by these gentlemen. While, however, the entire absence of all spiritual information which pervades so large a part of His Majesty's Colonies, cannot be contemplated without emotions of the deepest sorrow, it affords some consolation to the heart which takes an interest in the eternal welfare of its brethren, to mark the anxious desire for religious knowledge which prevails through the most distant Settlements; and the cordial welcome with which the Messenger of the Gospel was every where received. At the same time it must be a peculiar satisfaction to the Members of the Society to feel that they and their predecessors have been, during a long course of years, the instruments, in the hands of Providence, of conveying to their fellow subjects those divine truths which they acknowledge to be the source of all future hope—and the absence of which is lamented by the desolate exile as the bitterest misfortune of his lot. It is difficult to describe the feelings of joy and gratitude with which some of the elder people listened to those prayers, and joined in that form of worship to which they had been accustomed in their early days, before they left their native land to seek a relief from the evils of poverty." P. 44.

#### *New Brunswick.*

"The Rev. James Milne, Missionary at Fredericton, reports, that under the influence of the Governor, two Schools have been opened upon the National System, one for Boys, containing 52; the

other for Girls, containing 25. Through the blessing of God, his health, notwithstanding the severity of the seasons, has continued so uniformly good, that he has invariably attended to the duties of his office. The books which were sent him, both for his own use and for general distribution, will prove highly acceptable. On the return of autumn, the town is generally visited with an epidemic disorder, which, in many instances, proves fatal. Last autumn it was peculiarly destructive, whence the number of Burials has increased beyond the usual proportion.

"The Rev. Robert Willis, Missionary at St. John's, reports, that the Congregation, though at present numerous and highly respectable, is still increasing, and the Church, notwithstanding every alteration and addition that the vestry can make in the interior, does not afford sufficient accommodation. The appointment of the Rev. Abraham Wood will prove of essential service; this gentleman resides at Charlton, and performs Divine Service there every Sunday, the congregation coming principally from the parish of Lancaster, which surrounds Charlton. In the evening he assists at St. John's, where the duty is very laborious, and occasionally in the neighbouring parishes. A new and more commodious Chapel is building at Charlton, at the general expence of the parish, upon a site granted by the mayor and Corporation to the Rector and Churchwardens of St. John's.

"Great exertions are making for the most extensive introduction of the National System of education throughout the Province. The central School at St. John's has been finished, the expence has been principally defrayed by private subscription, aided by a grant from the Legislature; 200 Boys are in daily attendance; a room is also building for a female School, and will be finished in a short time, and it is probable, that in the course of the autumn, 200 Girls also will be in daily attendance. Several Schools on the same system have made most favourable reports of their progress, and a growing attachment to the Church and its establishment is visible throughout the Province. A Royal Charter has lately been granted to the Society, which has given new energy to its friends, and placed it upon a foundation which promises to be as permanent as the present happy establishments of the Colony.

"Mr. Wood, the assistant Missionary, reports, that a visible improvement has taken place in the morals and habits of the people, since the offices of religion

have been regularly administered to them. The surrounding parishes avail themselves of the opportunity of attending Divine Service, which the Chapel at Carleton offers, and he occasionally visits them. He had lately returned from Westfield, when he preached twice to a devout and attentive congregation. The Church, situated by the side of a river, has lately been finished by the pious exertions of Mr. Nais, who, in the absence of a Clergyman, collects the Congregation regularly every Sunday, and reads the Church Prayers and a Sermon.

"The Rev. Richard Clarke, the venerable Missionary of St. Stephen's, repeats his ardent wishes to witness, before his death, the arrival of an Assistant, without whom it will be impossible to pay that attention to the distant parts of the Mission, which they require. Fanatical teachers of every description, open enemies to Church and State, have availed themselves of his age and infirmities, to inculcate the most unwarrantable doctrines, and among others, the most awful and frightful view of the Holy Communion. Though in his eighty-third year, he is able, through the blessing of God, to attend to the duties of the Church.

"The Society have frequently expressed their readiness to furnish Mr. Clarke with an Assistant, whenever a fit person might present himself, provided the parishioners would contribute to his support." P. 52.

"The Rev. Jerome Alley, Missionary at St. Andrew's, has the satisfaction to report, that all divisions in the parish are terminated, the people have become uniformly well-disposed to the Church. The Congregation is numerous, consisting of all the leading Members of the Society, and the greatest part of the population. Divine Service has been performed in the evening as well as the morning, a duty which the advanced age of his predecessor rendered impracticable. In the outskirts of the Mission, the progress of religion has not been so satisfactory, as the distance from St. Andrew's prevents that regular performance of duty which he would readily undertake, did it not necessarily entail a neglect of the Congregation in the town where the population is principally collected. They are engaged in establishing a National School, open to all denominations of persons, a measure which has been recommended by the parent Institution at St. John's.

"It was found impossible to raise sufficient funds to build a new parsonage-house. The old building has been put into thorough repair, and rendered very

comfortable, at an expence of £300. The Church is a handsome building, but not complete in the inside. Mr. Alley has visited two principal Districts within the boundary of his Mission, which comprehends almost the whole country. Grand Manam, an Island containing a population of 500 or 600 persons, first attracted his notice, as it was entirely destitute of all spiritual assistance. The people received him gladly, and eagerly attended to his instructions, particularly on the subject of Baptism, of the nature of which sacrament they were entirely ignorant. On his two visits, and during the circuit of the Island, which he made to the extent of 60 miles, he baptized 122 Children and 37 Adults.

The people are most desirous of securing to themselves the benefit of a resident Minister, and with that view they have already begun to raise a subscription for erecting a Church; they themselves are very poor, but they will exert themselves to the very utmost; they have derived from St. Andrew's some pecuniary assistance, but their principal dependance is upon the Society.

"At Magaguacavie he was also favourably received, and listened to with attention; there he baptized 13 Children. Wherever he has passed, the people have paid him marked attention, and earnestly petitioned for a repetition of his visits." P. 58.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. James Edwards, rector of Reynoldston, Glamorgan, has been presented by the Lord Chancellor to the rectory of Llanmadock, in the same county.

The rev. E. G. Marsh, M.A. late fellow of Oriel college, Oxford, to a prebend in the collegiate church of Southwell.

The rev. Walter Gee, B.D. fellow and tutor of Sidney Sussex college, Cambridge, to the rectory of Week St. Mary, Cornwall; patrons, the master and fellows of that society.

The rev. E. J. Howman, B.A. to the rectory of Hockering, with Mattishall Burgh annexed; patron, T. T. Berney, Esq.

The rev. Wm. Horne, of Gore Court, formerly fellow of Magdalen College, Oxford, to the rectory of Otham, Kent.

The rev. W. Smith, to the vicarage of South Elkington, Lincolnshire; patron, Lord Glastonbury.

The rev. D. Lloyd, to be chaplain of Haslar Hospital.

The rev. J. Warneford, of Mickleham, Surrey, to the living of Llanellin, Monmouthshire; patron, Kemys Tynte, Esq.

The rev. Liscomb Clarke, M.A. to a prebendal stall at Hereford cathedral.

The rev. J. Jefferson, archdeacon of Colchester, to the vicarage of Witham, Essex; patron, bishop of London.

The rev. Edward Bankes, to a prebendal stall in Gloucester cathedral, vacant by the death of the rev. Dr. Griffith.

The rev. J. Scobell, to the rectory of All Saints, Lewes.

The rev. W. S. Temple, rector of Meldon, Northumberland, is appointed a minor canon of Durham cathedral.

\* The rev. J. B. Sharp, of Stamford, is appointed to the rectory of Martin, near Horncastle, in Lincolnshire.

The rev. G. Graham, B.A. to be master of Archbishop Holland's grammar school, in York, vacant by the death of the rev. G. Sandwith.

The rev. H. B. Greene, to the living of Longparish Hants, vacant by the death of the rev. A. Lawrence; patron, the rev. Dr. Woodcock.

The rev. James Pinnock, M.A. to the rectory of Husband Bosworth, Leicestershire, vacant by the death of the rev. Dr. W. W. Green.

The archbishop of Canterbury has been pleased to appoint J. H. Arnold, LL.D. to be his grace's vicar general, and M. Swabey, LL.D. to be commissary of the city and diocese of Canterbury, and dean and commissary of the Peculiars of South Malling, Pagham, and Terring, which offices became vacant by the resignation of the Right Hon. Lord Stowell.

### UNIVERSITY INTELLIGENCE.

OXFORD, July 28.—On Wednesday last came on the election at Magdalen college, when Mr. Linton, of Christ's college, Cambridge; Mr. Middleton, of Pembroke college; Mr. Phillott, of Worcester college; and Mr. Sewell, of Winchester school, were chosen demies.

And on the following day, the rev. Richard Walker, M.A. W. Morgan, Esq. M.A. and J. F. Winterbottom, Esq. B.A. demies of Magdalen College, were elected fellows of the same society.

Thursday, Mr. Thomas Price, scholar of Jesus College, was elected fellow of that society.

Aug. 4. — On Thursday last, George Rooke, Esq. B.A. and George Hamilton

**Seymour**, Esq. B.A. of Merton College; **Clarence Pigou**, Esq. B.A. of Christ Church; and **Henry William Buckley**, Esq. B.A. of Brasenose College, were elected fellows of Merton College.

On Wednesday, the 25th ult. (St. James's day), the lord bishop of Worcester held an ordination in the parish church of Hartlebury, when the following gentlemen were ordained:

**DEACONS.**—**Henry James Barton**, M.A. Brasenose college; **William Brown**, M.A. Daniel Henry Walton, M.A. Worcester college; **William Henry Moggridge**, B.A. Jesus college; **Edwin Faulkner**, B.A. George Smalley, B.A. Trinity college; **Charles Smith**, B.A. on letters demissary from the lord bishop of Lichfield and Coventry.

**PRIESTS.**—**W. M. Williams**, M.A. Wadham college; **Thomas Snow**, M.A. Exeter college; **Thomas Winter**, M.A. Lincoln college; **Daniel Miller**, M.A. Wadham college.

August 15.—On Sunday last, the following gentlemen were ordained Deacons in Hereford cathedral:

**George Robinson**, B.A. of New college, **Thomas Gretton**, B.A. of Christ college, **Oliyer Cave**, M.A. of Baliol college, **Bernard Ward**, B.A. of Trinity college, **Henry Holden**, B.A. of Worcester college, **Aaron Thomas**, B.A. of Worcester college, and **Richard Davies**, M.A. of Oriel college, Oxford.

**PRIESTS.**—**Richard Fayle**, B.A. of St. Mary hall, **William Duthy**, B.A. of Queen's college, **Walter Shirley**, B.A. of New college, and **Mr. Mercer**, examined student in civil law, of Trinity college, Oxford.

**CAMBRIDGE**, August 3.—A grace having passed the senate to the following effect: that those to whom the Sunday afternoon turns, and the turns for Christmas-day and Good Friday are assigned, shall, from the beginning of October 1821, to the end of June, 1822, provide no other substitute than such as should be appointed in conformity to that grace. The following persons have been elected; for

October—**The Hulsean Lecturer.**

November—**Dr. Blomfield**, Trinity college.

December—**Rev. S. Lee**, Arabic Professor.

January—**Mr. C. Musgrave**, Trinity college.

February—**The Lord Bishop of Peterborough**, Lady Margaret's Professor.

March—**Dr. Wordsworth**, Master of Trinity college.

April—**The Hulsean Lecturer.**

May—

June—**Mr. Dicken**, of Peterhouse.

Messrs. **Lionel Buller** and **John Callen Evans**, scholars of King's college, were on Monday last admitted fellows of that society.

Aug. 20.—At an ordination held by the lord bishop of Chester, at Kendal, Westmorland, on Sunday, August 12, eighteen gentlemen were admitted into holy orders, amongst whom were the two following members of this university:

**DEACON.**—**E. J. Lockwood**, B.A. of Jesus college.

**PRIEST.**—**Thomas Butler**, M.A. of Trinity college.

**BERKSHIRE.**—Died, at Wokingham, in the 77th year of his age, the rev. **William Bremner**, many years curate of that place, and master of Lucas's Hospital.

**CAMBRIDGESHIRE.**—Died, at Colney Parsonage, aged 76, the rev. **W. Gibson**, M.A. prebendary of Lincoln, rector of Winterton and Colney, and formerly of Pembroke Hall.

**CUMBERLAND.**—Died, suddenly, at Underbarrow, in his 40th year, the rev. **Thomas Harvey**, curate of that place.

**DERBYSHIRE.**—Died, at his residence in Derby, the rev. **T. F. Twigge**, late vicar of Tickhill, near Doncaster.

**DEVONSHIRE.**—Died, from sudden inflammatory complaint, the rev. **Andrew Lawrence**, (brother of Sir Thos. Lawrence, P.R.A.) chaplain to the Royal Hospital at Haslar, and vicar of Long Parish, in the county of Hants.

**DORSETSHIRE.**—Died, at Tarrant Hinton, aged 60, the rev. **Thomas Diggle**, thirty-six years the resident rector of that parish.

**GLOUCESTERSHIRE.**—Died, in Palace-yard, Gloucester, of a rapid decline, aged 23, the rev. **John Adams**, son of the late H. C. Adams, esq.

**KENT.**—Died, aged 47, the rev. **John Williams**, curate of Plaxton, in this county.

Died, at Ramsgate, aged 83, the rev. **Richard Harvey**, A.M. one of the six preachers of Canterbury Cathedral, vicar of Eastry and Worth, and late vicar of St. Laurence, Ramsgate.

**LANCASHIRE.**—Died, the rev. **Mr. Wrigley**, M.A. curate of St. Michael, Manchester.

**LINCOLNSHIRE.**—Died, the rev. **J. Colebank**, of Sutterton, formerly curate of Algakirk and Fossdyke.

**NORFOLK.**—Died, at Yarmouth, the rev. **Benjamin Wymberley Salmon**, in the 78th year of his age, forty years vicar of Caister.

**SOMERSETSHIRE.**—Died, at his brother's house, Style's Hill, near Frome, in

his 27th year, the rev. John Lewin Sheppard, B.A. and F.A.S. of St. John's College, Cambridge, and curate of Pershore.

**SURREY.**—Married, at Putney Church, by the Right Rev. Lord Bishop of Nova Scotia, the Rev. W. C. Brant, A.M. late of Oriel College, Oxford, and Curate of Stanwick, Northamptonshire, to Isabella Anne, youngest daughter of the late Rev. George Wright, of Halifax, Nova Scotia.

**YORKSHIRE.**—On the 29th of July his Grace the Archbishop of York, ordained 31 priests and 19 deacons at his chapel in Bishopsthorpe.

Died, the rev. James Bulkeley, incumbent curate of Dobcross, in Saddleworth.

Died, at Halifax, the rev. William

Thomson, A.B. upwards of 19 years head master of the Grammar-school at Alford, and vicar of Bilsby.

**WORCESTERSHIRE.**—Died, the Rev. T. Blackhall, vicar of Tardebig.

**WALES.**

Died, the Rev. John Jones, vicar of Cardiff, and one of the capital burgesses of that town.

Died, at Swansea, aged 23, J. D. Thomas, esq. of Llwycoen Caermarthen, and of Jesus College, Oxford.

**ABROAD.**

Died, at Montreal, in Canada, the rev. G. Jenkins, chaplain to the forces in that province, and formerly curate of Wadhurst, in Sussex.

## MONTHLY LIST OF PUBLICATIONS.

A Sermon preached in the Chapel of Magdalen Hospital, on Sunday, July 22, 1821, in Consequence of the Coronation of his Majesty George IV. and published at the Request of the Committee. By the Rev. Edward Rice, A.M. Assistant Chaplain at the Magdalen Hospital, one of the Classical Masters of Christ's Hospital, and appointed Alternate Morning Preacher of Berkeley and Fitzroy Chapels. 1s.

A Sermon, delivered at Roehampton Chapel, in Surrey, July 22, 1821, in reference to the Coronation on the preceding Thursday, of his most Gracious Majesty King George IV. By the Rev. Edward Patteson, M.A. formerly of Trinity College, Oxford. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Sarum, at his Visitation in the Year 1821. By the Rev. Charles Daubeny, Archdeacon of Sarum. 2s.

"God save the King." A Sermon preached in the Parish Church of Welling-

borough, July 22, 1821, being the Sunday after the Coronation of our Gracious Sovereign King George IV. By Charles Pryce, A.M. Vicar. 6d.

A Sermon, preached before the Worshipful H. J. Dickens, M.A. Official of the Archdeacon of the East Riding in the County of York, and the Clergy of the Deaneries of Buckrose and Dickering, at the Visitation holden at Scarborough, June 26, 1821. By the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington. 1s.

Honour the King. A Sermon preached at St. Mary's Chapel, Penzance, July 19, 1821, the Day of his Majesty's Coronation. By C. Val. Le Grice, M.A. Chaplain of Penzance. 1s. 6d.

The Works of the Right Hon. Edmund Burke. Volume the Seventh, in 4to. Containing Speeches on the Impeachment of Mr. Hastings. 2l. 2s.

## LITERARY INTELLIGENCE.

The Rev. T. H. Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures, will be ready in the course of October next, in four large Volumes, octavo, with fifteen Plates of Maps, and Fac-similes, and other Engravings.

The Third Volume of Messrs. Kirby and Spence's Introduction to Entomology, is in great forwardness.

An Introduction to the Literary and Ecclesiastical History of the Sacred Scrip-

tures, and the Translation of them into different Languages. By the Rev. James Townley; is printing in three octavo Volumes.

To be published by Subscription, Sermons on Divine Revelation, and the Canonical Books of the Old Testament. By Robert Jones, D.D.

Dr. Wardlaw of Glasgow, has in the Press, Lectures on the Book of Ecclesiastes, in two octavo Volumes.

## POLITICAL RETROSPECT.

THE Queen's death has been the signal for renewing that system of clamour and tumult which was called forth about a year ago by her return

to this country. The abettors of confusion appear to have made that proficiency in wickedness which long and assiduous practice may be

expected to produce. On former occasions they availed themselves of a mistaken but not dishonourable feeling, and professed to discourage every illegal demonstration of it. The populace entertained a strong conviction of the Queen's innocence; and their leaders contented themselves with proving the fact. The processions and addresses of last summer were got up with this view, and the great body of those who accompanied them, were influenced merely by what they believed to be the truth, and refrained from any direct violation of the law. At present the case is altered; and altered for the worse.

The decease of the Queen would naturally excite the regret of her adherents and admirers; and it did not require much penetration to foresee that a portion of the community might easily be induced to convert their lamentations into rage. Such inducement was held out by the rulers of the mob; and the stimulus which they afforded has been sufficient to produce two of the most disgraceful scenes which Englishmen ever witnessed—the riots which took place on the day of the late Queen's funeral; and the public interment of the unfortunate men who lost their lives on that occasion. In both instances every feeling of common decency was violated or forgotten; and instead of the proper and usual tokens of respect for the dead, we saw nothing but menaces and insults against the living. It is to be hoped that the arm of the law will yet reach the contrivers and perpetrators of this shocking outrage. But their punishment, even the most severe punishment that man can inflict, though it may be serviceable for the future, can make no amends for the past. Our country is disgraced in the eyes of the civilized world, and those who have envied her character, or dreaded her strength, will say that they were never guilty of so foul a crime as this.

There is but one direction in

which the most sanguine can look with hope. We may reasonably expect that the events of the last three weeks will open the eyes of many who were voluntarily blind before. We may hope that the brutal mobs of the metropolis will find no advocates, or apologists beyond the circle of their own seditious guides. We may trust that every individual of character and respectability will hasten to disown all connection with those by whom the mischief has been brought about. The very leaders and instigators of the insurrection, for we can give it no other name, are convicted of having no power to direct the storm, which they had power to raise. They assert most vehemently, that they endeavoured to prevent the public funeral which profaned and polluted the last Sabbath-day; and either they are not to be believed or their influence extends to evil, but has no effect in doing good. We leave the choice of the alternative to them and their supporters. We have never felt very friendly to the dominion of the mob, or entertained any extraordinary respect for the individuals by whom it is set in motion; but we could not have suspected that the latter were so wicked or the former so foolish, as they have proved themselves on the present occasion. Every thing conspired to offer tranquillity and peace to this highly favoured, but ungrateful land. The old authors and encouragers of tumult were in gaol—the mass of the population were neither in want nor in idleness—and the Queen's death ought to have been the signal not for dissension, but for concord. If she was guilty of the crimes that had been laid to her charge, and had suffered herself to be made the instrument of private interest and faction, her removal could not be considered a calamity. If she was innocent and injured, her reward was come, and it was folly to regret its arrival. All parties had sufficient reason to acquiesce in the dispensation of Providence, and



their refusal can only be attributed to the worst of motives. On minor points we are well aware that a difference of opinion must exist. Some will think that the mob should have been gratified in the first instance; others will say that they should never have been suffered to carry their point by force,—and more or less of each opinion may possibly be just. But the riot was evidently a preconcerted thing; the note of preparation had been sounded; and the hosts of sedition were on the alert; and we neither believe that any concession on the part of Government would have averted, nor that any preparations on the part of the police would have entirely prevented a disturbance. At the same time, it is to be lamented that better preparations were not made; and that an affray which was inevitable, should terminate in the triumph of the rioters. It is impossible to calculate how many lives their success will ultimately cost.

While the riots constitute so violent an outrage upon decency, the proceedings of the inquest on the sufferers threaten as great an outrage upon justice. If foreign nations triumph at the ebullitions of our mobs, and the awkwardness of our police, what opinion will they entertain of the impartiality and efficacy of our tribunals. If things continue as they have commenced, will they not justly remark that the worst court of justice in Europe does not require a more radical reform than an English coroner's inquest? We do not wonder that such a tribunal

should be found wanting upon great occasions, for upon small occasions it is incessantly abused. No cases come before it more frequently [than cases of suicide, and a vast majority of them are decided without the slightest regard to the duties of the presiding officer, or the solemn oaths of the jurymen. That the old law against suicide had better be repealed; that the present age will not consent to see men buried in the public roads, and that the children of an unfortunate *felo de se* ought not to be stripped of his property and turned into the streets, may be all quite true. But while the legislature is of a different opinion, no sophistry can excuse the generality of verdicts respecting suicide. If the jury seem anxious to do their duty, they are reminded of the consequences of adhering strictly to their oaths. If a witness wishes to tell the truth he is discouraged and even stopped—and the coroners always recommend a verdict of lunacy. Can they be surprised therefore when a political question unhappily comes before them, at finding that they are unable to moderate the passions of the jury over which they preside—that they are insulted in their own courts by radical attorneys and partizans; and that the idea of doing even-handed justice is abandoned? If they think such consequences extraordinary they will have none to support them in their opinion; and if their proceedings are not altered, their jurisdiction must ultimately be abolished.

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#### NOTICE TO CORRESPONDENTS.

*I. P.* suggests to us the propriety of giving insertion to the effusions of those who are willing to contribute to a new metrical version of the Psalms: we can only say, that we are most ready to do so.

*A Communicant* has been received, and we will inquire into the subject of his letter.

*L.* has been accidentally mislaid, but shall appear.

*R. P., T. R. B., ΔΑΦΝΕ, Z. Z.,* and *A Country Curate*, have been received, and are under consideration.

*C. E. S.'s* papers are left for him at our Publisher's.

*W. X. Y.* shall appear.

THE  
CHRISTIAN  
REMEMBRANCER.

No. 34.]

OCTOBER, 1821.

[VOL. III.]

ON RELIGIOUS SERIOUSNESS.

IF it be true, that we can have no reasonable hope of success in any thing that we undertake, unless we call into our aid all the powers of our body and mind; I mean, unless we are seriously impressed with the importance of what we have in hand, and attentive to the directions of those, who from their profession or experience, are likely to know better than ourselves, and fully purposed moreover to comply strictly with what they shall advise; and if the degree of this impression and consequent attention and compliance on our part is always found to be proportioned to the importance of what we have in view, we must be either very careless, or very inconsistent in our conduct, if we can hear the subject of religion proposed to our consideration without the liveliest interest and most profound attention. For religion is confessedly the most important of all things, since it is able to make us wise, and good, and happy: and that in a way which nothing else can; because religion is alone independent of external circumstances. A man, may be rich to day, but he may not be so to-morrow; he may be in health now, and the next moment in his grave; he may be the envy of all in the morning, and in the evening their pity or their scorn. But religion never faileth. It accompanies us to our grave, yea, rather beyond the grave, into the blissful regions of immortality. It is our anchor on

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earth, and our companion to heaven. We can do without all other things, I mean, all the immoderate pleasures and superfluities of life, all that the world thinks so highly of, and fancies to be so necessary; but we can never do without religion. We may go on for a time, deceiving others, and even deceiving ourselves; but ask the worldly-minded, the dissolute, and the unbeliever, in his last moments, if sickness (as is but too often the case,) hath not too much deadened, enervated, and distracted his powers, to suffer him to think at all, ask him then, what is really worth having? what is the one thing needful? Will he say, Riches? they will soon be no longer his:—Health? it is gone, death is at the door:—Infidelity? the word is bitterness to his soul, it is agony and despair. Religion, will be his answer; and, as the dreadful conviction flashes across his mind, what would he not then give to have secured for himself by a life of habitual faith and obedience, its support and solace at the hour of his departure.

Consider religion in itself—look to what it has revealed, and see how adapted it is in all its parts to the wants and capacities of man! how full in its commands! how rich, how abundantly rich in its promises! It is religion, or more scripturally speaking, the faith or the Gospel of Christ, which has laid open, (as far as our present experience and finite reason could be supposed, or was required to comprehend,) the nature

of God, and the end of man; the spirituality, the wisdom, and power, and goodness, and mysterious existence of the former in three united Persons, and the great and glorious objects for which the latter was created,—not, as many by their conduct seem to think, to live for ourselves alone, for the pleasures of sense, for the pursuit of wealth, and honour, and fame, or for the mere propagation of our species, but to do good to others, to their souls and bodies; to improve the talents, whether intellectual or moral, which it has pleased our heavenly Father to give us; to look on this world as a place, and this life only as a time, of-trial—the one, a theatre on which we are to exhibit in all their attraction the graces of the Christian—the other, a season, in which we are to sow the good seed, that springeth up unto an everlasting life; and thus in the full conviction that we are but strangers and pilgrims on earth, to pass the time of our sojourning here in fear, in working out our own salvation, and providing heirs, like ourselves, of a blessed eternity. Such are the glorious truths, that religion reveals, teaching us more-over by the most perfect laws, and the surest and most appropriate promises of consolation and strength, that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour,—Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and “purify unto himself a peculiar people, zealous of good works, and meet to be partakers through his blood of the inheritance of the saints in light.”

How can it be, that any man of the commonest reflection, can hear such a subject as this proposed to his consideration—a subject so great, so glorious, so blessed—without feeling at the time, and conti-

nuing to feel ever after, the utmost seriousness and concern about it? “The first requisite in religion,” says Archdeacon Paley,—(I quote from his *Sermons*, which with a few exceptions, are invaluable for their matter and manner)—“the first requisite in religion is seriousness. I can have no hope at all,” he continues, “of a man who does not find himself serious in religious matters, serious at the heart. If the judgment of Almighty God at the last day, if the difference between being saved and being lost, being accepted in the Beloved, and being cast forth into outer darkness, being bid by a tremendous word either to enter into the joy of the Father, or go into the fire prepared for the devil and his angels, for all who have served him and not God,—if these things do not make us serious, then it is most certain, either that we do not believe them, or that we have not yet thought of them at all, or that we have positively broken off thinking of them, have turned away from the subject, have refused to let it enter, have shut our minds against it; or lastly, that such a levity of mind is our character, as nothing whatever can make a serious impression upon.” It would be well for every one of my readers, if they would suffer these words of the Archdeacon to have their full effect on their minds. And here let me not be misunderstood. I am far, very far, from wishing to inculcate any thing like a severe, or gloomy, or melancholy spirit. Religious persons, on the contrary, if we make allowance for any peculiarity of constitution that this or that individual may have, are generally cheerful: they have indeed the most reason to be so, since their conscience sits light within them, and they have always something beyond this world to look to for support. The religion of Christ is in itself a cheerful religion,—it is a social religion.—Its divine Author was ever seen walking about among the sons of

men—dispensing happiness to all around him—now partaking of the hospitality of the publican, now gracing the marriage feast in Cana of Galilee. The pleasures which may innocently and abundantly be derived from a variety of worldly sources, are in truth but as so many flowers, with which God has been pleased to strew our path, to beguile the tediousness of our earthly pilgrimage; and the Christian's duty lies not in abstaining altogether from their use, but in learning their proper use; agreeably to the admonition of the Apostle, “using the world, as not abusing it,”—and in thus using it, we may be assured that we best comply with the wishes of Him who both made it, and placed us in it. All that I am anxious to enforce—and I am sure that this is perfectly compatible with a light heart, and a glad countenance, and a sober, moderate, and innocent enjoyment of the things of this world at other times, is such a disposition of mind, as makes us approach the subject of religion with feelings of reverence, as being the most solemn thing that can engage the attention of a rational creature; and with feelings of thankfulness also, that a subject containing truths so great and blessed, and essential to our happiness, should ever have been revealed to us—such a disposition, I mean, as inclines us to listen to its instructions with the deepest attention, receive its commands with a full purpose of obeying them, and treasure up its promises to be our stay and comfort here, and the ground of our everlasting enjoyment hereafter—for “they on the good ground” assuredly “are they, who in” a serious, as well as “an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.”

C.

## SCRIPTURE CRITICISM.

### ON EPHESIANS iv. 10.

“He, that descended is the same also, that ascended up far above all heavens, that he might fill all things.”

THERE is in these words of the Apostle a twofold allusion, which renders them peculiarly valuable. The Apostle had just quoted that remarkable prophecy of the Psalmist, wherein speaking of the Messiah, he saith, “When he ascended up on high, he led captivity captive, and gave gifts unto men.” And struck with the peculiarity of the expression, and the splendour of the image, and the quality of the Person, that formed the subject of the prophecy, he proceeds to argue in a manner, that on any other supposition were altogether inconclusive, and which is evidently thrown in but parenthetically, as if out of the overflowings of a devout soul, full of the dignity of his subject, and supplying from the redundancy of his own faith, what the words strictly speaking, would scarcely warrant.

Now that *He* ascended, what is it, if we consider the magnificent apparatus of types and prophecies, that announced his coming, and the wonders of his birth, and all his mighty works, and the fullness and authority of his preaching, and the purity of his life, and the healing efficacy of his death, and the glory of his resurrection, and the testimonies that were borne to his divinity by others, and the manner in which he spoke of himself and his relation to the Father, “what is it, but that *He* descended first unto the lower parts of the earth?” He, that we know, and David knew, and the Baptist declared to be “above all,” can only have come from above; for “he that is of the earth is earthy, and speaketh of the earth,” and not as this great and glorious Being spake, whilst he was amongst us. And therefore when we talk

of our Lord's ascension into heaven, we cannot but think on "the glory that he had with the Father before the world was," and of which for our sakes he voluntarily emptied himself, when he descended from thence. His exaltation to heaven is but his return unto his own, agreeably to those words of his, that "no man hath ascended up into heaven, but he that came down from heaven, even the Son of Man, which is in heaven;" so that in our Lord's case, there is a close connection between his ascent and descent—we *may* reason from the one to the other. "If he has ascended, what is it but that he descended first"—and farther, he that descended and took our flesh in the womb of the blessed Virgin, and became very and perfect man, is the same divine and ever-blessed Being, that with this very flesh thus assumed unto the divine nature, did "ascend up far above all heavens, that he might fill all things."

Taken in this sense, the words of the Apostle are plain and forcible, and form a brief, but complete summary of a Christian's faith—a short creed or profession easily laid up in our memories, of all that we are to believe respecting our ever-blessed Lord and Saviour Jesus Christ.

### C.

*To the Editor of the Remembrancer.*

Sir,

THROUGH the medium of your valuable publication, I beg permission to notice a circumstance which appears to me to demand explanation on the part of the British and Foreign Bible Society.

I refer to the French translation of the Bible published by that Society, and pronounced in the title-page, to have been "carefully revised and corrected according to the Hebrew and Greek texts."

Sanctioned by the authority of a Society, a numerous part of which avow their attachment to the Church of England, and see not the danger of a union with Dissenters of all denominations, the French translation was referred to by me, for the purpose of quoting texts in proof of the divine nature of Jesus Christ.

My surprize was great, when I met with a passage of the utmost importance to my purpose.

In our authorized English translation, the 18th and 19th verses of 2 Cor. v. stand thus :

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, *that God was in Christ*, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

In the French translation of the Bible Society, we read thus :

"18. Et tout cela vient de Dieu, qui nous a réconciliés avec lui par Jésus-Christ, et qui nous a confié le ministère de cette réconciliation. 19. Car Dieu a réconcilié le monde avec soi-même, par Christ, en n'imputant point aux hommes leur péchés; et il a mis en nous la parole de la réconciliation."

This is pronounced, as I have observed, to have been "carefully revised and corrected from the Hebrew and Greek text."

At this distance from England, I have but few books for reference, and can only compare this "revised and corrected" version, with the passage in the Greek Testament of Mill.

"Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τῇ καταλλαγῇ ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δότης ἡμῖν τῆς διακονίας τῆς καταλλαγῆς. Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θεμιτός ἐν ἡμῖν τοῦ λόγου τῆς καταλλαγῆς."

The Bible Society's French translation is said to be printed from the

Paris edition of the year 1805, and was doubtless purposely selected by the Society, in preference to other editions, notwithstanding it is well known that the French Protestants consider the best French version of the Bible to be that of Martin, in which the words, “Ὁς οὐτὶ Θεὸς ἦν ἐν Χριστῷ, καὶ μοι καταλλάσσῃ ἐν ἐμοί,” “To wit, that God was in Christ,” &c. are literally translated, “*Car Dieu étoit en Christ, réconciliant le monde avec lui-même.*”

At a time, when Socinianism is supposed to be making rapid strides through the ranks of the self-conceited and superficially learned, is it not incumbent upon members of the Church of England, who compose part of a Society, by whose authority a corrupted translation of the Bible is sent forth into the world, to consider the awful responsibility which they have incurred, and the evil consequences of their being thus instrumental in the circulation of error?

The boast of the Bible Society has been, that they circulate the authorized Translation of the Bible. Let them look well to the “revision and correction” of their foreign versions. I trust they will, at all events, give their attention to the passage which is the subject of my present observations.

L.

Caen, August 1, 1821.

## ON MAN'S CORRUPT STATE BY NATURE.

(Continued from page 322.)

To the Editor of the Remembrancer.

Sir,

By the use which C. P. has made of the parable of the sower, he has obliged me to retort against himself the charge, which he has brought against me, of assuming what he is bound to prove. There is the same want of conclusiveness in this as in

the case of the righteousness of the Patriarchs. It is not enough that the ground is good, but if the argument is to be decisive, it must be shewn, how any part of that ground had acquired its goodness. “Who maketh thee to differ from another?” Long ago it was written for our instruction, that “the preparations of the heart in man and the answer of the tongue,” the inward principle and the outward effect, “is from the Lord.” And in after ages the necessity of divine influence was thus affirmed: “no man can come to me, except the Father which hath sent me, draw him.”—Of the Gentile world, I apprehend, we know so little, and the Scripture hath given so few details, that it will not be an easy matter to press them into the service of either party. To the curious inquirer into their spiritual condition, it may be replied as to another over-anxious person; “what is that to thee? Follow thou me.” But if the little which the Scripture hath said concerning them, is wrested to an improper purpose, the violence done to it must be exposed, and it must be restored to its real use. In the quotation from the Romans (ii. 14.) nature is not put in opposition to an inward working of the Spirit of Grace, but to an outward and written law. The Apostle is led to speak of the two ordinary means of knowing and doing the will of God; the one by the contemplation of His works, (Rom. i. 19, 20.) the other by the revelation of His word. But of extraordinary assistances, either in favour of the existence of any such or against it, nothing is alleged. If conjectures are permissible, why should not He, who will write His written law on the hearts of all true Israelites, (Heb. viii. 10.) write also His unwritten law upon the hearts of honest and virtuous heathens? The law which is inscribed in the characters of nature, is the law of God, as well as the revealed and written law, and having the same

Author, they can have but one meaning and one end. Why then should there not be some degree of care on the part of God to impart a right knowledge of the one as well as of the other? Why is it incredible that Xenocrates, following the light of nature, should be led by the spirit to the discovery of truth or to a life of virtue, while we *must* believe, that a Christian, following the superior light of the gospel, cannot attain to truth or holiness, except he be also led by that Holy Spirit? Is God a respecter of persons? Are not His means of communicating himself to the heathen world, His rights to, and demands upon their obedience and their necessities, as great as in our own case? "Is the Spirit of the Lord straitened?" "Is He the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."—When again it is said, that God "suffered all nations to walk in their own ways," (Acts xiv. 16.) the plain and unsophisticated sense of the words is, that He interposed not to guide them by a written revelation or an authorized declaration of His will. It is of importance also that it should be noted, that in Scripture language a man's own ways are ways of iniquity. (Isaiah liii. 6.) We cannot therefore please God, except we walk in ways which are not our own; in ways, into which we must be led, and in which we must be kept by the influence of another. "Thou compassest my path," saith the Psalmist; "whither shall I go from thy Spirit—lead me in the way everlasting." Nor is there an inconsistency between a supposed offer of grace and a man's walking in his own ways. For if free-agency be not destroyed, they, to whom the word of God is sent, and who have the offer of the spirit, may yet walk in their own ways. (Deut. xxx. 19.) In the conflict between contending principles, (Rom. vii.) to which C. P. next adverts, what is there to demonstrate that

the good is not originally from the Lord? 'It is not true,' says Secker, 'that, in strictness of speech, fallen man hath originally no principle of what is right left in him.' *If the whole was lost by the fall, somewhat hath, by the general Grace of God, been restored since.*' This is the great point for which we contend; we deny not the existence of something good, but affirm only, that in every thing good there is the presence of the preventing Grace of God. In every advance towards perfection, it will not be denied, that the increase and growth of the good principle and the diminishing and the decay of the bad, are to be attributed to God's Holy Spirit. Why then is not the beginning of the good, (Gal. v. 17. and Pool's Synopsis.) to be referred to the same original? Perfection being unattainable in this world, the conflict will never cease; but the more the spirit triumphs over the flesh, the more it is maintained and carried on by the power of grace. Since then the conflict is never supported with success except by the power of grace, where is the certainty, or even the probability, that it is not begun by the same power? How are we to be sure, that the something good is not of the nature of a thing lost and forfeited, but afterwards restored? As to his comment on the tenth article, nothing can be more palpable than the mistake of C. P. The works of which that article treats, are such as, under certain circumstances, through 'the Grace of God by Christ preventing us,' it is supposed, may and by all good Christians will be done. But since the spirit is given to man only by measure, works positively good and intrinsically righteous, can never be done by mere man, under any circumstances whatever, on this side of the grave. Therefore not positively, but relatively, good works must be the works designed: and the article must be expressly provided to declare, that even works of

relative goodness, by which alone man can serve God, cannot be done without His grace 'preventing us and working with us.'

Whatever powers C. P. may claim for fallen man, (if any such there can be) they will not be so much as questioned by me, if it be granted, that they are useless, and inapplicable for religious purposes, and ineffectual for his recovery from sin and destruction, except when aided by the grace of Christ. Total corruption, in my sense of the expression, is so entire a weakness, so utter an impotency, so perfect a depravity and so absolute an helplessness as to exclude the presence of every thing sound and good. 'There is no health in us' or strength; but however we might have exerted ourselves, we should have toiled in vain; however we might have struggled, we should have "stuck fast in the deep mire," if Christ had not put forth His hand, and extricated us from the ruins of the fall by the help of His Grace. I am led to this opinion by our Saviour's own plain and decisive saying: "Without me ye can do nothing." We are in every way so dependent, that even in civil or natural actions we are incapable of doing any thing without the Providence of God preventing and assisting us. But this saying of our Saviour evidently refers only to religious acts. But when limited to such actions why is not this saying to be literally understood? The literal sense is always to be presumed to be the true sense, unless strong reasons evince the contrary. It is the business therefore of those, who object to that sense, to produce their strong reasons against it. In the mean time I would willingly bring to the recollection of your readers the following remarkable extracts from Tillotson's Sermon on this saying of our blessed Saviour: 'A man cannot make himself good, he cannot convert or change himself; nor by his own strength continue and hold out in a good course;

we can *do nothing* of this, without the grace and assistance of Christ.' —'We being weak and without strength, slaves to sin, and under the power of evil habits, and unable to free ourselves from this bondage *by any natural power left in us*, our blessed Saviour in great pity and tenderness to mankind, hath in his Gospel offered, and is ready to afford to us an extraordinary assistance of his grace and Holy Spirit, to supply the defects of our natural power and strength. And this supernatural grace of Christ *is that alone* which can enable us to perform what He requires of us. And this, according to the several uses and occasions of it, is by Divines called by several names. *As it puts good motions into us, and excites and stirs us up to that which is good, 'tis called preventing grace; because it prevents any motion or desire on our parts.*'—It (the Scripture) 'does constantly ascribe *all* the good that we do to the Grace of Christ.' 'When the Scripture speaks of the Redemption of Christ, it represents our condition not only as miserable, but *helpless.*' "For when we were yet *without strength*, in due time Christ died for the ungodly."—'When mankind was under an *utter impotency* of recovering itself out of that state of sin and misery into which it was plunged, &c.'—'When I say this grace and assistance is derived to us from our union, I do not intend to exclude the necessity of God's grace and Holy Spirit to the conversion of a sinner, and his first planting into Christ: but when we say that Christians derive the influences of grace and assistance from their union with Christ, this supposeth them to be Christians already, and planted into Christ, and that this likewise is the work of God's grace. For if we cannot bring forth fruit, without the aid and assistance of His grace, much less without that could we be planted into Him, and united to Him.' It can scarce be necessary



to observe, that one so wise and good does not neglect to fence his doctrine against erroneous notions of irresistible or indefectible grace. But with all these precautions he imputes the success, with which our endeavours may be crowned, and the virtue to which we may attain to the fact of our being prevented and 'assisted by God.'

As to the state of man in general, and the light this saying of our blessed Lord throws upon it, it is to be observed, that it was addressed to persons for the most part of honest, though uncultivated minds; to persons, who had heard the many gracious words which had fallen from Him, who had been attendants upon His ministry, eye-witnesses of His mighty works, and instructed in the way of truth. They must have made some progress in religion, having had the full benefit of most excellent doctrine, and of an unerring example to excite them to the utmost diligence in the performance of their duty. If then persons in their improved state could do nothing of themselves, but required the preventing and assisting grace of God to bring forth any fruit, what must be the necessities and the urgent wants of all other men less prepared and less advantageously circumstanced? With what degree of success could the unaided endeavours of strangers and aliens to work out their salvation be rewarded, when without the Spirit of Christ, the exertions of His chosen and favoured disciples must have been in vain, and productive of nothing truly good?

Another strong description of the helplessness and impotency of man without Christ, is the confession of the Apostle, (2 Cor. iii. 5.) which, though made with immediate reference to the work of the ministry, is applicable to all other things. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." For whatever degree of positive weakness

and insufficiency the Apostle was compelled to confess in regard to one thing, to the same extent and degree he must have been weak and insufficient in regard to all. The circumstance to which I particularly wish to draw the attention of your readers, is this: St. Paul makes no pretension to any 'partial degree of virtue' in himself. He arrogates not to himself a power to begin with the confession of a want of power to finish. He laments not a mere insufficiency to accomplish, to complete, to perfect a good work and bring it to an happy termination; he does not describe himself as naturally endued with powers to pay a part, but deficient in powers to pay the whole of a well-pleasing and acceptable service; but in terms, which are in no way dubious, he roundly asserts, that he is not sufficient of himself even to think any thing as of himself. But thinking must necessarily prevent or go before all rational speaking or acting. He therefore, who is careful to disclaim all power in himself of thinking, must be supposed to renounce in the most emphatic manner all pretension to a sufficiency to speak, or to do any thing good and righteous, except by the aid of the Grace of God. If, as the Apostle declares in another place, (1 Cor. ii. 14.) "the natural man receiveth not the things of the Spirit of God," then it is impossible that we can order our conversation aright, except we be first enlightened and taught all such necessary truths by that Holy Spirit.

If we are to concede to C. P. 'a partial degree of virtue in men,' without the renewing power of the Holy Spirit, how are we to reconcile the existence even of this degree of virtue, with the generally received notion of preventing Grace? For this partial degree of virtue is evidently so much excellence, so much goodness, attained unto without the previous grace of Christ, without the efficacy of his merits, and indeed without any re-

ference or obligation to him. And though we may be strengthened and assisted by the Holy Spirit, to persevere in what we ourselves have begun well, yet how can we be said to be prevented in it? If there be any goodness or any virtue, which we of ourselves may attain unto, so much goodness or virtue prevents, instead of being prevented by, the grace of God. What shall we say then "of God's special grace preventing us?" It would be unreasonable to suppose, that we have power of ourselves, and power of the Spirit also. For God does not vouchsafe unnecessary aids, or suspend our own powers for the sake of employing powers provided by Himself. The idea which we are taught to have of grace is, that it is sufficient, that is, that it does enough, but not more than enough, to make our calling and election sure, if we be not wanting to ourselves. Either therefore power of ourselves, or preventing grace must be given up. And at what stage in the progress of a good work or of a general good course is assisting grace to come in to our help? Spiritual labours are dissimilar to many others in this respect. Many acquire the first rudiments of an art or science with ease, in which it is the lot of a very few only to attain distinction. But in spiritual labours the greater progress we make, the less difficulty do we meet with. In this case the first rudiments are the more difficult, and the going on unto perfection is the more easy. For in our way towards perfection, the greater progress we have made, the more is the enemy of our salvation baffled, and our hope of victory confirmed; the more is the disposition to do ill subdued, and the contrary habit of doing well acquired; the more sensibly is the pleasantness of religion felt, and the peaceableness of her ways experienced, and the more evident does the wisdom of doing well, and the folly of doing ill hourly become. In what part then of a particular good work,

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or of a general good course, can the assistance of the Holy Spirit be so requisite as at the beginning? When the body of sin is most powerful, when it is entire in all its parts, and no one member is yet wounded by the suppression of any evil propensity or by the acquirement of some degree of virtue, then is the conflict most arduous, and the assistance of the Spirit most needful and most to be desired. But it may perhaps be said, that preventing grace is the original of some good works, and not of others. What then is the design and the propriety of the petition, "prevent us in *all* our doings with thy most gracious favour, and further us with thy continual help; that in *all* our works *begun*, continued and ended in thee, &c?" Or of the daily prayer, "O God, from whom *all* holy desires, *all* good counsels, and *all* just works do *proceed*?" While the Church most evidently considers it a point of duty to acknowledge and to pray for the presence of the preventing grace of God in all Christian virtues, will C. P. contend, that it is the fountain, from which some do, or others do not, spring? Will he hazard the assertion, that preventing grace is a principle irregular in its operation, and that dependence upon it is of so uncertain a nature, as to be our duty at one time and not at another? Would this resemble the probable working of One, who is "the same yesterday and to-day and for ever?"

If we may adopt the language of the Prophet, "O Lord, thou hast wrought all our works in us," we must ascribe all and every degree of "goodness, righteousness, and truth," whereunto we can attain to the Holy Spirit, and to the mighty working of His power. But if by his own strength, without the "special grace of God preventing" him, fallen man can attain unto "a partial degree of virtue," then may there exist a degree of virtue, in the production of which the Spirit has no share, and which cannot be as-

cribed to him. If we may be the authors and beginners, and the Spirit only an encourager and helper of a good work after it is begun, then it is not of the root, and cannot be numbered among the fruits of grace. When a work is the effect of the labour of more than one person, it is both customary and just to assign the honour and the praise of it to the author and prime mover of it; to that person, who began and set it on foot, and not to him, whose co-operation has extended to no more than some trivial and occasional help. The glory of it by right belongs to him, who has wrought through the whole progress of the work from the first commencement to the final termination of it, and not to that party who has only contributed some broken and interrupted aids, and who has borne only from some given time a certain burden of the entire work. Moreover, are not all our good works the fruit of faith? And is not faith the gift of God? A gift, which may indeed be rejected and declined, but which, wherever it is received, is vouchsafed by God. But if good works are the fruit of faith, and faith is the gift of God, how can we avoid the conclusion, that all our good works in all their parts proceed from God?

I do not pass over such passages as, "who were *dead* in trespasses and sins," "among whom also *we all* were by *nature* the children of wrath," God, "even when we were *dead* in sins, hath *quickened* us," and the like, because I esteem them unimportant, but because I have already trespassed greatly upon you. Nothing, however, short of an universal cause, could have produced so universal an effect, and a stronger figure cannot be employed to describe our corruption than that of death. Fearless then of "striking upon the Charybdis of Calvinism," I maintain the total corruption of man; such a corruption as supposes him destitute of *all* power

of recovering himself, and makes him a debtor to Christ Jesus for all and every part of his restoration. And I repeat my earnest wish, that it may be impartially considered by others, whether such total corruption, such an absolute helplessness, such an utter impotency, is separable from Calvinism, or not. While it is regarded as a doctrine, to which Calvinistic Predestination or irresistible grace is essentially united, it will not be fairly and equitably tried. If it be a true doctrine, confessed by Calvinists and denied by us, it will be a pillar and support to their cause, but the weakening and undermining of ours; and in all our controversies with persons of that persuasion, it will produce the result of an uncertain termination of the dispute, or, if the expression may be permitted, of a drawn battle. For whatever ground we may gain against them in one quarter, while the debate is upon other topics, the same ground will they quickly recover against us in another quarter, when the discussion is upon the powers of man in his fallen state, and his need of the preventing grace of his Redeemer. Let us then deprive them of the exclusive possession of that portion of truth which is the maintenance of their cause. The greater our inability is, the more is our need of an extraordinary power and of supernatural assistance, to enable us to do our duty. And our obligation to our Redeemer will be, according as we have received spiritual gifts and succours for our deliverance at the rate of ten thousand talents, or of an hundred pence. For they, to whom He has given most, will also love Him most. Let us then study to know the full extent of our own weakness and incapacity, and of our Saviour's mercy and goodness. What nobler object can employ the energies and the faculties of those, whom He hath ransomed, than an attempt to comprehend the depth of their Redeemer's love, to magnify

His mercies as they are worthy to be praised, and to raise their own gratitude to a just and corresponding measure of greatness?

I am, Sir, yours, &c.

W——r.

August 8, 1821.

*Unpublished Correspondence between Wesley and Wogan.*

(Continued from page 530.)

No. VI. *Fragment of a Letter from Wogan to one of Wesley's Friends.*

BUT the beginning of your Letter is somewhat too incautiously worded. You seem to blame your style and manner of expression in the former, and call it enthusiastic nonsense, holy flame, and an unintelligible style. I have read over again both your former letters, and my answers to them, and neither of them, as I conceive, could minister any occasion for so harsh a censure on your way of reasoning or expressing yourself at that time. I cannot find therein either nonsense or enthusiasm. The sentiment about the nature and turpitude of sin, which you say you had taken from Mr. Norris, is no way wrong or unintelligible. 'Tis obvious enough even to unassisted reason and natural conscience, to conceive the monstrous impiety and downright madness, as well as detestable ingratitude, of flying in the face and trampling on the laws of our Maker; who created, who preserves, and will hereafter judge us. Who alone is the author of our being and well-being; from whom alone we can expect the happiness we all naturally aspire after, either here or hereafter. Reason itself, I say, cannot but suggest such reflections as these, when we seriously attend to its voice. So that these her dictates are far from being unintelligible to a considerate man, much less nonsense: they are rather the

words of soberness and truth. This then was not the thing I had in my eye to caution you against in my last short letter, but the danger of the conclusion you seemed to draw from those considerations about sin, to wit "that, if duly weighed, they must necessarily produce in you an aversion thereto; that when a man has once gained this abhorrence of sin, he may then apply himself *with success* to contemplate heavenly things; that if he approach God with such a pure mind, the streams of grace will then *no doubt* so diffuse themselves through the whole man, that he will be ever nourished with the good things of God, he will be all spiritual and divine," &c. These are your words, which though true in some respects are not so in all. The conclusion you draw is too sudden; it will not always hold, yea hardly ever does either in nature or grace. To pass at once from one extreme to another, in any case of habitual dispositions, is very seldom seen, and much seldomer continued in. A heathen can inform us, *Naturam expellas furcâ licet, usque revertet.*

And the shameful falls of *David*, *Peter*, &c. may also convince us of the like danger in a state of grace; and that the Apostle's caution is never out of season, "that he that stands should take heed lest he fall." This made me say, there are temptations you seem not aware of. Temptations peculiar to a state of piety. Satan, like a cunning sophister, suits his wiles to the situation or condition we are in. Fleshly and gross to those who live after the flesh; spiritual, to those who are led by the Spirit: puts on the disguise of an angel of light to those who have escaped the pollutions of the world; counterfeits humility, counterfeits devotion, counterfeits the very love of God. If he cannot withdraw from piety, he will even blow up the holy flame, to greater ardours and higher degrees than he

knows our thoughts or capacities are yet equal to. If he cannot prevail in the wilderness, if the appetites of the body, and soft calls of nature will not yield to his suggestions, he leads to the mountain to shew us the glories of the world. If these move us not, he transports us even to the pinnacle of the temple, exalts us above all our brethren that are within or about the house of God; but it is with an insidious intent to cast us down. He raises us to what some may call the top of perfection, but 'tis with a view of dashing our foot against the stones below, that so we may be discouraged and disabled from pursuing the course we had begun. That is, when neither bodily nor worldly lusts can tempt us to forsake our own stedfastness, and draw us *from* God, he falls in with the bent and holy fervours of the soul, and even urges us to come the nearer *to* him, that he may cause us to fall; verities in us the story of Icarus and Phaeton, that we may perish *ay* too near an approach to our sun. By this subtile device he turns our humility into presumption, our piety into spiritual pride, our devotion into enthusiasm or superstition. These are the temptations which (in my answer to your former letter) I hinted at, and cautioned you against; the which I said you then seemed not yet aware of, neither could well be, till a further advance in religion had given you some experience of them. Give me leave to refer you again to the little book of humility for further advice to direct your conduct in this most intricate maze which the enemy is preparing for you, that so with an Apostle you may have it to say, we know his devices, and be able to avoid them; that with the holy Psalmist you may more earnestly and clearly pray, "O that my ways were made so direct, that I might keep thy statutes." That you may not turn to the right hand or to the left, remembering that the way to life is straight as well as nar-

row; not only straight as to width, but as to rectitude also. In this straight way may Christ and his blessed Spirit ever guide and keep you; so shall you be safe from your enemies. Faith and humility are to be the two fences on your right hand and on your left; and while you walk steadily between these two, you shall keep in the way of peace, and never go astray.

I am, with much sincerity,

Dear Sir,

Your obedient humble Servant,  
W. W.

24th Oct. 1733.

I thought of you this morning on hearing the 1st Lesson at Church, and recommend it to your perusal and meditation. And pray give my service to Mr. Wesley, whom you may communicate this letter to if you think proper. I have no thoughts of making any translation of Prudentius, having neither time nor ability for such a task.

No. VII. *Wesley to Wogan.*

Dear Sir,

I HAVE not till to-day had a convenient opportunity, thoroughly to consider the advice you was pleased to favour me with from Kaling, or to return you my sincere thanks for the books you have contributed towards the propagation of the Gospel of Christ in America. I find it will be necessary to spend some time here before I can even learn the Indian language: there being no place for me to live in near Mr. Musgrove, (who is to instruct us) till a house is built upon which workmen are already employed. This therefore is the first work in our Lord's American vineyard, which he calls me to attend. There are in Savannah between six or seven hundred souls, from almost all nations, and of almost all religions: Germans, Dutch, Portuguese, French, Irish, Scotch, English, Jews, Lutherans, Calvinists, Anabaptists, and lukewarm Church of England men. Now

whom of these would you advise me to attempt? All, or some only? I am beginning with our own Churchmen, a few of whom are attendants on the daily prayers, and are resolved to be so at the weekly Sacrament. I see already, to plant the Gospel fully, even here, there will be need of the zeal and industry of an Apostle, and the wisdom of an angel: that is, in a word, of faith. O cease not to pray for me, that my faith fail me not!

I am, dear Sir,

Your obliged and affectionate  
servant in Christ,

JOHN WESLEY.

*Savannah, March 19, 1736.*

No. VIII. *Wogan to Wesley.* \*

Dear Sir,

I MUST freely own I was not a little pleased (perhaps too much pleased) with the receipt of yours of the 19th of March last, from Savannah; because I had given over expecting such a favour: but you are pleased to excuse your silence to me before you left England. I was indeed contented to think what I had written was not worth your notice, and had only the satisfaction that I had thrown in my poor mite into the treasury of God, and, that possibly it might be accepted of our blessed Master, because it was my all; all that was in my power to contribute towards the glorious design you have undertaken, and might, perhaps, some time or other prove of use through His blessing who was witness to my good will, as well as inability to do better. Nor will I conceal that I apprehended from some reports I heard, that you had conceived a jealousy against me of being a hindrance of that zeal which you thought it your duty to inculcate, and recommend to those pious friends you left behind. I mention not this from a spirit of disgust or resentment. No, my dear friend, I cannot but love all holy zeal for the honor of God and good of souls,

although it may exceed the due bounds, or even miss the mark, and like a random arrow, light upon me and wound me. Such an error, having a noble cause, is far more excusable than a cold indifference concerning what we judge to be wrong. Indeed, in God's cause, nothing should be thought indifferent. But the great art in our Christian calling is first to aim aright and frame right judgments, and then to proportion our zeal to the nature and importance of the subject. The best guide herein is doubtless the blessed Spirit of God, and next (in subservience thereto) our own reason. All truths in Religion are equally pure and holy, but not equally important or necessary. All are not fundamentals—some doctrines are *absolutely* necessary to salvation. Others but in a *secondary* degree, and according as they serve to establish prime truths. Some are more necessary for some to know, namely, for the teachers and professed ministers of the Gospel; while it may be sufficient for others, who are learners only in the School of Christ, to know the first principles of his doctrine.

In short every teacher should be well apprized of the different weight, as well as intrinsic excellence of all religious truths; and consequently thoroughly versed in *comparative* as well as *positive* Theology. A book I formerly read on this subject by a good hand, but have not now by me, proved of great use to settle my notions on this point. And I presume I need only suggest the hint to your ready mind; neither have I touched on this subject with any other view but to remove every the least obstacle to that Christian charity and benevolence which a different way of thinking in lesser matters may in some measure have weakened in you towards me. This I thought necessary to mention as a point of the greatest consequence between Christian friends, who, I trust, are engaged in the same good

design, and ought to take heed that they fall not out by the way. Nor do I expect or desire that you should make any other answer or return to this but love for love, such as I bear in my heart towards you in the bowels of Jesus Christ; and that you will remember me in your prayers.

You are pleased to acquaint me that your labour consists of a great variety of nations; and to ask which of them you should first begin with. This you have well replied to yourself, that you had best begin with the members of our own Church; for this is pursuant to our Lord's own example, and his Disciples who first applied to the sheep of the house of Israel before they turned to the Gentiles.

The Samaritans and Heathens had indeed a better disposition of mind for receiving the Gospel than the very people of God; and yet our Lord tells the woman of Samaria that *salvation was of the Jews*. We may apply the same to our own Church: that undoubtedly we have the truth, though by far too many it be held in unrighteousness. This observation points out the different method a preacher is to pursue in addressing to the members of our own Church and that of another persuasion. Repentance is more especially to be recommended to bad livers, and the doctrines of faith and right principles to those who (although virtuous persons) are not well established in the truth.

I wish you good success in the learning and use of the Indian language, and doubt not but the same God who inspired the first preachers with the knowledge of all languages will mercifully assist you: yea to speak them miraculously if he see fit. Nevertheless there is one language which is understood by all nations (who have not extinguished their natural light by vicious lives) and that is a holy and exemplary conversation. This is a more persuasive rhetoric than any tongue or speech can express. What I allude

to is well termed in our Version of the Psalms,

This powerful language to no realm,  
Or region is confined,  
'Tis nature's voice, and understood  
Alike by all mankind.

And this language I trust you are, and still will be versed in more and more; so that I need not enlarge. "*Non magna loquimur sed vivimus*," was the holy and true boast of the Primitive Christians, so should it be of all that name the name of Christ. To maintain a burning and shining light in the midst of a crooked and perverse generation, is the miracle and wonder that the propagators of the Gospel are now to perform.

But as the nature of man is ever subject to extremes, great prudence is necessary to order our conversation aright, so as not to dazzle the too weak eyes of some by too much light, nor hide our candle under a bushel when required to lighten the house. As the wise man observes, there is *a time* and a *season* for all things. So there is also a due proportion as to the degrees and measures which wisdom prescribes. As there is a time to be silent as well as to speak; there is in like manner a golden mean to be observed in our very example and conversation. David sometimes held his tongue and kept silence, *yea, even from good words*, though it was pain and grief to him. And our Lord not only refrained himself sometimes from speech before his adversaries, but told his disciples there were many things *they could not then bear*. Yea, I may venture to say, there are seasons when a Christian may with more discretion, and even to better purpose conceal his light than exhibit it. That you may not mistake me, and suspect I am pleading for lukewarmness and indifference in Religion, I must assure you I mean no other temporising than such as Christ and St. Paul used, who became all things to all men, that he might save some.

This is one of the nicest points in all our Christian conduct, and requires the zeal of an Apostle with the prudence of an Angel to temper our behaviour aright between the two extremes. And what makes me touch upon this thing, is a declaration I heard you make, that you would never open your lips on any subject but Religion. It was your zeal I know prompted you to make this resolution. But, my dear friend, do not make the way to life straighter and narrower than God has made it, least you discourage rather than invite proselytes. An Apostle allows, yea requires, that our *conversation be seasoned with salt*; that is, not only with uncorruptness, but with wit and agreeableness of discourse, (for so *salt* in those days, you know, was generally used to signify, when referred to speech.) As the occasions of speech are various, and the tongues, capacities, and circumstances of men very different, it cannot be proper to entertain all alike in the grave, austere way of religious discourse, not only because (*Ridetur chorda qui semper oberrat eadem,*) it exposes our discourse and persons to contempt, but it defeats the very end we aim at. Our Lord calls his Disciples *fishermen*, and if we would catch *men*, it must be supposed that proper baits are to be used; else, no fish will come to your hook. This, or something like this, was the artifice used by St. Paul, when he speaks of some that he had caught even by guile. I recommend to you, therefore, and the holy Brethren with you, to study this excellent art. I need not much enlarge, because I am persuaded experience will teach you the necessity of it, and God himself, who only can, will assist you in the practice. And indeed I know nothing more difficult than this, therefore nothing wherein all men stand in need of, the aid of that blessed Spirit, who is to guide and lead us into all truth. Preciseness, and all affect-

ed singularity is one of the most dangerous diseases incident to piety. It sours our own spirit, and the spirit of others against us. It turns to that bitter zeal, which is the greatest enemy of charity, and throws a blemish on our name and all the good actions we do. Some persons have a natural cheerfulness which I esteem a happy talent, if governed by a sober piety. Others are more inclined by nature to the serious and grave; but if this complexion be animated by the joys of Religion, it renders us more amiable and respected in the eyes of others. Both these qualities are excellent instruments in the hands of a wise man, to gain souls, and to recommend the service of God; a service that is the most perfect freedom not only from sin and the sinful passions of the flesh, but from the fetters and restraints of all unnecessary particularities of preciseness and affectation.

Religion is doubtless the most amiable thing in the world. What the philosopher said of virtue, may more truly be said of Religion, that all who see her must needs be in love with her. Whatever, therefore, tends to lessen her beauty by any oddness in dress or appearance, in habit or looks, and clouds that easy, open, free and becoming air which is natural to her, must be carefully avoided by all that would be thought her friends. Permit me to represent what I mean under the character that PONTIUS gives of the great *St. Cyprian*: "His piety, his courage, his good nature, with the vigour and readiness of his whole administration, were all of them his distinguished excellencies. His aspect was venerable and yet pleasant; his countenance had a happy mixture in it of cheerfulness and gravity: his brow was neither too contracted nor too open, equally removed from both extremes of gaiety and severity, that it was hard to say, whether he was more to be feared or loved; but that



he equally deserved both. His garb was a piece with his countenance ; sober and moderate, keeping a just distance from the extremes of sordidness and superfluity, which are but different effects of one and the same cause, and both proceed from a vain ostentation. So that I may well add what Clemens Alexandrinus says of the Christian life, and we should study to make his words true : Ὁ βίος ὁ Χριστιανῶν σύστημα τίς ἐστι λογικῶν πράξεων, a system of reasonable actions, not only influenced and animated by a lively faith in Christ, but governed by reason, and displayed in a course of rational actions. While I argue thus, I am arguing for the honour of Religion, which was not designed to extinguish but to improve our natural powers ; not to destroy but to regulate our passions, to restrain our appetites but not to fret and torment them. As there is a time for mortification, so there is for joy and thanksgiving. Christ himself was nailed indeed to the cross, but did not remain there, his body descended into the grave, and his soul into hell, but was not left there. He rose again, he ascended, he entered into glory and joy. Thus also must we be conformed to his image ; and as his service is a most reasonable service, so is he the best of masters :—let our looks as well as tongues express the delight, the joy, the satisfaction we feel therein. Avoiding the contrary extreme, as we would that Pharisaical spirit which persecuted him and opposed his doctrine. This is the leaven he warns us against, as the most inconsistent with that Grace, mercy, and peace which his gospel was designed to promote ; and with that good-will towards men, which the angels recommended as well as proclaimed at his joyful nativity. The same I most ardently wish to you, and all that love our Lord Jesus in sincerity ; and hope you will take in good part what I have written,

and with the same candour as designed by

Dear Sir, &c.

Ealing, 1st Aug. 1736.

P.S. A sudden journey into the North so straitens my time, that I have been obliged to make use of another hand, which you will therefore excuse. I was willing to leave an answer to you before I go, lest I should slip the opportunity when a ship offers for your parcel. Let this also be my excuse for omitting many things I had to say in relation to the young plantation you left behind, but I hope you will have the account from other hands. The little Catechism on Confirmation is now in print ; as it seems to me a subject of great consequence to your present undertaking, I have thoughts of sending you some of them. My love and service to your brother and fellow-labourers in Christ's American vineyard.

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*To the Editor of the Remembrancer.*

Sir,

THOUGH no advocate for the use of unauthorized Psalms or Hymns in the service of our Church, yet, as the custom seems to obtain very generally, especially in the metropolis, of singing at charity sermons hymns expressly composed for the occasion, I have presumed to send you the following, not from any idea of their merit, so much as the hope that they may be the means of calling forth more valuable contributions of a similar nature, which may form the groundwork of a general collection of hymns to which the managers of the many excellent charities, with which this country so happily abounds, may be able to apply, in the confidence of finding somewhat applicable to their individual charities, and every way *safe* and *proper* to be used. Yours, &c,  
C.

## I.

O Thou, that from the mouth of babes,  
Art wont to perfect praise,  
Almighty Father, hear the song,  
That we thy children raise.

How blest are we, who early taught,  
To know and love thy truth,  
Far from the haunts of sinners spend  
The morning of our youth.

And blest be they, whose pious care  
Has wrought this work of love;  
Yea, blest on earth, and still to be  
For ever blest above.

Grant, Lord, our pray'r! and O, may still  
The stream of bounty flow,  
That thousands yet unborn may chaunt  
Thy praise, as we do now.

## II.

How pleasant is thy service, Lord!  
How pure and perfect is thy word!  
How rich the treasures of thy grace  
Offer'd to all the human race!

And still to swell the vast amount  
Of mercies that no tongue may count,  
How sure the promise freely giv'n  
Of endless life through Thee in heav'n!

O! be it ours in choicest lays,  
To hymn our great Redeemer's praise;  
For we have learnt from earliest youth,  
The blessings of the Gospel truth;  
And taught with pious care to shun  
The ways wherein the wicked run,  
Delight to spend our youthful days,  
In faith, obedience, pray'r, and praise.

## III.

O! for an angel's voice to sing  
The praises of the Lord!  
Whose love in streams of mercy flows  
Through ev'ry work and word.

Tho' poor our lot, his bounteous care  
Can ev'ry want supply;  
Tho' low our state, his grace can raise  
The lowest to the sky.

These friends, the guardians of our youth,  
We owe but to his love,  
With all our comforts here below,  
And all our hopes above.

O! then through life's eventful course,  
That love be still our song,  
As infancy, and youth, and age,  
Successive roll along.

## NEWDIGATE PRIZE POEM.

*By the Hon. G. W. F. Howard, of Christ Church, Oxford.*

## PÆSTUM.

'MID the deep silence of the pathless wild,  
Where kindlier nature once profusely smil'd,  
Th' eternal Temples stand;—untold their age,  
Untrac'd their annals in historic page;  
All that around them stood, now far away,  
Single in ruin, mighty in decay;  
Between the mountains and the azure main,  
They claim the empire of the lonely plain,  
In solemn beauty, through the clear blue light,  
The Doric columns rear their massive height,  
Emblems of strength untam'd; yet conquering Time  
Has mellow'd half the sternness of their prime,  
And bade the lichen, 'mid their ruins grown,  
Imbrown with darker tints the vivid stone.  
Each channel'd pillar of the fane appears  
Unspoil'd, yet soften'd, by consuming years;  
So calmly awful, so serenely fair,  
The gazer's heart still mutely worships there.

Not always thus, when beam'd beneath the day;  
No fairer scene than Pæstum's lovely bay;  
When her light soil bore plants of every hue,  
And twice each year her storied towers blew;

While bards her blooming honours loy'd to sing,  
And Tuscan zephyrs fann'd the eternal spring.  
Proud in the port the Tyrian moor'd his fleet,  
And wealth and commerce fill'd the peopled street;  
While here the rescued mariner ador'd  
The sea's dread sovereign, Posidonia's lord,  
With votive tablets deck'd yon hallow'd walls,  
Or sued for Justice in her crowded halls.  
There stood on high the white-robed Flamen—there  
The opening portal pour'd the choral prayer;  
While to the o'er-arching heaven swell'd full the sound,  
And incense blaz'd, and myriads knelt around.

'Tis past: the echoes of the plain are mute,  
E'en to the herdsman's call, or shepherd's flute;  
The toils of art, the charms of nature fail,  
And Death triumphant rides the tainted gale.  
From the lone spot the trembling peasants haste,  
A wild the garden, and the town a waste.  
But they \* are still the same; alike they mock,  
The invader's menace, and the tempest's shock;  
Such ere the world had bow'd at Cæsar's throne,  
Ere yet proud Romè's all-conquering name was known,  
They stood,—and fleeting centuries in vain  
Have pour'd their fury o'er the enduring fane;  
Such long shall stand—proud relics of a clime  
Where man was glorious and his works sublime;  
While in the progress of their long decay,  
Thrones sink to dust, and nations pass away.

#### ECCELESIASTICAL ANECDOTES.

THE learned Henry Wharton, whose life has been recently published by Dr. D'Oyly, in an Appendix to the life of Archbishop Sancroft, gives the following curious account of his motives for reviewing Burnet's History of the Reformation. The review was subsequently published under the assumed name of Anthony Harmer.

1692, Die. 3. Octobris. Historiam Reformationis Anglicanæ a Burneto scriptam evolvere cæpi, eo animo ut defectus et errores ejus notarem, ac demum evulgarem. Quod facere statui, tum ut nimiam ejus, quæ in damnum Ecclesiæ abusus est, famam convellerem; tum ut Historiæ nostræ Ecclesiasticæ errores receptos posteris indicarem;

*tum ut animo meo multis ab eo injuriis irritato nonnihil indulgerem.*

In the CHARACTERS of La Bruyere, under the head PULPIT, we have the following account of the effect which was produced upon the Parisians by Bourdaloue's piety and eloquence.

It was an admirable discourse—the most essential articles of our religion, and the most affecting motives for our conversion, were handled in such a manner, that they could not fail to reach the understandings and hearts of his hearers. His hearers were deeply affected; and they solemnly determined that the sermon just heard, was better even than the last which he had preached.

\* The Temples.

*Amy Perrin* was put to death in 1542, at Geneva, charged with a design to massacre the French inhabitants of that town. The Catholics have asserted that he was innocent of this crime; and that his real offence was opposition to the supremacy of Calvin; but they add, that he fully merited his fate, and that his punishment afforded a conspicuous instance of divine retribution. When the Reformation was brought about at Geneva, Perrin, who was captain-general, removed the stone from the great altar of the cathedral, to the place of public execution, and fitted it up as a block. He was himself the first person who stained it with his blood—being beheaded on it, in consequence of the conspiracy which was imputed to him by Calvin.

Nothing was so grievous to the eyes and the minds of the Puritans, as the old customs observed on the 1st of May. At the restoration of Charles II. they kept up their hostility to the hated games, by printing and reprinting, more than once, *Funebria Floræ*, or *The Downfall of May-Games*. I think it curious to observe, adds Mr. Todd, (from whose *Memoirs of Brian Walton*, we borrow the anecdote) in regard to this pamphlet, that it presents a similar method of arguing to that which Bishop Sherlock, in later times, has shewn in his *Trial of the Witnesses*. In the *Downfall*, *Flora*, the patroness of May-Games, is formally indicted; addressed by the judge, and submits to be tried by a jury; upon which the judge exclaims, "Thou hast well said, thou shalt have a full, a fair, and a free hearing." The crier is then directed to call witnesses, when *Holy-Scripture* comes forward, and delivers his testimony against these games. Then *Pliny*, *Lactantius*, and others down to a Mr. *Elton*, "a man eminent for piety and well-known integrity in his time." After much interchange of judicial

and formal remarks, sentence is finally given against poor *Flora*.

Archbishop *Warham* made *Erdasmus* a present of a horse. The latter returned thanks in the following terms. "I have received your horse, who is not over handsome, but a good creature; for he is free from all the mortal sins, except gluttony and laziness. In other respects he is endued with the qualities of a father confessor, being prudent, modest, humble, chaste, and peaceable, and one who neither bites nor kicks."

When Bernard Gilpin, whose piety, and charity and zeal, and unwearied activity, and powerful eloquence had gained for him the title of the Apostle of the North, was pressed on a time to read a book of Thomas Cartwright's, exceedingly liked by many in those days, touching ecclesiastical discipline, and was shortly after, before he had well read it through, requested to return it, with his opinion of its merits, he is said to have concluded his letter with four lines in Latin, which are thus concisely translated by his biographer, Bishop Carleton:

"Much have I read, but more remains behind;

I'll read the rest when I can leisure find:  
Men wish our Church no blemish had at all:

It cannot be so here; in heaven it shall."

*The Impropriety and Injustice of considering Tithes as a Tax upon Land; an Impediment to its Improvement: or as occasioning Disputes between the Rector and his Parishioners.*

It is asserted by the agriculturist, 1st. That tithes are a vexatious tax, impost or burthen upon the land.—2dly. That they hinder the improvement of the land.—3dly. That they engender hostility between the rec-

tor and his parishioners: and produce defection from the Established Church.—4thly. That the remedy for these evils is for government to *belk* the tithes, and to undertake to pay the Clergy in a way to *be somehow contrived and adjusted*: i. e. *after taking the property of the Clergy away without reflection, they then are to consider how, or whether they can pay them for it!* 1st.—The first of these propositions that tithes are a vexatious tax, impost or burthen upon the land: contains a fallacy as gross, as it is convenient: for without this sandy foundation, it would be difficult to raise any question upon this subject at all. *Tithes are not a tax upon the land*, but a freehold interest in the land, whose title is as ancient, as clear, as strong and as equitable as that to the soil itself. What would be thought of any one who should say that rent was a vexatious burthen upon the land? Yet this might be said with quite as much reason as that tithes are so. The former is paid out of the labour, and the produce of the capital of the cultivator, as much as the latter. The farmer willingly and knowingly, enters into a contract to pay *both rent and tithes*, where they are due. Why then should he uniformly strive to diminish or evade the payment of the tithes? Whilst he even prides himself upon punctually discharging the rent? How can he honestly attempt to lessen, or avoid the payment of tithes? Is it good policy to encourage the farmer in such an attempt, which the agitation of this question has a strong tendency to do? But tithes being *property* and not a tax, they ought to be held as inviolable as any other species of property. Tithes are in their origin of divine right, as set apart by the Almighty, for the maintenance of a duly consecrated priesthood, officiating at the altar, under the religion taught by Moses, which was introductory to that of Jesus Christ; they have been paid ever since

landed property was known, even from the time of the patriarch Abraham, down to the present day. See Genesis chap. xviii. 22. and Hebrews, chap. vii. 9, 10. 1 Corinthians, chap. ix. 13, &c.—nay the account of Abraham's paying tithes to Melchisedec, and the History of Jacob, shew that the custom of paying a tenth part, not only of spoils in war, but of corn, herds, fruits, &c. to the priesthood was even before the law was given by Moses. The last action of Melchisedec *the priest of the most High God* (B.C. 1913 years,) which stands upon record is his receiving tithes from Abraham: on which subject, the best confirmation and comment is to be found in the seventh chapter of the Epistle to the Hebrews. But the agriculturist and the dissenter, both join in the assertion, *that the taking of tithes in any way is extremely illiberal*, (although each of these characters if by chance they are impropiators) take the tithe not only to its full extent, but often in kind.

Let us proceed then on the question of the Clergyman's right to his tithes, and consider it *merely as founded upon the law of the land*. The origin of tithes certainly, wherever they exist, is referable to the Jewish law, coinciding in this particular with the plainest principles of natural justice: but all this shall be waved, nor will it be denied, that it may be within the province of just legislation, to interfere with property in general: but nevertheless any partial interference with it, must be *unjust* and *may be tyrannical*. This principle perhaps, is not always adhered to: but whatever may be thought of cases, in which the interest comparatively of a few individuals is on one side, and that of the community on the other: and where a compensation to the injured party is to be awarded, by a British judge and jury; these cannot be brought forward as a precedent where the rights proposed to be invaded, are those

of so numerous a body as the Clergy, and where the persons to be profited at their expence *can by no means be considered as the public*. But supposing that tithes are an objectionable or an impolitic species of property, even *that* cannot authorize the meddling with them, particularly under the false idea of their being a tax upon property. Objections against other kinds of property, might be made with equal ease. But it is further urged, that the incomes of ~~some~~ of the Clergy are very great: and why should they not be so? Is not the land divided into very unequal portions? Are not great fortunes derived from every profession, trade or occupation? Is not this country distinguished beyond all others, by the liberty that every man born in it has to acquire the greatest honours or wealth? Whilst thus the highest prizes *are open to all*, no reasonable man will complain, if he fails to attain them. There is such a disposition in many persons (and especially amongst the dissenters) to regard with jealousy any thing like affluence in the Clergy, as is quite unaccountable. The most splendid fortune acquired by any other liberal profession, the greatest income squeezed out of the meanest calling, excites no uneasiness: why then should the income of Clergymen alone be regarded with aversion? In what other class of men equally numerous, is to be found more talent or respectability? What other description of persons, spend their property with more credit to themselves, or more utility to the public? The Clergy in asserting their legal claims, cannot be considered, either as unjust, or arrogant! And he must seek in vain, who seeks for even a colourable pretext, for disturbing the rights of the sacerdotal order. ~~3dly.~~ It is said, it is not intended, to deprive the Clergy of their tithes, without giving them an equivalent for that right, which it is affirmed, hinders the improvement

of the land. Supposing ~~they are~~ to have a real equivalent, it is not easy to see who is to be benefited by the exchange; and if neither the landlord nor the tenant are to gain by it, how is the improvement of the land to be assisted? But why should the tithes be an obstacle to improvement? When an estate is purchased, or taken to farm is not the first question, whether it be tithe-free? And is not the price of the rent regulated accordingly? It is true that the value of the tithes will in general be increased in proportion to the improvement of the land: and it appears to be the very object of the law, that by this mean the property of the Clergy, should increase with the increasing wealth of the country: but where is the proof that tithes are a check upon improvement? Whoever considers what has been done even during the last twenty years in that way, will not easily be led to believe that *more* would be attempted if tithes were abolished to-morrow.—3dly. It is asserted that "*tithes create hostility between the rector and his parishioners, and cause their defection from the Established Church*." That such disputes occasionally exist cannot be denied: but to assert that they bear any proportion, to the number of parishes in which they do not occur, is unjust and untrue.

The fair question is; are the Clergy to be blamed for those disputes? It is somewhat hard to be deprived of what is due to them: it is still harder to be blamed for not submitting tamely to injustice: but surely it is the very climax of oppression to take from a man his rights in point of law, merely because he resists their invasion *in point of fact*. It is observed those disputes are said to turn in general *on the value of the tithes*, but will any one be bold enough to say, that the Clergy ever demand more than its value? It is impossible that they should receive it, if they did! Those with whom they

have to do, are neither careless nor ignorant of pecuniary matters. Who knows so well the value of the tithe as the farmer? Is he likely to make an extravagant composition? On the other hand the maxim of the tithe-owner is very clearly defined, it is the commodity itself. As to defection from the Church little need be said: that is a matter for the agriculturist or landlord, to settle with his own conscience. Of what value a man's religion is to himself or to the community, who deserts the worship of God, because he is not permitted to defraud his neighbour, is clear: and it is strongly to be suspected that those who are most apt to dispute with the Clergy, do not want this motive to induce them to avoid the Church; and that their notions of religion and morality are pretty much upon a level. On this subject, however, one fact is worth a thousand arguments. The income of my rectory in Buckinghamshire, arises from glebe in commutation for tithes, whilst the income of my rectory in Norfolk arises from tithes, and about 18 acres of glebe; they are both of the same value.

During my incumbency on the former since 1798, the parishioners (without any other ostensible reason, than because they think themselves perfectly independent of the rector) have interfered in every instance, with my ecclesiastical and secular rights: and though the resident curate is a gentleman highly respectable both in his performance of the duties of the cure and in his private character, they have procured a licence for a cottage, in which a dissenter (and most frequently a lay-

man) preaches twice on Sunday. In the Norfolk parish, of which I personally perform all the duties, there are none who habitually absent themselves from the Church; there are no dissenters, nor any meeting; and I have lived for twenty years upon the most cordial terms with my parishioners; excepting only for five years, during a contest with one dissenting farmer, of notoriously bad character! Would not the conduct of the parishioners have been diametrically opposite, if tithes were the true causes of dissension? The difficulties of the present times, are indeed great; but they are not insuperable: let us then meet them firmly and honestly: let every one patiently sustain his own share of the pressure, and not endeavour to fix it on the shoulders of his neighbour: remembering that if it be the duty of a Christian to bear the burthens of other men, it is more incumbent on him patiently to sustain his own.

Note.—When in lieu of taking the tenth in kind, the minister consents to take a composition in money for the same, as an accommodation to both parties, it is entirely at the option of the farmer, whether he will pay the sum demanded: if he thinks it too much, the only consequence is, tithe is taken in kind, and as the quantity so taken, can never exceed the minister's right, what becomes of the charge of exaction, or grievance in any possible case? and in point of equity, the thing is impossible, for no claim, can be unjustifiable, that is confined within the bounds of right!

A NORFOLK RECTOR.

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## REVIEW OF NEW PUBLICATIONS.

*An Enquiry into the Doctrines of Necessity and Predestination. In four Discourses, preached before the University of Oxford. With Notes, and an Appendix on the seventeenth Article of the Church*

*of England. By Edward Copleston, D.D. Provost of Oriel College, Oxford, and Prebendary of Rochester. 8vo. 230 pp. Murray. 1821.*

*The right Method of interpreting Scripture, in what relates to the Nature of the Deity, and his Dealings with Mankind, illustrated, in a Discourse on Predestination, by Dr. King, late Lord Archbishop of Dublin, preached at Christ Church, Dublin, before the House of Lords, May 15, 1709, with Notes by the Rev. Richard Whately, M.A. Fellow of Oriel College, Oxford. 8vo. 140 pp. Murray. 1821.*

DR. COPLESTON observes, in the commencement of his first Sermon, "that one of the earliest religious practices of rude nations is to consult the Deity about that which is to come; plainly implying, that foresight, which is the strongest evidence of superiority among men, must belong to God in a far more eminent degree." To this just remark we may add, that the very men who thus demonstrate their belief in God's foreknowledge, are at the same time fully convinced of their own free will; and in the act of enquiring into the decrees of the Almighty, entertain a design of counteracting such as are unfavourable to themselves. The father seeks to learn what dangers menace his children, that he may be able to surmount them. A Nation makes war against nation, and tribe against tribe, and both parties are anxious to learn the secrets of futurity; not merely that they may know, but also that they may obviate that which is about to happen. They believe at one and the same time in foreknowledge and in free-will; and it may humble the pride of human reason and learning to remember that those persons who take the clearest view of Predestination and its kindred questions, who reverently acknowledge God's Providence, and temperately assert man's liberty, admitting that they are unable to reconcile or explain them: those persons are only wiser than the American savage, by being able to give an account of their igno-

rance. The ignorance itself is just the same in all. The difficulty which exists now has existed from the beginning. And the only real improvement which has taken place or can be expected to take place is, that the wise and the philosophical cease to plume themselves upon their superiority, and be contented with those notions which they partake with the generality of their fellow-creatures.

Viewing the subject in this light, we cannot join in the displeasure which is often expressed against those who prolong or even who originated the controversy respecting liberty and necessity. 'In an evil hour,' says Mr. Southey in his Life of Wesley, 'did the busy mind of man devise for itself the perilous question of fatalism.'—If we look merely to the strife which the question has produced, we may assent, without hesitation, to this remark. But if we turn to the actual nature and constitution of man, we must doubt whether he could have avoided the debate. From what he felt within himself, he always knew that he was free; from what he heard or discovered of a Deity, he knew that God must foresee and govern. And it would have been most strange and unaccountable if our busy and meddling minds, ever prone to extremes, to exaggeration, and to paradox; ever prone to advocate theories which may excuse and vindicate corrupt practices; disposed almost in equal proportions to dogmatise and to doubt, had not entangled themselves in a question of so much real perplexity, and which does actually come home to the business and bosoms of us all. If we have any serious and sufficient reason, to suppose either that God's Providence or that man's freedom is a dream, we are in the one case deprived of every solid support, and exposed to the freaks of chance; in the other we are passing our lives in a state of constant delusion, cheated by the faculties which should teach and direct us, and



uncertain even of our existence itself. The apprehension of such calamities must naturally be expected to upsettle the mind which entertains them. And when men see a danger which menaces them on one side, we may calculate that they will in most instances rush headlong to the other. Thus the advocates for Providence denied the liberty of man: and those who could not be persuaded to disregard the dictates of consciousness, rejected the government, if not the existence of God. The Stoic desired to establish and support religion and morality—but he overshot his mark, and discarded Providence for Fate. The Epicurean played a meaner part; and advocated licentiousness by submitting every event to chance. While those who pretended to stand neuter, and to moderate between the parties, either did not know the secret by which the knot might be untied, or were too much in love with scepticism to put an end to the debate. It was handed down in all its vehemence, and all its perplexity to Christian sages, and may be traced even by the least acute observer, through many a century of darkness, through many a volume of learned sophistry, and inconclusive ratiocination.

The same difficulties were at the root of the Oriental mythology, which represented the earth as the work of an inferior and even an evil spirit, who was strong enough to resist the delegated power of the Deity, and was only to be subdued at last by the direct interposition of the MOST HIGH. These tenets notoriously infected some of the earlier Christians, and their fruits are still visible in the doctrine of man's total pollution, and the redemption of a select few out of the great mass of the condemned. It seems therefore that the same questions have arisen always and every where. The antient sages of Asia and of Europe, the Mahometan

doctors, the Christian Fathers, the monks in the retirement of their cloister, and the Freethinkers in the midst of their dissipation are all divided into parties and sects upon this grand topic; and we may infer that it is a topic which man must necessarily discuss, and that in spite of the inconveniences which attend it, the discussion is inevitable. If this conclusion be correct, it will follow that instead of lamenting over the existence of the controversy, we should prepare ourselves to conduct it with skill; and instead of turning away from the subject as from a source of error and confusion, we should consider it as a mist which extends over the whole intellectual territory; in which no one need lose his way, provided he advances with care. Instead of declining, therefore, we should court the consideration of these questions:—the explanation of them should form a regular branch of liberal learning, and the less educated classes should be made acquainted with the result of our enquiries.

We are aware that an opposite theory is in existence if not in fashion. It is said that a speculative belief in fatality can do little or no harm: that the Calvinists, in spite of their errors, are as good as their neighbours; that their tenets are not really chargeable with the monstrous consequences which are imputed to them; and that the safest and best plan is to leave their doctrines alone; and to co-operate with them in good works, rather than argue about unintelligible mysterious points of faith. This advice sounds well; and if the statements by which it is preceded were all true, we should have no objection to follow it. But we cannot see that the advocates or apologists for modern calvinism, are the properest people in the world to make a correct estimate of its effects. For we are told continually, and we hope truly, that at the present day

few believers in Calvin are disposed to lay much stress upon their peculiar tenets, or to encourage that assurance which their doctrines seems to authorize. And the consequence is, that a congregation which is moral and pious in spite of its calvinism, has imbibed that system in a very diluted preparation, if it has not altogether escaped it. The old story of the apothecary and his convalescent patient may be applied to such cases. The disease had subsided, and the medicines were extolled; but as they happened to have been standing unregarded on the shelf, their actual share in the good work was less than their compounder imagined. In like manner, if we are told that the Scotch, the Dutch, and the Swiss, have calvinistic creeds, and calvinistic teachers, and nevertheless are celebrated for the superior purity of their manners, we may answer, that the dose which is supposed to be so salutary, has never in point of fact been administered; that the calvinism which is professed is not always believed, and that even when believed, is very seldom inculcated. We must turn therefore to those seasons in which zeal has got the better of prudence, and the Predestinarian has preached as he thought, or we shall never be able to form a just opinion of his faith. We must listen not to such as say that Predestination is seldom insisted upon, and infer somewhat illogically that it is a harmless phantom, but to such as have actually witnessed the preaching of that doctrine, and have borne an unequivocal testimony to its effects. In the days of Cromwell and the puritans, calvinism was taught in good earnest; and Baxter, one of its wisest and most learned disciples, has given a melancholy picture of the antinomianism to which it led. In the days of Wesley and Whitfield, the spirit of fanaticism revived—and stronger language has never been employed in the descrip-

tion of heresy and confusion, than that in which Wesley and Fletcher painted the Calvinistic doctors of their day. In our own time we have seen a secession from the Church and even from the Gospel, of which calvinism was indisputably the cause; and one Calvinist, Mr. Hall of Leicester, has candidly confessed the fact. Similar cases might be collected in every other age and country; and they authorize us to conclude that whenever a Calvinist improves his congregation, he does it by the concealment of his creed—and that whenever he brings his system fairly into play, it leads to confusion, and heresy, and all ungodliness.

Perhaps it will be said that this statement contains its own answer, as it admits that in the majority of instances, Calvinists do not teach the mischievous tenets which they maintain, and thus acquits them of producing the evils which are laid at their door. If the direct, and immediate production of immorality were the only charge which could be brought against them, we should be disposed to acquiesce in this excuse, and to confess that occasional and temporary confusion would be the worst that they could now produce. A practical belief in the doctrine of absolute decrees must be always very rare. It is improbable that in the present age the system should flourish as a theory; and when it has perplexed and captivated the understanding, it will be rejected by common sense. Thinking men have at length pretty generally agreed about the merits of that reasoning which proves us to be necessary agents. "The opinion of necessity," says Bishop Butler, "is essentially destructive of all religion." And this general assertion is to be understood, as he informs us, in two senses; "first, in a practical sense, that by this notion atheistical men pretend to satisfy and encourage themselves in vice, and justify to others their dis-

regard to all religion. And secondly, in the strictest sense that it is a contradiction to the whole constitution of nature, and to what we may every moment experience in ourselves, and so overturns every thing\*.' When the Bishop made this observation, the philosophy of Hobbes was still in repute, and the philosophy of Hume was just preparing to supersede it. But the common sense of the age was too strong for the acuteness and ingenuity of them both, and the cause of atheism has ultimately lost ground in this country by being coupled in the case of these celebrated men with the cause of necessity and fatalism. The system 'which contradicts the whole constitution of nature,' contradicts the plainest dictates of the human understanding, and tends so evidently to overturn† every thing, that it must be false and delusive. This is felt and acknowledged wherever the intellects are sound. The feeling is an effectual bar to the progress of calvinism, and a powerful though not a universal remedy for the moral evil which it produces. But then unhappily the same circumstance operates injuriously upon our faith; and the more difficulty men find in becoming practical Predestinarians, the more difficulty must there be in believing that a book which teaches that doctrine, can really be a revelation from God.

If we were enquiring whether Calvinism be or be not the religion of the Bible, it might not be proper to make this remark. The truth or falsehood of the system is not to be

proved by the facility with which mankind are disposed to embrace it, but by a strict reference to the volume in which it is said to be contained. When, however, this question has been decided, when it is admitted that a certain doctrine is not revealed to us by God; and it only remains to determine whether we shall refute and expose it, then is the time to ask whether the error be important or unimportant? And if it tends to make our conduct less scrupulous, or our duty more arduous, or our faith more unacceptable, we shall be bound to declare and prove the fact, and controvert the false doctrine as often as it appears.

This, therefore, is the answer which we wish principally to return to those who do not acknowledge the truth of Calvin's theory, but still take upon themselves to blame its more systematic and vigilant opponents. The theory is calculated to destroy the very distinction between right and wrong; and if this effect be not produced, the non-production is to be referred either to the silence of the preacher or to the positive refusal of the congregation to receive his instruction. Both circumstances are equally unfavourable to the cause of revelation. For why should a preacher conceal what God has made known for our instruction\*,—how shall we persuade the infidel that a volume comes from the Almighty, when he

\* In the funeral sermon on which we commented last month, Mr. Wilson says, that the party in whose name he is speaking, "cannot, dare not, *wholly conceal* any part of Scripture," p. 70. We should be glad to know why they should conceal it at all? St. Paul certainly did not set them the example. The election and predestination of which he speaks, are placed in the most conspicuous situation, in the very head and front of his Epistles—and if Calvinists imitate the Apostle, they cannot advert to the subjects too often. They confess their inability to do this, on account of the bad effects that have ensued, and will ensue: and the inference is, that he and they speak of very different things.

\* Analogy, Part I. Chap. 6.

† Nothing can be more simple than the process by which this is effected. We think that our actions are under our own controul. If we are deceived in a matter of such importance, and apparent certainty, how can we be assured of any fact whatsoever? If consciousness plays us false, reason may be suspected of similar practices, and we must doubt the existence even of ourselves and of the Deity.

is told that it contains doctrines which are repugnant to common sense. The truth of Christianity is established both by its external and its internal evidence. In the present state of society, the latter is quite as important as the former. And it is so seriously impaired by the theory of Calvin, that we should be traitors to our trust if we suffered that theory to gain ground without entering a vigorous protest against its reception and against its truth. Deists of all ranks and classes find an excuse for their infidelity in the picture which Calvin has drawn of the God of the Christians. We have ourselves seen a letter from one of the uneducated disciples of Tom Paine and Carlile, in which the writer assumed that absolute predestination was the doctrine of the Bible, and argued with great acuteness that therefore it could not come from God. The same objection is urged by the whole unfortunate crew, and we are bound by every tie to remove the stumbling block out of their way. Deism is no match for the genuine unsophisticated Gospel. But if our mob of modern reasoners believe that the Gospel is calvinistic, a large portion of them will be persuaded to reject it altogether, and a larger will take it for granted that the writers of Scripture were only partially inspired; that the copies now in our hands are full of errors and interpolations, and that we are at liberty to reject any passage that offends us. The Socinians will not fail to take advantage of the circumstance; they will assert that upon their method of interpretation alone the cause of religion will prosper; and the semi-Christianity which they teach, and which is the most seductive heresy of the day, will flourish more and more. To check the progress of these evils is one branch of the clerical office, and the task can never be accomplished except by proving the anti-calvinism of the Bible and of the Church. As Deists

multiply on one hand, and fanatics on the other, this duty becomes every day more urgent; and it is some consolation to observe, that the debt is so generally acknowledged, and so promptly discharged. The volumes that have been published during the last ten or a dozen years upon the different branches of the calvinistic controversy, are not without their fruits. The answers that are made to our great Prelates and theologians, are becoming gradually feebler and more reluctant. So great is the moderation of our once active and spirited minority, that neither Mr. Sumner nor Mr. Young have been troubled with a refutation. And these circumstances, together with the practice already mentioned of *not wholly but nearly concealing* the more prominent doctrines of Calvin, encourage us to hope that his theory is on the decline; and that if the Universities are careful in sowing the seeds of a better system, some of us may yet live to witness the return of unanimity and peace.

We are happy to have it in our power to add the names of Copleston and Whately to the long and noble list of contemporary divines who have taken a part in this important contest. And although we cannot say that they have accomplished the entire work which they take in hand, yet are they entitled to our hearty thanks for what has been done. Dr. Copleston informs us in his Preface, that the leading argument of his first discourse was suggested to him by a publication of the late Mr. Dawson of Sedbergh, in which that celebrated mathematician argued against *Philosophical Necessity*, by shewing that wherever it is firmly believed motives cease to operate, and that if the faculties were enlarged, the understanding enlightened, and the apprehension quickened in that degree which is ultimately expected, the progress of knowledge would at length terminate in absolute inactivity. And

as it is observed throughout nature that activity accompanies intelligence, he contends that it is absurd to suppose that the perfection of the latter should produce the total destruction of the former. Dr. Copleston very justly observes, that the moral consequences of the hypothesis in question will lead to a similar result, since the notion of a moral agent gifted with mental powers, the improvement of which naturally tends to the weakening or extinction of moral principle, is an absurdity conclusive against the truth of the hypothesis from which it flows. The establishment of these positions forms the main business of the first discourse. In the second, the difficulties arising out of the belief of a superintending Providence as compatible with the free will of man, are considered. In the third discourse, what has been proved of natural religion is transferred by analogy to the calvinistic doctrine of Predestination. Reference is made to Archbishop King's Sermon on Predestination and Foreknowledge, and a Note contains a full account of that admirable work, a vindication of it against the answers which it has called down from various quarters, and a general dissertation upon the mode of reasoning by analogy. The last discourse shews that the doctrine of the Church of England upon these subjects is agreeable to Scripture; and that they both maintain the foreknowledge of God and the free-will of man, without attempting to explain their union, or permitting one to obliterate the other. An Appendix upon the seventeenth article, contains a neat and useful summary of the arguments by which anti-calvinistic churchmen have so often proved that the doctrine of absolute election and reprobation is not the doctrine of our Church.

Mr. Whately's publication is intimately connected with the one which has been just described. 'The immediate occasion,' as he informs us,

'of editing Archbishop King's discourse, is the commendation bestowed upon it by Dr. Copleston.' And the arguments by which the Doctor conceives that he has thrown new light upon his intricate subject, are adopted for and expanded by his able coadjutor. It must be observed, however, that Mr. Whately concludes a handsome acknowledgment of the information and benefit which he has derived from his Provost, by distinctly stating that Dr. Copleston is not to be considered as responsible for any thing contained in Mr. Whately's work.

Of the Doctor's discourses, it will be pronounced, we should think, unanimously, that the first is much the best. It has the great advantage of being comparatively untrod-den ground; and the principal extracts which we are about to furnish will be taken from this part of the work. The sermon opens with a brief explanation of the preacher's general design, and with some remarks upon the supposed contradiction between foreknowledge and free-will, to which we shall speedily return. The body of the discourse contains the argument, of which Mr. Dawson was the suggestor, and which is worked up in the following eloquent and nervous passages.

"If we cast our eyes on the world as it actually is, we readily perceive that the activity and energy of men is increased by a persuasion that they have it in their power to attain certain ends—and that they never think of attempting that which they know to be impossible, or beyond their reach, or not capable of being obtained or averted by any thing they can do. To be taking measures for procuring a fertile season, or for stopping the mouth of a volcano, would be a certain proof of insanity. Men do indeed often engage in vain and chimerical undertakings, but it is under a belief of their practicability; and as soon as they discover their error they leave off. Ignorant people also will take needless pains to promote those designs which they favour, and which are going on steadily through the agency of other causes. Thus a child or a savage may exhaust his strength in endeavouring to quicken the

motion of a ship, and fancy that he is contributing something towards it; but as soon as he learns that all goes on as well without him, and that he really lends no help, he desists as a matter of course. The same thing has been pointed out repeatedly in the disquisitions of political economy; and the wisest statesmen have long ceased to apply the agency of government in a thousand cases, which formerly occupied their attention, finding that the causes in operation are quite adequate and effectual to the desired end, without their interference.

"Again, not only as in the cases we have been supposing, does a man desist from action as soon as he discovers that some superior influence *entirely* frustrates or *entirely* supersedes all his efforts, but in cases of a mixed nature, as far as this paramount influence is found to prevail, in the same *degree* does it tend to deaden the exertions of individuals placed under such a system. In those communities, for instance, where all hope of advancement is denied to a certain class, it is notorious that industry is less active, and that all exertion, mental as well as bodily, is more languid. And even when all hope of advancement is not cut off, yet when it depends not upon the merit or address of the individual, but on the caprice of a despot, how feeble comparatively and inefficient is the motive to action.

"Of the two grand motives then which actuate reasonable beings, hope and fear, the influence is always diminished in proportion to the opinion men have of the unalterable conditions under which they are placed. The nearest approach to that necessity which the laws of the material universe imply, is to be found in the laws of civil society: and if these are such as to render exertion needless or fruitless, indolence uniformly takes place of exertion, when good is before them, and languor or despondency instead of manly endeavours to avert any apprehended evil. Such is universally admitted to be the effect of our own laws for the maintenance of the poor: the motive of *fear* is almost extinguished: and on the other hand, from the absence of *hope*, the labour of slaves is well known to be less productive than that of freemen, and this, precisely in proportion to the persuasion they have, that they must always be slaves, and that no prospect of emancipation lies before them. So too in the conduct of those who are condemned to death, and to whom all the steps that lead to the final execution of their sentence assume the appearance of

inevitable necessity. What stronger instinct is there in man than the love of life, and what incredible exertions have been often made to preserve it! Yet mark the conduct of him who is doomed to perish under sentence of the law: no struggle or resistance even to avoid that at which nature shudders—but a calm submission to decrees which he is convinced must take effect, however idly he may contend against them." P. 10.

"It is contended that none of those practical evils are to be dreaded which the adversaries of fatalism regard as connected with it, because the bulk of mankind will never have leisure so far to abstract their minds as to conceive the simple truth. Habit with them will always supersede reflection; and habit is formed by successive acts, by natural instinct, by unthinking appetite, and by the example of those among whom we live, and whose modes of acting and thinking we imperceptibly adopt. And thus if even the philosophical advocate for necessity cannot avoid talking as if his will were free, and as if events were liable to be affected by it, there is no great reason to fear that with the generality of men the persuasion will ever gain an ascendancy adverse to the real interests of life.

"Now this is precisely the point to which I was desirous of leading the whole question. For if to *discover the true relations of things* be one of the proper employments of our being, if in proportion to the exercise and improvement of our intellectual faculties we come to see these things more clearly and to think of them more justly, so that our progress in this knowledge is a kind of measure of our intellectual advancement, it would follow, upon the hypothesis of fatalism, that every step we advance in knowledge we recede from utility; and that in the same proportion as we grow wiser, we become less fit and less disposed to fulfil the purposes of our being. If fatalism represent the true relations of things, the path of error is then the path of utility and of happiness: truth has a tendency to lead us away from both: and the Creator has formed us full of active powers and principles, and yet with a capacity and a disposition to draw nearer and nearer to that state, which, if we could ever actually reach it, would make all these faculties and principles implanted in us useless, and would reduce us to absolute inactivity." P. 17.

The argument is equally forcible

when it is applied to man as a moral agent. We give the summing up, which is a good specimen of the whole.

"The invention of man, when bent either upon some favourite object, or willing to vindicate his crimes, is ever busy in devising *pretended forms* of necessity to sanction a deviation from moral rectitude. And thus it is that evil of every kind public and private, cruel wars, oppressive government, unjust measures of state, dishonesty, deceit, rapine, and even murder, find a ready excuse. Men prove how valid and substantial the real plea is, by grasping thus eagerly at its shadow and mere resemblance, whenever the case will bear it. *Artificial difficulties* are misnamed *necessity*—and then, their 'poverty but not their will consents' to the most dreadful crimes. For the voice of all mankind does undoubtedly bear testimony to this rule—that in proportion as the case *approaches* to absolute necessity, in the same degree is the offence of the party extenuated, and his responsibility abated.

"Now let us suppose that, not only on some great and rare occasions, but in *all the concerns* of life, that plea could be with truth alledged, which we allow to operate as an absolution even from the greatest crimes. Must not the knowledge or the belief of such a system tend to loosen all moral restraint, to confound all duties, to deaden moral feeling, and to silence the voice of conscience? Not that we suppose these effects will ever actually be produced to any extensive degree, because delusion will never prevail long over the fixed laws of our nature—but on the supposition that the doctrine of necessity is *true*, this conclusion must needs follow in *moral*s, as before it did in the case of *active principles*. The more we learn the truth of things, that is, the wiser we grow, and the more steadily we improve and exercise our reasoning powers, the more do we furnish ourselves with motives for discarding moral responsibility—and thus man is formed by his Maker, a preposterous compound, with a *conscience* that informs him of his duty, and with an *understanding* that tells him, in proportion as it is cultivated and improved, that his conscience is a mistaken guide. And it is to speculations such as these that the world gives the name of philosophical necessity!" P. 23.

"The generality of Calvinists, when charged with the *consequences* of their opinions, like the Fatalists, answer that

we ought to *address* mankind as if their doom were unsettled—as if God were willing that all should be saved—as if much depended on themselves whether they should obtain salvation or not. And when further pressed with the *inconsistency* of these opinions they reply, that such exhortations are the *appointed means of perseverance*. Be it so. Then they are means the efficacy of which is increased by turning our eyes away from the truth. For in proportion to the conviction we feel of the truth of the main doctrine, that is, the better we become acquainted, according to them, with the right interpretation of Scripture, and the more we meditate upon it, the weaker do these means become which are the appointed instruments of our salvation. This argument then is not a refutation, like many others, drawn from opinions opposite to theirs: it is involved in their own defence: it is admitted by themselves in the very acknowledgment they make, that we ought in practice to accommodate ourselves to the ordinary belief of mankind upon these subjects, however erroneous; or, in other words, that advancement in the knowledge of truth may obstruct men's salvation."—P. 23.

It is not easy to point out more lucid or more conclusive reasoning than this—and we cannot quit it without regretting that in another part of his subject Dr. Copleston should have recourse to less satisfactory arguments, from which many of his readers will necessarily dissent, and which will diminish the effect of the whole enquiry. We allude to those parts of the volume in which the difficulties arising out of a belief of a superintending Providence as compatible with the free will of man are considered. This question is entered upon in the commencement of the first sermon, and it forms the chief subject of the second and the third.

When Dr. Copleston informed us, in his Preface, that God's foreknowledge and man's free will are propositions separately demonstrable; that they are not *contradictory*, and yet their congruity is *inconceivable*, we took it for granted that these were the facts which he intended to demonstrate; and expect-

ed that he would shew the inutility and the danger of attempting to penetrate farther into the mystery of which he treats. This attempt has been made by several distinguished metaphysicians, and the exposure of their errors would be no unprofitable task. But this agreeable anticipation vanished when we learned that it was intended to lay considerable stress upon the various senses of the words, *certainty*, *possibility*, and *contingency*; and that Dr. Copleston proposed to shew that much of the difficulty which he was about to unravel, turns merely upon the equivocation of a word. He hopes indeed at a future time to say something farther of the use of the terms employed in abstract reasoning, "but not without the apprehension of incurring the displeasure of those who, if his speculations are well founded, will appear to have lost their time in logomachy, and to have wasted their strength in endeavouring to grasp a phantom or in fighting the air." So little benefit has been derived from the metaphysical lucubrations which set out with accusing preceding writers of logomachy, that we did not read this declaration without considerable misgivings, and we lament to say that they were justified by the result.

The only real difficulty with which Dr. Copleston's subject is embarrassed, and the only real answer of which that difficulty admits, had been admirably stated at the beginning of the Preface, and are enlarged upon with equal felicity in the second sermon. There is no novelty or discovery in either. The substance of them has been repeated again and again; and cannot be put in fewer words than those which Burnet has employed in his exposition of the seventeenth Article. "The infinite perfection of the divine mind ought to silence all objection."—"The unconceivableness of any thing supposed to be in God"

is not the slightest proof of its non-existence, or its impossibility.

This answer has been repeatedly given to the Calvinist who denies free-will, and to the Socinian who rejects fore-knowledge; it is sufficient to satisfy every reasonable mind; and the improvements upon it, and the additions to it which have been suggested from time to time, have not added to its truth or its efficacy. The refinements introduced by Locke, by Tucker, and even by Horsley, are all liable to one and the same censure. Locke mystifies and perplexes the whole subject to an extent of which there are few instances to be found in his writings. Instead of discussing the real question, is the will free? he pretends that the question is an absurd one; and that as long as men can do what they will, nothing more need be enquired into or settled. Tucker improves upon this hint; and extracts from it a complete solution of the great problem. He merely supposes that God supplies man with motives, which man is so constituted that he cannot but freely obey, and then the difficulty is not in foreknowing how a free being will act, but in explaining how any one ever came to perplex himself with so simple and obvious a circumstance!! These wonders, be it observed, are all accomplished by keeping clear of an *equivocal use of words*. Bishop Horsley cannot be accused of erring to the same extent as Locke and Tucker,—yet he speaks of the difficulty, as if he conceived that it might be got over, and explains God's foreknowledge by his acquaintance with the causes of all events, and by the certain connection of events with their causes\*. The animated assertion of man's freedom, by which these declarations are followed, proves that the learned writer could not possi-



bly have intended to advocate the cause of necessity. Yet if events are certainly connected with their causes, and these causes are ordained by God, it is no easy matter to shew that the fatalist is in the wrong. The fact is, that the attempt to explain and reconcile what is inexplicable, will baffle the talents even of a Locke, and a Horsley. There are rocks on either side, and on one or other of them the vessel splits. If we insist upon our own occasional foresight, and contend that God may foresee with infinitely greater precision, the danger to be dreaded is, that since our foresight is *never* more than probable—the sceptic will infer that God's foreknowledge is likewise uncertain, and may possibly be deceived. If we contend with the ingenious Tucker, that there is no riddle to solve, because God acts upon us by motives which he knows that we shall obey, the Calvinist instantly steps in, and says that this is necessity. The very hypothesis of Tucker is assumed by Jonathan Edwards; and constitutes the basis of the only philosophical treatise in our language to which the Christian Predestinarian now appeals. The ingenuity of Edwards is so great, that we are almost willing to overlook his sophistry; and if we are to forget what we have learned from Samuel Clarke, and admit that the mind is compelled to act by motives, as certainly as the body is impelled to move by force, we neither know how to prove that the Calvinist is in error, nor can we doubt that the phenomenon of the ass between two bundles of hay, may yet be exhibited in the lecture room of an experimental metaphysician.

If on the contrary we assert, what every thinking person will acknowledge, that while we perceive and confess the full strength of a motive, we may still refuse to obey it; may shut our eyes, as Clarke

has well said, and walk at a venture down a precipice; if the last judgment of the understanding is as distinct from the actual exertion of the self-motive power, as *seeing* the way is from walking in it, then it does not follow from God's knowledge of our motives, that he must also know our actions; the veil which he has interposed between himself and his creatures, continues unrent; and the most prudent part that we can take is to confess the fact, and be silent.

It must not be supposed that we accuse Dr. Copleston of transgressing this rule. On the contrary, his second sermon admits and enforces it; and he never fails throughout his enquiry to exhibit and to recommend that sacred caution with which we ought ever to speak of the actions, and attributes of God. The larger part of his observations apply to that old and substantial answer to the Calvinistic theory, of which we have already said so much. Another considerable proportion is allotted to Archbishop Kings sermon, which may be considered as the same thing in another dress, a branch of the great argument which resolves every thing into the incomprehensible nature of the Deity. We cannot think that this branch is of the same value as the parent stock. When it talks of God being revealed to us *relatively*, it talks in a metaphysical strain, which it is very desirable to avoid; and it affords a pretext, although as Dr. Copleston has proved, an insufficient pretext, for saying that there is no certainty on any religious subject. But in spite of these blemishes the Sermon is valuable, and the recommendation and republication of it cannot fail to do good. Of the third ground on which Dr. Copleston has engaged the believers in necessity, and on which he is zealously supported by Mr. Whately, we are compelled to think that he has failed. But these

ingenious and learned writers shall speak for themselves.

"In the question concerning the *certainty* of future events, which the Stoics used to infer from the necessity of the *truth* or *falsehood* of the proposition which predicts them, in order to shew the fallacy of this argument it becomes necessary to define exactly the sense in which *truth* is used when we speak of a *true proposition*. And if it be found to mean, what all accurate writers define it to be, the agreement of a *representation* with the *thing represented*, there must be some *thing* previously existing, before this idea of truth can be entertained at all. '*Proposito vera quod res est dicit.*' The original must be antecedent to the representation. An assertion therefore respecting the future may be probable or improbable, it may be honest or deceitful, it may be prudent or rash, it may have any relation we please to the mind of the person who makes it or of him who hears it, but it can have no relation at all to a thing which is *not*. Any reasoning therefore which assumes it to bear this sense, which really does not and which in fact cannot belong to it, is illusory. It turns merely upon the equivocation of a word." Preface, p. xiv.

"You may if you please contend, that because God made every thing, therefore all things that happen are done by him. This is taking another ground for the doctrine of necessity, which will be considered presently. All I maintain now is, that the notion of God's *foreknowledge* ought not to interfere in the slightest degree with our belief in the *contingency* of events, and the *freedom* of human actions. The confusion has, I conceive, arisen chiefly from the ambiguity of the word *certainly*, used as it is even by learned writers, both in its relation to the mind which thinks, and to the object about which it is thinking\*." P. vi.

"One example has already been produced in the word *certainly*, which properly relates to the *mind* which thinks, and is improperly transferred to the *object* about which it is thinking. However convenient this transference of the term may be in common life, it leads to the most erroneous conclusions in abstract reasoning: and the further adoption of a term as opposed to it, for the purpose of denoting another class of events, viz. *con-*

*tingent*, has contributed to fix the error. The same may be said of the term *probable*, which is frequently used as if it denoted some quality in the events themselves, whereas it is merely relative, like *certain* and *contingent*, to the human mind, and is expressive of the manner in which we stand affected by such and such objects.

"Another important example of the same kind is in the use of the words *possible*, and *impossible*. These are equally ambiguous with the others, as being applied sometimes to events themselves, and sometimes used with reference to our conceptions of them—but of these it is observable that their *primary* and proper application is to events, their *secondary* and improper to the human mind. Thus we say that a thing is possible to a man who has the *power* of doing it—and that is properly *impossible* which no power we are acquainted with can effect. But the words are also continually used to express *our sense* of the chance there is that a thing will be done. When we mean to express our firm conviction that a thing will not happen, although there are *powers* in nature competent to produce it, we call it *impossible*, in direct opposition to those things which we are convinced will happen, and which we call *certain*. And thus there are many things which in one sense are *possible*, that is, within the compass of human agency, which again according to our conviction are absolutely *impossible*. In this latter sense the terms *possible* and *impossible* are used to denote the two extremes of the scale of probability—possible being the faintest degree of probability, and that which exceeds the utmost bounds of credibility being habitually pronounced impossible. This distinction is sometimes expressed by the words *physical* and *moral* impossibility, a distinction to which I would not object, provided it be understood not as marking two *kinds* of impossibility, but merely two *senses* in which the word is employed.

"There is however a third sense in which we are apt to use the word, and which has led to much confusion in speculations of this nature, that is, when we use it for *inconsistent* or *contradictory*: and it was before observed, that in speaking of the Almighty it would be more safe as well as more decent to employ this language than the word *impossible*. The whole difficulty is then declared to lie, where it really does lie, not in the things, but in the notions we form, or in the words by which we express them: and any state-

\* "See Tucker, vol. iv. chap. 26, on Free Will."

ment or description of which one part is shewn to be destructive of another is immediately admitted by every rational mind to have no meaning. In this manner I endeavoured to prove that most of those speculative difficulties which perplex men's minds, about divine prescience, providence, free-will, and the origin of evil, turn out to be disputes concerning the signification of words; one party choosing to employ the word about which the dispute turns in a sense *exclusive* of some idea which the other regards as *compatible* with it, and which the first party allows to be in itself a probable and reasonable supposition, hard to be denied or disbelieved, and which nothing but the shackles he has imposed upon himself by this arbitrary definition of a term prevents him from admitting." P. 80.

These are the principal passages in which Dr. Copleston brings forward his new explanation of the difficulties he is considering, and Mr. Whately follows it up.

"In its ordinary sense, the word 'contingent' denotes no quality in *events*, but only the relation in which they stand to our *knowledge*; thus, the same thing may be contingent to one person, and at the same time not contingent (or *certain* as it is called) to another: for instance, whether such an one was killed or not in the last battle that was fought in India, may be a contingency to his friends in England, but is a certainty to those on the spot. The admirable reasoning therefore of Dr. King does not apply in this case: not because contingency *implies, with us*, ignorance of the event, (for that alone would not be a sufficient ground of exception,) but because it implies *nothing else*: that is the *whole* meaning of the word: so that it is a contradiction in terms to speak of the same thing as *known*, and as *contingent*, at the *same* time, to the *same* being; though that may be contingent to *us*, which is known to *God*." P. 14.

"First, the original meaning of the word necessity appears to have been, '*an intimate connection*,' or '*conjunction*;' as is indicated both by its etymology, as if from '*necto*,' and by the use of '*necessitudo*,' and '*necessarius*,' to denote close intimacy. Hence, food is called '*necessary*' to life, because of the connection between the two; life never continues *without*, that is, *separately*, from food. And on the same principle we speak of the

'necessity' of a *cause* to its *effect*.\* Death, again, is a matter of '*necessity*' to man, because no man continues exempt from it. The truth of a conclusion follows '*necessarily*' from the premises, because their truth does not exist *separately* from that of the conclusion†; they are never found to be true without its being true also.

"It being a *constant* connexion that is expressed by '*necessary*,' the word is commonly used, in *general assertions*, as nearly equivalent to '*universal*;' and '*not-necessary*,' to occasional: for instance, a rupture of the spinal marrow '*necessarily*' occasions death; (that is, in *all* cases;) the inhabitants of hot countries are not necessarily negroes, (that is, not *universally*.) In this way, '*necessary*,' and '*not-necessary*,' may, with propriety, be applied to any *class* of things, in any *general* proposition: but neither of them can be thus applied to *individual* events; the assertions respecting which, being what logicians call *singular* propositions, cannot be *more* or *less general*, nor, consequently, can need or admit of any such limitation, as is expressed by '*not-necessary*.' It would be perfectly unmeaning to say of any '*singular*' proposition, (for instance, the banishment of Buonaparte,) that it is true *without any exception*, or that it *admits of exception*. The words '*necessary*' and '*not-necessary*,' therefore, when applied to individual cases, must (if not wholly unmeaning) be employed with some different view: thus we say, '*the confinement of Buonaparte is "necessary,"*' namely '*to the peace of Europe*.'

"Secondly, our attention being most called to the connexion of such things as we may in vain wish or endeavour to separate, the word '*necessary*' hence comes to be *limited*, and *especially* applied to

\* "That we are unable to perceive any *efficacy* in what are called '*physical causes*,' to produce their respective effects, and that all we do perceive (and consequently all we really indicate, in these cases, by the word *causation*) is a constant *conjunction* — a connection in point of time and place, is the doctrine not of Hume alone, (who has deduced illogical and mischievous conclusions from it,) but also of Barrow, and Butler, as well as D. Stewart."

† "In this case '*necessity*' is opposed to a *contradiction* and absurdity; in the former instances, to a *violation of the order of nature*."

cases of *compulsion* ; to events which take place either against one's will, or, at least, independent of it ; to things, in short, which we have no *power* to prevent if we would, or to prevent, without submitting to a worse alternative\*. Hence we speak more especially of the necessity of death, because all animals *avoid* it as long as they are able ; and of the necessity of throwing over goods in a storm, because it is what we are averse to in itself, and though we might refuse to do it, we could not, without incurring shipwreck. In this sense it is that necessity is pleaded, and allowed, as an *excuse* for doing what would otherwise be blameable. But in the primitive and wider sense of the word, it may be applied to cases where there is no *compulsion*, nor opposition to the will : for the close connexion, above spoken of, exists between the will of any agent and that which is conformable to his will : thus foreign luxuries are 'necessary' for gratification to him who delights in them : and the word is often thus employed ; only that, in this case, it is proper, in order to avoid mistake, to state *for what* they are necessary : they are not called simply 'necessary,' (which would imply that they were so in the secondary and more limited sense, which has been last mentioned, that is, independently of our will and choice,) but 'necessary *for* so and so.'" P. 83.

"Thirdly, There is also another use of the word 'necessary' and of those connected with it : for, as it has been above remarked that our *attention* is especially called to those connections which we may vainly endeavour to destroy, so our attention is likewise particularly called to those connections which we *understand*, or at least are *aware* of†. And since of

"There are several modifications of meaning comprehended under this first head, of which I am now speaking ; but there is no need to enter into any full discussion of these beyond what concerns the main object proposed."

\* "Hence ἀναγκαῖον, which is 'literally 'necessary,' is often so\* used as to be nearly equivalent to 'unpleasant,' or 'disadvantageous.'"

† "As 'necessary' in the sense just above noticed, is opposed to 'voluntary,' so in the sense I am now speaking of it is opposed to 'accidental' or 'contingent ;' (words which, as has been formerly remarked, do not denote any quality in events themselves, but only the relation in which they stand to *our knowledge*;) nei-

two things connected together, if the one which is the hypothesis or antecedent be given, the consequent is also given, it follows that *we know*, or are *certain* of, the consequent, when we know the hypothesis ; and hence arises the confusion of *certainly* with 'necessity ;' the former of which belongs properly to our own *minds*, and is thence, in a transferred sense, applied to the *objects* themselves. When we know, first, the connexion between two things, (which is properly necessity,) and, secondly, the existence of one of them, we thence come to know 'certainly,' that is, without any room for doubt, the existence of the other ; which we sometimes therefore call 'certain,' sometimes 'necessary' : for instance, we say, such a district is 'necessarily,' or is 'certainly,' overflowed ; because we are certain, first, that such a river has risen so many feet, and, secondly, that that rise is connected with the overflowing of the district in question." P. 87.

With the assistance of these simple distinctions, Mr. Whately expects to expose and silence the unfortunate *logomachist*, and "to explain the confused notion of many of the advocates for the system of necessity ; and of many of its opponents also." Would it not be as well if he were to look at home, before he again ventures to accuse such men as Samuel Clarke, and Archbishop King, † Bishop Law, and

ther of these two senses is, properly speaking, opposed to the primary sense of 'necessary,' but rather they are *limitations* of it."

\* Mr. Whately finds great fault with one of Law's *Notes on the Origin of Evil*, chap. 5. sect. 1. subs. 5. note 5. The note does not deserve the censure which is passed upon it ; and moreover it is the composition not of Law but of King. (See *Preface to 4th Edition*, p. xiv.) This is a *contingency*, for although it has certainly come to pass, Mr. Whately does not know it !

From this note Mr. Whately may also learn, that the discovery which he attributes to Mr. Dugald Stewart, viz. of that of the necessity of mathematical truths consisting merely in conformity to the terms of the hypothesis, was well known to Archbishop King. "One kind of necessity is, when a proposition affirming a thing to be, includes such a necessity that it should be,

Dr. Paley, of mistaking words for things? We shall endeavour to prove the affirmative of this question.

The great stress of Dr. Copleston's and Mr. Whately's argument rests upon the impropriety of saying, that a future event is certain. As we are very unwilling to dispute about words, we can have no objection to give it up, provided they will furnish us with a better. For if their object is not merely to improve our phraseology, but to take away an idea which that phraseology has been accustomed to denote, we beg leave to demur to the proposal. When the primitive Christians said, that the destruction of Jerusalem, a future event, was certain; or when modern Christians say, that the end of the world (a future event) will certainly come, the meaning of the speakers was and is, that they contemplate these events as *fixed*. And if Dr. Copleston wishes to substitute the term for *certain*, we think he ought to be indulged in his fancy. It is true Bp. Horsley did venture to speak of the certainty of things to come; and Tucker, a great authority with our authors, in the famous 26th chapter, which they refer to continually, answers the fatalists, p. 198, by saying, that God's knowledge does not make an event certain, but finds it so; and "his discovery did not make the certainty, but presup-

poses it; for the thing was certain before, though he did not know it." These may be considered as good authorities for the word; yet shall it be given up and altered, if that will suffice. We doubt, however, whether the Calvinist will be convinced by the change. He contends, that what God certainly foreknows, cannot fail to come to pass; and he says, that whether you speak of such a future event as certain, or as fixed, or as predetermined, or settled, or inevitable, the result is just the same. He uses these words as relative not to God but to the event; and the only argument which we can conceive for refusing him the liberty of so doing, is that which was alluded to by the Doctor in his preface, viz. that there can be no relation to a thing that is not; and that therefore a future (i. e. a non-existent) event, can neither be fixed, or settled, or inevitable. This is a mere sophism. All the world knows, that we talk and think and reason of things that are not; and the imaginary being, or circumstance, or event, has its imaginary modes, relations, and qualities. The entire science of mathematics is founded upon reasonings which relate to things that are not; viz. to the imaginary point, that has neither parts nor magnitude; to the line, that has neither breadth nor depth; to the surface which is thinner than any that can be conceived. And unless Dr. Copleston declares, that all these reasonings are absurd, how can he deny us the privilege of saying, that an event which has been predicted by God shall assuredly and certainly be done.

But the prediction, or the foreknowledge, does not make the certainty. This is true; because the foreknowledge is ascribed to a mind and a nature which we are utterly at a loss to conceive; and, therefore, we are not at liberty to assert, that any thing is impossible to it. Man, strictly speaking, never

as to make it a contradiction to say it might not be; the causes that produce it being necessary." The same despised note says, "I know very well men do many things willingly as beasts eat their food; and that some call this liberty and contingency, but they might as well call it an elephant or a horse," &c. &c. The passage is a complete answer, not only to Leibnitz and Hobbs, against whom it was directed, but to Jonathan Edwards, who maintains that we are free, because we are governed by motive; and to Tucker, who, for the same reason, thinks that there is no difficulty in reconciling foreknowledge and freewill.

does foreknow ; he can only infer, expect, and guess ; none of which have the slightest appearance of being inconsistent with the contingency of future events. If a man could be absolutely certain, that contingency would cease ; but it is not the same when we transfer the reasoning to God, because his thoughts are not as our thoughts ; and when he declares that we are free, and that still He foreknows, the inference is, that it comes to pass in some manner far beyond our ability to comprehend. Dr. Copleston attributes the difficulty (p. 7,) to the ambiguity of words ; we attribute it to the weakness of the faculties which we possess ; and we are quite at a loss to understand how the difference arose. We can hardly think that Dr. Copleston would suffer himself to be led away by the desire of saying something new upon a hacknied subject ; and yet this is all that he has effected or can effect by his *distinctions*. Common men will never be satisfied with such unpalatable food. They cannot talk of *relations*, and *qualities* ; they know not whether they use a word in its primary or secondary sense ; they do not care one farthing about its etymology, or its derivatives. But they know what they mean by it, quite as well as philosophers ; and he who assures them to the contrary will be laughed at for his pains. We think that we cannot have mistaken the Provost's meaning ; yet unless we have, he is guilty of this extravagance, and imagines that it enables him to clear up all difficulty and doubt. He does not even appear to be consistent with himself, since he adopts those arguments which say, that the subject can only be explained by referring it to God's unknown and infinite nature, and then tells us, that " these speculative difficulties about prescience, providence, free-will, and the origin of evil, turn out to be disputes about the significations of words."

If he had confided in this discovery, all the rest might have been spared. If he can complete and demonstrate it, he will convict all his predecessors of logomachy. For our own parts we shall submit, and kiss the rod. We shall think it no dishonour to be chastised by the hand of a Copleston ; and as our punishment will be shared among all the writers on the Calvinistic controversy, whose works have seen the light, we shall console ourselves by reflecting upon the number and respectability of our fellow-sufferers. In the mean time we venture very humbly to observe, that while in controversy there are logomachists, who will grieve over the termination of their disputes in philology, also there are critics, who delight in a distinction without a difference, and are never better pleased than when they cheat themselves and their readers by putting a new signification upon an old word.

We should be sorry to see the name of Mr. Whately inscribed upon such a list ; but there can be no doubt that he is a candidate for the situation, and bids fair for success. The extracts already submitted to the attention of our readers, are admirable specimens of neology. First, *contingency* means ignorance of the event, and nothing more. Secondly, the word *necessity* has three significations, *universal*, *compulsory*, and *certain*. Thirdly, *causation* means a *constant conjunction*, a connection as it appears from a passage which we have not quoted *in point of time and place*. Fourthly, *impossible* denotes, 1st. " *restraint*, or absence of power ;" and 2dly. " the absence of all room for doubt, or as we often express it of all chance and contingency." The last words prove, that Mr. Whately is aware of the ordinary meaning of the word contingency—we often employ it as synonymous with a chance. Johnson accordingly defines it, " the quality of being for-

titious, accidental possibility:" and the passages which he cites, prove the accuracy of his explanation. What authority then has Mr. Whately for his most unqualified assertion, that "contingency implies ignorance of the event, and nothing else." Was it *ever* used in that sense by a classical English writer? If not, how does he suppose that the meaning of words is to be ascertained? In expounding *necessity* he lays great stress upon its derivation. But this shield will not protect him in the instance now before us. The various senses through which the word has passed are, *touching, arriving at, happening, and being accidental*. There is no link deficient, and there is no hole or corner at which "ignorance of the event" could have crept in. Mr. Whately says, that a death that has taken place in India is a contingency with us until the news reaches England. Our answer is, that this use of the word is unknown and unauthorised, and that to employ it as he recommends would be to speak bad English. Our common gamblers and sharpers might give him a useful lesson upon the real meaning of the word. They would not presume to argue with him on a question of criticism or metaphysics; but they would say, that they had learned their native tongue, and were accustomed to think with sufficient closeness where their interest was at stake. Their idea of contingency, they would add, was that of something which might or might not happen; and that as soon as an event had taken place, they considered it as determined and unalterable. They would illustrate their meaning by saying, that a bet upon a horse-race was not considered binding if it was made after the race was run, because the bet was upon the hazard, and as soon as that was over the contingency ceased. Mr. Whately might reply, that they were under a mistake,

that they only intended to say, that the event was unknown. But they would not readily allow that their intention could be more accurately known to him than to themselves; and we conceive that their reluctance would be generally applauded.

We come next to *necessity*; and the derivation to which, in the instance of contingency, he did not advert, is here his principal ally. The original sense of it, he pronounces to be an intimate connection, because it is derived from *necto*, and because *necessarius* means an intimate friend. This would be sufficiently plausible if philosophy had first been taught at Rome; but the Latins borrowed every idea from Greece, where *αναγκη* signified necessity, and *αναγκαιος* an intimate acquaintance, but where the etymology had nothing to do with *connection*. Aristotle derives *αναγκασιον* from *ανιστορ*, others from *ανασσω* and *αγω*. At all events, therefore, the Greeks did not get their idea of necessity from connection and conjunction; and their idea, however got, was transferred in the most servile manner into the Latin tongue, and the word which was chosen to denote it may be derived from *nex*, with much greater probability, than from *necto*. Consequently Mr. Whately's argument is unsound at the bottom. The proper sense of *necessary*, and all its synonyms, is not universal, but fixed, or unalterable.

—— 'Necessity and chance  
Approach not me, and what I will is fate.'

When the word is used to signify what is advantageous for us, or what is highly probable, it is used improperly, or at best figuratively; and it would be every whit as useful, and every whit as true, to say, that when Milton talked of chance, he meant variety; and that when he talked of fate he meant *words*, as to say that we have no other proper meaning when we use the term

necessity, than that which arises from the contemplation of connected events.

The use which is to be made of these unnecessary refinements will appear from the following passage.

"Being thus accustomed to apply to those things especially the word 'necessary,' which we *know* to be connected with and dependent on such others as we know to exist, we thus come to fancy a sort of coincidence between 'necessity' and 'knowledge': for instance, we say that a loaded die *must necessarily* turn up one particular side; but that an unloaded one does not necessarily fall on one side rather than another: the one die therefore has turned up, suppose, a six, necessarily; the other, *accidentally*.

"In reality, however, the only difference (as far as concerns the present question) is *relative to our knowledge*: the fall of the latter die being connected with, and dependent on, the various impulses it received in the box, &c. as much as that of the other, with the gravitation of the weight it was loaded with; only the operation of the one influence was, or might be, *known* to us; the other could not. Let it be borne in mind therefore, that when we say the cast of this die was not necessary, we only mean in fact (if we attach any precise meaning to our words) that we do not know *why* it was necessary; that is, do not fully know the operation of the causes which produced it; for scarce any one would say it happened without any cause at all; and should he explain his meaning in saying this to be, that *if* the box had been shaken in some other way, the cast might have been different; the answer is, that, on that principle, the other is not to be called necessary neither; since *if* the other die had not been loaded, or had been loaded differently, the cast of that also would have been different. In neither case could the result have been other than it was, *supposing all the circumstances connected with it to remain the same*. When indeed we speak of events in which man's agency is concerned, as not necessary, and say that they *might* have happened otherwise, we sometimes mean that the agent acted not from *compulsion*, but willingly, and had it in his *power* to act otherwise; sometimes, again, that we do not know, or did not know beforehand, what the compulsion was, or under what inducements he acted.

"The word 'necessary' then is used, first, sometimes to denote the universa-

lity or constancy of the connection between any two things, and consequently, in any *general* assertion, to imply merely that what we say is true without any exception or qualification: secondly, sometimes to denote *compulsion*, or independence of our will: thirdly, sometimes to denote our *knowledge* respecting the matter in question, and our having no room for *doubt* about it. P. 88.

This argument is intended "as a clue to explain the confused notions of many of the advocates for the system of necessity, and many of its opponents." Admitting it to be true as far it goes, it proves nothing to the purpose, unless we suppose that men are influenced by motives as certainly and inevitably, as a die by its load. An absurdity which Clarke has sufficiently exposed, and which we certainly flattered ourselves that he had exploded. But the argument is sophistical, even as far as it relates to the die and his die. For if he has been informed that a sharper has loaded the die, he will say and may be sure that *some one side* will inevitably turn up. He may have no knowledge, which side it will be; but he is sure that it will and must be a particular side, and can be no other. And, therefore, he says, it is necessary; and it is necessary, not from his knowledge, for then it would not have been necessary if he had not known it, but from the existence of an adequate cause which will infallibly produce it. On the other hand, if we are sure that the die is unloaded, we affirm that any side may turn up. Not that we suppose that the event will not be the necessary result of the laws of matter and motion, or that it will not depend upon the situation of the die and the box, or our hand and the table, &c. But these circumstances are all unfixed; not merely unknown but accidental; we may change the position the moment before we throw, and a change in the result must ensue. It is the *fixedness*, therefore, of the circumstances which



makes the fall of the loaded die necessary; and the *mutability* of the circumstances which makes the fall of the unloaded die fortuitous; and the knowledge or ignorance of the player has nothing at all to do with it. If a dicer, like a juggler, could throw an ace at his pleasure (and some tricks of this kind have been detected) the turn up of the ace would be necessary, and the dicer would be horse-whipped for a cheat; though the company did not know his trick, and therefore, according to Mr. Whately, they ought to consider the event as contingent. This is a manifest *reductio ad absurdum*.

But this error is out done by the definitions of cause and effect. "We cannot perceive any efficacy in what are called 'physical causes' to produce their respective effects." If this means that we do not know *how* impulse produces motion, or gravity occasions bodies to fall, or our will enables us to extend an arm or a leg, it is quite true. But the inference, "that all we do perceive (and consequently all we really indicate in these cases by the word 'causation') is a constant conjunction," is a very false and a very dangerous conclusion. As to its being found in Barrow and Butler, until the passages are pointed out to us, we shall beg leave to doubt the fact. Hume has certainly deduced mischievous consequences from it; but that they are illogical has never yet been proved. The real error is in the assumption—his subsequent reasoning is unanswerable. He is not entitled however to the sole honour of the sophism; for Mr. Coleridge has detected the same subtlety in one of the old schoolmen, and Jonathan Edwards, as acute and as sophistical as Hume, has said that "he sometimes uses the word *cause*, in his enquiry, to signify any *antecedent* with which a consequent event is so connected, that it truly belongs to the reason why the proposition which affirms that event is true, whether it has

any positive influence or not\*." It will be seen that this is a mitigated *Humism*; but Edwards did not require to call forth the full powers of the medicine, his object merely being to establish Christian fatalism. Hume aimed at atheism and a true atheistic necessity, and therefore he administered the dose in its most concentrated shape.

It is not wonderful that Edwards and Hume should go astray—they were bent upon establishing doctrines against which common sense revolts—and they did not act inconsistently in assuming absurdities, and sophisms. But we confess we are astonished, and not less astonished than grieved, at finding that a learned, able, and orthodox clergyman and college tutor should be seduced into similar errors. The sentence alluded to, short as it is, contains more weak points than one. "All that we perceive is the constant connection," this though not strictly† true may pass. But Mr.

\* Edwards on Free Will, Part II. Sect. 3. Many of our readers may not be aware of the extent to which good Jonathan carried his triumph. His conclusion contains the following challenge. "And really all the Arminians on earth might be challenged *without arrogance or vanity*, to make these principles of theirs wherein they mainly differ from their fathers, whom they so much despise, consistent with common sense; yea, and perhaps to produce any doctrine ever embraced by the blindest bigot of the Church of Rome, or the most ignorant Mussulman, or extravagant enthusiast, that might be reduced to more demonstrable inconsistencies, and repugnances to common sense and to themselves." The able man who arrives at this notable conclusion sets out with saying, that the desire is the same as the will; and proceeds to confound an antecedent with a cause. The difference between the former is no less than that between having a good appetite, and ordering a handsome dinner. Of the latter we speak below.

† If it were strictly true the consequence would be that all events thus connected, must be causes and effects. For instance, the ringing of a college bell, would be the

Whately adds, "consequently all that we really indicate by the word causation, is &c." Can a word then indicate nothing but the perceptions of sense? Are there no inferences made by the mind, no suppositions, no conceptions, which a word can signify and express? Our notion of causation arises briefly thus—the sense perceives *connection*: the understanding infers *production*; and the word causation indicates both. This is just as clear, as that no one except Mr. Whately would say that he was contingent, when he meant that he was ignorant;—and it is no use to argue farther about the meaning of a word which every body uses, and every body understands, and which nobody will believe to have changed its signification out of compliment to Edwards, to Hume, or even to Stewart.

Nor can it be said that Mr. Whately's definitions lead to no practical bad consequences—if they were merely ingenious whims they would not have required the consideration that has now been bestowed upon them. Unhappily they produce a visible and mischievous effect upon his other opinions.

"A man will often say indeed that he *cannot help* doing so, and so, though he knows it is wrong: but this is a figurative expression; and it is of great importance in practice, steadily to bear in mind that it is so; for no man is blamed or punished (nor could he, to any purpose) for doing what he, literally, cannot help; whereas, when he follows his inclination in doing what he knows to be wrong, the common sense of all mankind has decided, and proved by experience, that it is just, or at least expedient, to punish him. That 'necessity' can alone be pleaded as a justification, in which a man acts *against* his will." P. 96.

Why is the justice of punishing a malefactor justified in this passage by the phrase 'or at least expedient?'

cause why the fellows go to dinner or to prayers, for these events are constantly connected both in time and place.

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Because upon his own principles Mr. Whately cannot prove that it is just. If the malefactor could have acted otherwise, if he could have resisted his inclinations, his punishment is just. If not, if as Tucker and his followers, and as Edwards also and the Calvinists maintain, motives must always produce their effect, as certainly as the heavier weight pulls down the scale, punishment can only be justified upon the tyrant's plea; its expedience must be resorted to, for justice is out of the question. Necessity, as resulting from human co-action, implies acting against our will; but where super-human agents are under consideration, it is requisite to settle whether the will itself be free. For if it be not, we are as much enchained by the slavery resulting from an inevitable compliance with motives, as by the dungeons and manacles of the Inquisition. How little is really known of Fatalism or Calvinism, by one who imagines that they can be silenced by such arguments as these!

"When however I say that the doctrine is harmless, I mean only to those who can keep their minds steadfastly fixed on this its true interpretation; for it is very liable to be misapprehended; and the errors thus produced are most mischievous. The generality of men, if told that any thing takes place necessarily, and could not have been otherwise, will be apt to consider this necessity as independent of the very circumstances which gave rise to it; and to lose sight of the equal necessity of these. Thus it is that Mahomet seems to have taught predestination to his followers; and in this sense, it appears, on some occasions they practically adhere to it; as, for instance, in neglecting to take precautions against the plague. Thus also the vulgar among us will be apt to say, 'If God foresees I shall be saved, I shall be, live how I may; if, that I shall not be saved, nothing I can do will avail.' They will often be unable to perceive that there is just the same connection between the conditions and the end, between our own efforts and our salvation, as there would have been, had no being existed who could foresee either. It is better therefore to tell them that their salvation is *contingent*."

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*gent*; which is no deceit; for in fact it is so, in the only sense in which any *thing* can be contingent; that is, we are ignorant respecting our final doom, except so far that we know it rests with each man to accept the offers made, or to reject them, and that each will fare accordingly." P. 100.

Better to tell the vulgar that their salvation is contingent!!! For although *in reality* it is no such thing, yet since they will understand the word in its old sense, they will act as if their salvation were really at stake; and since as in the new sense, the proposition is true, the good folks will have no reason to complain of being deceived! We are happy to say that there is no second passage in Mr. Whately's volume so erroneous or so mischievous as this; and we heartily wish that this had never seen the light. Mr. Daniel Wilson himself does not *wholly conceal* what he thinks that God has commanded him to teach always and openly. And the lame and impotent conclusion of Mr. Whately's wire drawn arguments is, that every thing is fixed and fated, but that the wise must be snug, and keep their own secret—that we must talk to the vulgar of contingencies, but need not believe in them ourselves. We are furnished with a very adequate description of the argument that is thus brought to a close in the following severe passage.

"The arguments and systems which have been thus reared, remind one of the fog-banks, which at sea so often delude the anxious mariner; he fancies himself within view of new coasts, with promontories, and bays, and mountains distinctly discernible; but a nearer approach, and a more steady observation, prove the whole to be but an unsubstantial vapour, ready to melt away into air, and vanish for ever." P. 94.

It would be unjust to conclude our remarks without adverting to the second Appendix; wherein, as well as in several parts of that on which we have already commented,

are contained many just and useful observations, at variance with the errors which disfigure the passages that have been considered, but in themselves both true and weighty. A large portion of the second Appendix is devoted to an enquiry into the merits of Archbishop King's best known work, the *Essay on the Origin of Evil*. And the fallacy which prevents that Essay from accomplishing its object is briefly and neatly pointed out. We agree with Mr. Whately also in what he observes respecting the mischief of such unsuccessful attempts. The doubting mind turns to them in the full expectation of being set at rest; and the higher the author's reputation the more sanguine is the reader's hope. If he finds himself disappointed, he will seldom rest satisfied with throwing aside the volume, and pronouncing it ineffectual and inconclusive—but he will think that what has not been accomplished by such an eminent theologian, is impossible; and that Christianity is encumbered with unsurmountable difficulties. How strange it is that our acute and learned annotator should fail to observe that the same remark will apply to his own endeavours to explain predestination and free-will. The Calvinist, or the calvinistically-inclined, will seldom if ever admit that they have succeeded. Mr. Whately's failure will excite prejudices against older and better expositions, and the errors which he designed to eradicate will be nourished and perpetuated by his hand. While we read the practical parts of his notes and appendices, we feel convinced that we are listening to a humble Christian, who is far enough from presuming to be wise above what is written,—but when theory, and etymology, and derivative significations step in, the straight path is forsaken, and we cannot advance a step. Why should we be compelled to give the quotations and the answers which have been already sub-

mitted to the reader, in the Review of a pamphlet on Predestination, which concludes with such a sentence as the following.

"Lastly, let the preachers of the Gospel bear in mind that the object of that Gospel is not to explain the causes of moral evil, but to remedy its effects. Let them, after being satisfied that the Scriptures are the word of God, seek for such instruction respecting his nature and his dealings with man, as *they afford* \*. Let them remember, themselves, and sedulously warn their flocks, that it was the craving after FORBIDDEN KNOWLEDGE which expelled our first parents from Paradise; a temptation which still besets their posterity. Let them remember, that though Scripture invites enquiry into questions within the reach of our faculties, (for our Lord bids the Jews 'search the Scriptures,' to ascertain whether He were indeed the foretold Messiah,) it demands faith, implicit faith, in mysteries which it does not attempt to clear up; and insists on faith as the fundamental point of religion. Let them shun those therefore who profess, by simplifying and explaining these mysteries, to make faith *easy*, and thus, in effect, to destroy the very nature of it, considered as a *duty*; for there is surely no virtue in assenting to Euclid's propositions, or any thing else which can be satisfactorily and clearly demonstrated to the understanding. Such men are in truth labouring to widen the 'straight gate,' that they may the more readily and agreeably enter in at it; and are guilty of much the same fault with those who turn aside from it in disgust; the latter will not believe what they find it impossible to explain; the former are resolved to explain what they find themselves compelled to believe.

"But let the humble and faithful ministers of Christ not seek 'to be wise above that which is written,' nor rashly un-

\* "Let us keep to Scripture: and Scripture so understood will never lead us beyond our depth. It is only by going out of Scripture, by building theories of our own upon subjects of which we must have an imperfect knowledge, that such apparent contradictions are produced. If we set up these notions of our own as the standard of faith, and require a peremptory assent to all the inferences which appear to flow from them, we quit the true, the revealed God, and betake ourselves to the idols of our own brain." *Copleston*, p. 141.

dertake 'to justify the ways of God to man,' nor give explanations which may raise pernicious doubts in the mind of one who perceives their futility; but leaving presumptuous metaphysicians to bewilder themselves in inquiries beyond the reach of our present faculties, let them teach their flocks that 'the secret things belong unto the Lord their God, but the things that are revealed belong unto them and to their children for ever, that they may do all the words of this law.'" P. 125.

As the result of this long article, we would only request the impartial reader to compare the effects of the Calvinistic and the Anti-calvinistic hypothesis. The Predestinarian professes to have no object so much at heart as the promotion of God's glory; and supposes that absolute decrees are more consistent with the divine Majesty than conditional foreknowledge and free-will. But which is the nobler and more exalted idea of the Deity; that like man He can only certainly foreknow what is inevitable, or that by some inconceivable perfection of the uncreated mind, it can foresee even contingent events? That He can only govern his world by fastening causes to their effects, and thus subjecting his rational and responsible creatures to a concealed but virtual necessity; or that he gives them full permission to will and to act as they please, to hearken or to disregard, to be obedient or to rebel, to accept assistance, or to reject it, and yet by his Almighty power overrules these free-agents in such a manner that they infallibly accomplish his purposes? Which is the easier and more natural picture of perfect justice, truth, and goodness; that of a Being who invites us to perform what is impossible, and then punishes us for rejecting his offer, or that of one who never speaks to us in equivocal language, but gives what he has promised, and gives it universally and always? The questions answer themselves. In the field of reason and philosophy the Calvinist can make no stand. A few hard expressions

scattered over a plain and intelligible volume, are the only support of his creed. And upon the strength of them he is ready to contend for that fatal necessity which leads straight to Atheism; ready to admit that Christianity is at variance with consciousness and common sense, ready to throw discredit upon all our holy mysteries, and to furnish the enemies of inspiration with the surest means of counter-acting it. We do not question the sincerity from which this conduct proceeds, but we do question the judgment, the humility, and the wisdom.

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*A View of the Principles and Forms of the Church of Scotland as by Law established, addressed to the Presbyterian Congregation of St. John, New Brunswick. By George Burns, D.D. Minister of St. Andrew's Church, in the City of St. John. 1817.*

*Remarks on Dr. Burns's View of the Principles and Forms of the Presbyterian Kirk as by Law established in Scotland. By the Rev. James Milne, Fredericton, New Brunswick. 1818.*

*Letter addressed to the Rev. James Milne, A.M. in consequence of his Remarks on Dr. Burns's View of the Principles and Forms of the Church of Scotland, as by Law established. By the Author of that Work. 1818.*

THE state of religion in the colonies of Great Britain is a topic of painful and melancholy reflection. The wide extent of our colonial possessions affords a singular opportunity, if it has not been providentially designed for the express purpose, of settling in foreign parts the doctrine and worship of the Christian Church in its best and most efficient form. It cannot be denied, that this important office has been neglected, and while no adequate attempts have been made to intro-

duce the pure faith and discipline of the Church of England, the necessity of the case has palliated the intrusion of more questionable forms of Christianity, and every variety of sectarian prejudice has been tolerated and cherished, and approved. Before the dismemberment of our transatlantic empire, the office of a bishop was unknown in America, and after the declaration of American Independence, the episcopacy was not continued without considerable difficulty and delay. Consecration however was at length obtained, both from the English and Scotch bishops, and the Episcopal Church in America now flourishes in the midst of sectarianism, infidelity, and indifference under the able superintendence of its own bishops. In the West Indies there is no bishop, and the rites of an Episcopal Church are but partially and imperfectly administered: and the proceedings of the Bishop of Calcutta, which promise by their consolidating energy to realize the best hopes of those, in whose judicious zeal the Indian episcopate originated, leave too much room to regret, the long delay of this measure, which in real importance and use surpasses all the ecclesiastical proceedings of modern times.

Indifference to Christian truth, and more especially to its forms, may generally be expected in the mixed population of a foreign settlement, whose absence from their proper home is occasioned by motives in which religion has no concern, and frequently commences at a period of life when religion has obtained but little influence on the understanding. Under such circumstances, men might be brought to conform with any one order of religion, but they are perplexed and unable to decide, if they have the choice of more than one. Some will withdraw themselves from every congregation, and others as readily attach themselves to any which may open its doors to receive them: but

if after a lapse of time, a ministry claiming a purer origin and a higher authority, should offer itself to their attention, too many will be disposed to resist its claims, and oppose its establishment. If it is not necessary, why is it offered! And if it is necessary, why was it not offered at an earlier period? These will be the obvious questions of those who have grown up in long ignorance of the true nature of ecclesiastical polity, and in inattention to the forms of public worship: and what will not be the jealousies of those, whose minds have been imbued with different opinions, whose affections have been engaged to other pastors and teachers, and who have been armed with prejudices against the Church, which is the last to solicit their attention. The feelings of those, in whose minds any traces of religion have been retained are rendered hostile to episcopacy, while others who think lightly of religion have pleasure in observing the antipathies of those who call themselves Christians, and the surrounding heathen, doubting first of the form of Christianity, which they ought to embrace, are led to doubt, whether it is necessary to embrace any, and whether all may not be disputed and rejected. In this respect the Romish Church has an advantage above all Protestant Churches: she has but one mode of faith to recommend, and in her sedulous policy she provides, that if no choice be granted, no dispute shall be excited, and no want shall be felt.

These reflections have been called forth by a perusal of the pamphlets, of which the titles are prefixed, and which were published in the State of New Brunswick. The “minister of St. Andrew’s church, in the city of St. John,” upon his arrival in the province, appears to have been desirous of instructing the Presbyterian congregations in the principles and forms of the Church of Scotland as by law esta-

blished. The desire was natural; the object was important, and not liable to exception, and it would be well if the rule of faith and discipline subscribed by any dissenting congregation could be distinctly exhibited to the members of that congregation, and the public at large. It would then be known what the sectaries do and do not profess to believe: the path of the controversialist would be levelled, and the means of protection and precaution be rendered more easy and more efficient. The method which Dr. Burns pursued was to address his hearers from the pulpit, and after some revision to commit his sentiments to the press. This method was as unexceptionable as the ostensible purpose and design; but it is not easy to maintain one set of religious opinions, without reflecting, or seeming to reflect upon those which are opposed to them; and it is certainly not possible to take a plausible view of the grounds of Presbyterianism, without some unfounded insinuations against the sounder arguments of episcopacy. Dr. Burns’s attempt therefore challenged the notice of Mr. Milne, the Episcopal minister and missionary at Fredericton, who, with an extent and accuracy of information, which that remote station could hardly be expected, refuted various misrepresentations of the principles and history of episcopacy, by which Dr. Burns had laboured to sustain the cause of Presbyterian purity. This provoked a rejoinder from Dr. Burns, and called into action various passions, which the general temper of his original argument had not betrayed, and when he could not defend his positions, or refute the reasonings of his adversary, he became angry, and threatened if he had the means of reference to show the force of an attack upon episcopacy, and gave utterance to various exceptions against the Church of England, for which he professed to entertain profound and unqua-

lified respect. Mr. Milne adhered to his resolution of making no reply, and perhaps a reply was not necessary, if there were none in the colony, by whom the last word would not be judged the best argument in the controversy. It is natural to suppose, that many would be gratified with a controversy, of the importance of which they could form no just conception, and in the results of which they had no interest or concern, but the progress of which they would attach themselves to the different parties in the dispute, until the pretence of organizing one congregation, threw the whole religion of the province into distraction and confusion. We have the happiness of believing that the irritation has subsided, and that tranquillity has been restored.

It is far from our intention to disturb this tranquillity, nor is it necessary to cross the Atlantic in pursuit of controversy, or to enlarge the stores of pure theology: but the cause of episcopacy is every where interesting, and a cursory attention to this distant controversy may show by what means the foundations of prelacy are undermined, and give an insight into the state of religion in our colonies, and into the opinions which foreigners and colonists entertain of the ecclesiastical policy which is pursued in the remote possessions and dependencies of the empire.

In former times it was the common argument of the Dissenters at home, that the Church of England was but partially reformed, and they justified their separation on the pretence that the Church of England differed from other reformed Churches, and held not what they conceived to be the truth. A more specious argument has arisen of late, and the Dissenter invites proselytes to the conventicle, not on the ground of any difference, but on the more delusive plea, that *it is all the same*, that there is no difference, and that all the various forms

of religion will end in eternal peace. This argument is well known in the dissenting districts, and it has its effects, especially when it is combined with the want of Church room, and when the service of the conventicle is assimilated with certain modifications to the service of the Church. Our acquaintance with this popular argument had not, however, prepared us to learn, that the Church of England and the Church of Scotland form but one Church, distinguished only by their form of government, a trifle lighter than the air, when it suits the convenience of a writer so to represent it, but at all other times, a fountain and occasion of the bitterest acrimony and reproach.

"Amid the war of contending passions, systems, and opinions, it is consolatory to think that a Christian Church has been established and maintained in the United Kingdom of Great Britain and Ireland. I speak only of one Christian Church, because I view the ecclesiastical constitutions of England and Scotland as forming one Church—associated under one head—in every view co-ordinate—maintained by the same state—equally pure in principle and efficient in operation." *Burns's View*, p. 3.

The only ground of this union and co-ordinacy of the Churches of England and Scotland, is that they are both established: the Church of England is established by law in England; the Church of Scotland is established by law in Scotland. The consistent Dissenters who object to the civil establishment of the Church of England, cannot approve the civil establishment of the Church of Scotland: but it is nevertheless established. The communion of the Church, which rests upon no better foundation than that of a civil establishment, is entirely of a local nature, and, in the present case, the river Tweed is its boundary and definition; so that the members of the Church of England and the members of the Church of Scotland are Churchmen or Dissenters according to the bank of the

river on which they may chance to stand: if that river should change its course the boundaries of communion and dissent would be contracted or enlarged; or if it should cease to flow, they might be thrown into inextricable confusion. Such is the unity of the Church, which depends on a legal establishment within a limited district.

Measured by this criterion, the Church of Scotland, as by law established, cannot be extended beyond the Tweed. Whatever may be its constitutional connection with the Church of Scotland, the Presbyterian kirk in London Wall is, in England, unquestionably a Dissenting congregation, and in no respect co-ordinate with the Church of England. Neither is the Church of Scotland established in any of the colonies, in which the civil establishment of religion must depend, not on the laws of England or of Scotland, but on the terms agreed upon on the first settlement or surrender of those colonies. The Church of Rome, as well as the Church of England, is established in Canada, and it is not pretended that the Church of Scotland is established in any of the colonies; and when, on the ground of civil establishment, she claims co-ordinacy with the Church of England, she must be content, upon the same ground, to partake of co-ordinacy with the Church of Rome. The Church of Scotland has no more claim to establishment in the colonies of Great Britain, than any sect which is not established in Great Britain, or than it has "to claim establishment in the states of the Union in virtue of its establishment in Scotland. The colonists are deluded, if they are led to infer an establishment of Presbytery abroad from an establishment of Presbytery at home: and if such a claim should, at any time, be preferred, on the argument of numbers, it should be remembered, that upon this argument the Heathens have

the first, and the Catholics the second claim to establishment.

But it is pretended, that the co-ordinacy of the Church of Scotland is recognised, not only by the law, but by the canons and constitutions of the Church of England.

"This union in every thing but forms is recognized by the Church of England, for in Canon 55, which was framed in 1601, when the Church of Scotland had assumed a presbyterian form, her clergy were commanded to 'pray for the Churches of England, Scotland, and Ireland, as parts of Christ's holy Catholic Church, which is dispersed throughout the world.'" *Burns's View*, p. 3, 4.

It is a specious but not an insuperable argument: Mr. Milne replies:

"Canon 55 of the Church of England, which commands her clergy to pray for the Churches of England, Scotland, and Ireland, as part of Christ's holy Catholic Church, which is dispersed throughout the world, is no such recognition of the Kirk as Dr. Burns supposes. Presbyterian parity was introduced into Scotland and established in that kingdom as the scriptural and primitive form of Church government, in opposition to episcopacy, which was declared to be anti-christian and unlawful. But would the Church of England, in Canon 55, recognize persons *holding* such opinions, and *acting* upon them, as a part of Christ's holy Catholic Church, which is dispersed throughout the world, when, in Canon 7, she orders them to be excommunicated *ipso facto*, and so continue 'until' they 'repent and publicly revoke such' their 'wicked errors?' The reason of a child must perceive that the answer ought to be in the negative. The truth is, that when the Canon in question was framed, King James was seated on the throne of Elizabeth, and, as before his accession to that throne he had revived the name and office of bishop in Scotland, he was now pursuing the measures deemed prudent for the introduction and establishment of a true and regular episcopacy, 'not' says Bishop Guthrie, 'without the consent and furtherance of many of the wisest among the ministry.' In this Canon the Church of England is, therefore, not chargeable with the inconsistency and folly of contradicting her own doctrine, and undermining her own constitution, by recognizing the presbyterian parity of Scot-



land, or any thing peculiar to it and characteristic of it." P. 8.

This statement, to which Dr. Burns makes no reply beyond a vague charge of misrepresentation, is confirmed by *all* the prefatory canons, which distinctly recognize the authority of bishops and the supremacy of the king, and pronounce sentence of excommunication on all who dispute these doctrines. Even in the form of bidding prayer, as well as in the first canon, the title of the king, as "supreme governor in these his realms, and all other his dominions and countries, over all persons in all causes, as well ecclesiastical as temporal," is distinctly and unequivocally asserted and maintained. It certainly cannot be the intention of the Church, in this ecclesiastical recognition of the Church of Scotland, to give countenance to Presbyterianism, or to depreciate the divine and apostolical right of Episcopacy.

Another argument for the co-ordinacy of the Churches of England and Scotland, is collected from the incautious language of some divines in speaking of the origin of ecclesiastical polity. These are no more than private sentiments, having no authority to contradict the express declarations of the Church herself in her offices of ordination and consecration; they are a virtual attack upon the doctrine of the Church, and a gratuitous concession to the Dissenters, of which they will not fail to avail themselves; although they are happily too general and superficial to be compared with the precise and elaborate arguments of those theologians who have examined the question in all its parts. The easy confidence with which it is asserted and believed, that Christ left no form, or no permanent form and exemplary model of ecclesiastical government, has been again and again exposed and refuted by Bilson, Hooker, Leslie, Potter, Brett, Skinner, and Daubeney. When the reasonings of these

and other writers of the same class are refuted, and when the force of their inferences from the Scriptures, and of their researches into the history of the primitive Church are repelled, it will be time to rely on the assertions of other divines, and to have doubts of the apostolical origin and authority of prelacy.

But the foreign Churches are not governed by Bishops, and the doctrine of the foreign Churches has been approved by English Divines, and therefore the want of Episcopacy is immaterial. It is evident, from the tendency of their own writings, that the testimony of approbation which Bishop Hall, and Archbishop Wake, bore to the continental Church, respected their doctrine, and not their discipline and constitution. Some of the Protestant Churches, as in Denmark and Sweden, are still governed by Bishops: others, as in Prussia and Saxony, are placed under the control of Superintendants, which is in fact an illegitimate Episcopacy; and most of the foreign Protestants have admitted, that the want of Episcopacy is not a merit but a defect, originating in the hard necessity of the times of the Reformation. It was the anxious effort of Dr. Grabe, at the beginning of the last century, to remove these anomalies, and to supply these deficiencies by the revival of a pure Episcopacy in the Churches of the continent, and the sentiments of Calvin, are known to have been so friendly to the prelacy of this country, that he pronounced those who opposed it, to be worthy of every anathema, *nullo non anathemate dignos*. The want of Episcopal discipline, is an unseemly blemish in the Churches of the continent; but is this blemish of recent origin and limited extent, to be compared with the prevalence of Episcopacy, universally through the fifteen centuries before the Reformation, and widely since the Reformation through all the settlements of the Romish Church, through

the Protestant Churches in England and Ireland, Scotland and America, and now happily in Asia also; through the Greek Church in Russia and Turkey, in Egypt and Abyssinia, and through the extensive patriarchate of Antioch, stretching over to the secluded Christians of St. Thomas, in Malabar. These are the instances to which the appeal should be made abroad and at home, when it is intended to propagate the Gospel where it is not already known; or, if it is meant to revive its energies, where they are now nearly suppressed, it should be presented in a form in which it has been contemplated from ancient time, without the arbitrary appendages of Popery, or the equally arbitrary privations of Presbyterianism and Independency. If it was intended to replant the Church in Britain or Germany, the prejudices of the Sectaries might be consulted: in all other parts, it is necessary to respect the primitive constitution of the Church.

When the perpetual and universal claims of Episcopacy are thus superseded and abated, under pretence of a legal and canonical, a private and foreign recognition of Presbyterianism, it seems to be a work of supererogation, to inquire into the gradations of ministry, recorded in the Scriptures; but it is an argument too plausible and deceptive to be omitted, to assert the identity of Bishops and Presbyters, in the Apostolic writings. The argument from the name, needs not to be debated: it is conceded, that the Apostles did designate the same order of ministry, under the different titles of Bishops and Presbyters: but it cannot from thence be inferred, that there is Scriptural authority for Presbyterian parity. They, who governed, and to whom the power of ordaining the ministry was committed in the first ages of the Church, were denominated Apostles; and it must be shewn, either that the Presbyters were of

equal authority with the Apostles, and administered the same offices, or the doctrine of Prelacy is unimpeached and unimpeachable. The Apostles were Presbyters, as the higher includes the lower order, and the Apostles Peter and John, did not disdain to call themselves Elders: but the Presbyters did not call themselves, nor were they called Apostles, nor had they the distinctive power of that higher order. The rule of Episcopacy is the subordination of the Presbyters to the Prelates: the rule of Presbyterianism is the parity of its ministers.

The Dissenters contend that Episcopacy is not founded on the Scriptures, and cannot be established upon legitimate inferences from the Scriptures. At the same time it is conceded, and the argument may be extended, as well to the various forms of Independency, as to the Presbyterianism established in the Church of Scotland, that

“The gradation of Church government as established in Scotland, has been admired by many who view it only as a human contrivance, warranted by expediency, not by Scripture.... Every iota of the Presbyterian scheme could not possibly be found in any scripture-example, although the *general system* is explicitly authorized by the practice of the primitive Church, *as far as the cases occurred*.”—Burns's View, P. 25.

The question is thus resolved into the correctness of the inferences, from certain recorded facts: and the Episcopalian is confident of the result, whether the investigation be directed to the state of the Church under the immediate superintendence of Christ himself; or to that of the Church administered by his Apostles, under the extraordinary agency of the Holy Spirit; or to that of the primitive Christians, of which the proceedings are more fully detailed and recorded. In the time of Christ it will not be pretended, that the Seventy were of the same rank and

order as the Twelve, or that either were not subordinate to Christ: there was therefore in his time a gradation, and not a parity of ministry. In the time of his Apostles, the Deacons were confessedly an inferior order: of the Presbyters, if they did not sustain the office of the Seventy, as is commonly supposed, the origin is indistinct; but they were certainly not of the same rank with the Apostles, for the decree of the council of Jerusalem was formed, not in the name of the Apostles, or in the name of the Elders, but in the name of the Apostles and Elders: Saint Paul, also upon more than one occasion, speaks of Apostles and Prophets as distinct orders; and it may be shown, that the Prophets were equivalent to the Bishops and Presbyters. In the apostolic age, there was therefore a subordination in the ministry of the Church: the state of the primitive Church, is clearly exhibited by Mr. Milne, and no doubt is left of the sentiments of the Christian Fathers. There was indeed no dispute on the theory of ecclesiastical government, before the time of Arius; nor was there any deviation in practice before the time of the Reformation. Mr. Milne is also very successful in correcting various errors and misrepresentations, into which Dr. Burns had fallen, concerning the history of Prelacy, especially on the origin of Christianity, and ecclesiastical government in Scotland, on the views which the Scottish Reformers entertained concerning Prelacy; on the consecration of certain Bishops at the time of the Restoration; and on the state of the Episcopal Church in Scotland. These are points, which would naturally be agitated by Scottish polemics, in the midst of a Scottish population, and they could not be discussed without effect, by a Scotch Episcopalian, whose very character it is to be well versed in ecclesiastical antiquities. These points are, however, less interesting to the general

reader, and it is necessary to return from this cursory view of the principles of ecclesiastical government, to the ecclesiastical practice which obtains in the colonies, and to the censures which that practice calls forth in foreign settlements.

Doctor Burns pretends, that it is a misnomer to say, that the Church of *England* is established in *America*, and proceeds to offer a remark of more serious interest to his correspondent:

“If you had said that English Episcopacy is established in these colonies, and that the Society for promoting Christian Knowledge” (the Society for propagating the Gospel is meant) “supports a few Missionaries, under the name of Rectors, you would have been nearer the truth.”—Letters, P. 11.

It is very true that the English episcopacy is established in the provinces of Quebec and Nova Scotia, and in the latter province the establishment consists of the bishop and an ecclesiastical commissary. The zeal of the bishops in both provinces is unquestionable, and nothing is neglected which their limited means will allow them to attempt. A subscription has been recently raised in this country to assist in building churches, and the Society for propagating the Gospel has always lent its zealous and liberal aid in providing missionaries and schoolmasters. But is it worthy of a great nation to leave the religious interests of its colonists thus dependent on the casual charities of voluntary societies? Or if these colonies are too remote to receive from the government at home an efficient religious establishment, what shall be said of the state of the Scilly Islands, where a *missionary* is stationed, as in a heathen land, by the Society for promoting Christian Knowledge. The propagation and encouragement of schism, appears to be a primary object in our colonial policy, and in the recent regulation for the new settlement at the Cape, it was proposed, that a certain number of settlers should have

liberty of providing a pastor of their own denomination. The Society for propagating the Gospel has happily turned its attention to this new settlement also; but the seeds of division have been sown, and the churchman has reason to apprehend that wherever his religion shall be established, it will be encountered and opposed.

Nothing could exceed the coldness and indifference of the authorities at home on the establishment of episcopacy in India, where the bishop was left to introduce himself without any other credentials or recommendation than his own commission. If the neglect was offensive, what was the wisdom or consistency of that policy, which judged it expedient to *establish* Presbyterianism in India, in very opposition to episcopacy, and rendered it necessary that the bishop should enter upon his course by sustaining the authority of Episcopacy in opposition to the rude claims of Presbyterian parity? The answer shall be given in the words of a writer, in a New York publication, entitled "the Christian Journal and Literary Register," as they are quoted by Mr. Milne. Speaking of the happy results, which may in God's good time be expected from the establishment of the Church in the East by the appointment of Dr. Middleton to the See of Calcutta, he says,

"The second happy effect to be expected is the promotion of the cause of unity. One of the great objections of the natives to Christianity, is the division of its members into so various and contradictory forms of faith. Let the purity of the Gospel once shine forth in innocence of life and in unity of faith, and one of the great difficulties in the way of conversion will be removed. It is therefore with unfeigned regret, that we have read a most intemperate and insulting harangue of Dr. Brice, the representative of the Scotch Church against Episcopacy. This person was sent out at the same time with the bishop, for the sake of the many Scotch who were settled in India. All these, before the arrival of Dr. Brice, were in harmony with the Church of England, and willingly united in all its

forms of public worship. The first effect, therefore, of this measure was to create a schism where it found none, and in the person of Dr. Brice not only to create, but to foment division. It was not sufficient to tear open the wound and to separate the parts which had closed in Christian union, but to assail with little shew of reason, and less of temperance, the unoffending Church and its venerable head. Such are the triumphs of liberality!"

The case cannot be more worthily described, than in these words of the American journalist, and it is a case on which the English churchman will not soon cease to meditate, however he may be gratified by the interest and the compassion which the American feels in the wrongs of his Church. Dr. Burns offers some remarks on this statement, but they are conceived in such a spirit, and uttered in such a tone, that we will not injure him by reciting them. He acknowledges that "for want of a Scottish divine, those who belonged to the Scotch establishment had laudably conformed to the episcopal regime;" why, then, was this laudable conformity with a Church confessedly "pure in principle and efficient in operation," disturbed? No impatience of this discipline, no desire of reform, no wish for the restoration of the forms and principles of the Scotch Church had been expressed: but "the Scotch population of Calcutta is too numerous, too rich and too powerful to be dispensed with." When their grievances had been asserted, they might have been redressed; but they did not complain of injuries, because they did not feel them; they asked not for privileges, because they did not regret the want of them. Many of them had been separated from the kirk in early life, before the force of its principles was perceived; many had left it without any intention of returning to its bosom; many had never been educated within its pale. It was not in Calcutta, but it was in *Leadenhall-street*, that the want of Presbyterianism in India was felt, and it was well that the

design was not entertained of settling Presbyterianism in any other division in India. The scheme has not, however, answered the expectation of its projectors : and the Episcopal Church, however it may be counteracted and opposed for a season, will ultimately be consolidated and triumph in the East.

There is yet another evil resulting from the divided religion of the colonies. Its mischiefs do not terminate abroad in exciting the jealousies of the colonists, and in delaying the conversion of the natives. When the settlers return, they bring with them their religious antipathies, and if they are void of religion they rejoice in repeating the tale of its contentions ; or if they are sensible of its influence they are too prone to admit the rancour and jealousy of Sectarism. It is unjustly imagined, that orthodoxy is intolerant ; it is impatient of false doctrine, heresy, and schism, from a conviction of their dangerous tendency, but it is compassionate to the infirmities of human nature, and earnest in its supplications for all " who have erred and are deceived," and for all who profess and call themselves Christians, that they " may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The episcopalian, in putting forth the claims of episcopacy, seeks no private interest, gratifies no personal passion, pursues no unlawful ambition ; but acts in a full conviction, that episcopacy is necessary and efficacious in all places of Christ's dominion, that it is of divine institution, and was designed for the consolidation of the Church to the end of time.

We have been content to undertake the cause of episcopacy, and to advocate, in a very cursory manner, the claims of Christian unity, and conformity with an apostolical Church, without taking notice of many insinuations which Dr. Burns has thrown in our way, and afforded ample occasion to retort. Dr.

Burns, and many other divines of the Church of Scotland, are ready to acknowledge the merits and excellence of the English Church and clergy, at the very time that they are overlooking or disputing the authority of its episcopal discipline. Our endeavour is more consistent : wherever our Church is established, we wish to see it settled in all its forms and principles, in all its beauty, and vigour, and strength ; we wish to see all its ordinances administered, all its discipline and subordination maintained. We desire, we pray for the enlargement of the Church, but as the best and most efficient means of that enlargement, we labour and pray for its reunion and consolidation, and we are persuaded that the more the episcopal influence is respected at home and extended abroad, the more readily will both these ends be accomplished. At the beginning of the last century Dr. Grabe and Archbishop Wake were severally engaged in projecting measures for the reunion of the Protestant Church. Their measures were abortive, but their object and their motive still claim the respect of the wise and good. The popular policy of the present day is to give licence and encouragement to every variety of religious opinion, and to propagate it to its fullest extent : the end of these experiments will appear in its season : one truth in the mean time is certain—there is no authority for the publication of error, or the establishment of schism.

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*Lay Preaching defended.—A few Plain Remarks for the Consideration of the People called Methodists, occasioned by the Conduct of Mr. Chas. Atmore, Superintendent of the London East Circuit, towards the Community Preachers.* 8vo. pp. 16. Warder. 1820.

THE contents of this little pamphlet are so curious and instructive, that

we shall extract the principal passages for the information of our readers. "Note and comment" will suggest themselves in abundance, but we refrain from any attempt to heighten what is already perfect.

"Much alarm has been excited in the minds of many truly pious members of the Methodist society, in consequence of the late aristocratical exercise of power by the Superintendent of the London East Circuit, in the extinction of that useful class of men among them called Community Preachers; and, though it is maintained that the alarm is unfounded, because they are merely united with their Local brethren, and can continue their usefulness in the exercise of their gifts as before, yet the truly pious and sensible of this community begin to perceive, that, if it is in the power of an individual to annihilate a body of men, that existed during the life of the founder of Methodism, were constituted by him, have subsisted upwards of forty years, and are allowed to have rendered the most extensive usefulness to the society at large, having been the instruments of adding more members to the society than all the travelling preachers—a fact not so fully known as it ought to be; they have reason to fear, that another superintendent, possessing the like power, may take it into his head to annihilate the local preachers altogether: and from the contempt with which they are treated, such a circumstance would not be more inconsistent, or even a greater violation of power, than that lately exercised towards the community; for the same evils which rendered the community preachers so obnoxious to those who love power, exist among the local preachers, and no wonder that they are a source of jealousy. Though their value is not duly appreciated by the Methodists at large, yet God, who searches the hearts and tries the reins, graciously acknowledges them, by blessing them, and making them a blessing in their labour of love.

"That by worldly characters they should be despised, thought little of, and treated with contempt, is not to be wondered at, when their Lord and Master met with the same kind of treatment 1800 years before; but that their fellow-labourers in the same vineyard, and the people to whom they labour, that these should unite to pour contempt upon them, has often been a source of surprise and astonishment; but perhaps a variety of causes may exist to produce such effects. The principal will be found to proceed from

that unscriptural distinction which subsists between the travelling and local preachers. Under this impression allow me to offer a few thoughts on the utility of the local and community preachers, which appear to be calculated to set their disinterested conduct and extensive usefulness in their proper scriptural point of view.

"The principles which actuate them are unquestionably: 1<sup>st</sup>, an endeavour to obey the command of their Lord and Saviour Jesus Christ, *Go ye into all the world, and preach the Gospel to every creature.*—And 2<sup>dly</sup>, a desire to follow the Apostles and first preachers of the Gospel, as they followed Jesus Christ, striving to imitate them in simplicity and obedience to the commands of God, scorning to traffic with gifts and graces they have undeservedly received; but having freely received, they freely communicate, looking to God for his blessing. And though they are frequently discouraged on account of the importance of the work and their want of ability; and though frequently discouraged by the treatment they receive, both from the travelling preachers and the people at large, who manifest so much ingratitude, after their walking frequently ten and fifteen miles to do them good; yet remembering, that from the first God chose the foolish things of this world to confound the wisdom of the wise, and the weak things to confound the mighty, that no flesh might glory in his presence—remembering that his kingdom is not of this world, nor ever can be united with it; that by his own example of humility and frequent directions to his disciples to imitate him, and not to be conformed to this world, no, not even to assume titles of distinction, indiring the office to which he had appointed them. His language is, *Be ye not called Rabbi* (no nor REVEREND, nor any other title of distinction, for that is the unquestionable meaning) *for one is your master, even Christ, and ye are brethren.* The Apostles and first preachers of the Gospel, though wonderfully gifted, and their ministry so greatly blessed, did obey their Lord and Saviour in this respect, following their usual employment. They feel compelled to continue, though the opposition should be equal to that which their predecessors met with on the first propagation of the Gospel in the world." P. 2.

"How lamentable it is to see the same evils creeping in among them, that destroyed Christianity in former times, and which have invariably destroyed every revival of it since the times of the Apostles,

viz. conformity to the world on the part of the preachers, which has produced a like conformity on the part of the people. The paid preachers (for it is strange to tell there are two sorts of Methodist preachers) of the present day, though possessing the same gifts, pointedly different and distinct; the one paid and the other not; the former, instead of continuing, as they did in Mr. Wesley's days, the servants of Christ, for the sake of his children, are become fine gentlemen, assuming worldly titles, and the exclusive right to administer the Lord's Supper and baptizing infants; calling themselves clergymen, and confining the title exclusively to themselves; collecting immense sums of money for various purposes, and expending it as they think proper, without the people having any possible means of ascertaining whether properly or not; becoming extensive freeholders and landholders; possessing houses, furniture, and chapels to an enormous amount, all carefully made over to themselves; so that the trustees are mere non-entities, having not the least right or title to any of the property. The others are generally poor, unassuming, willing to be any thing or nothing, that the Gospel be not blamed, rejecting this world's honours, they follow their heavenly Master and his Apostles, through evil as well as good report, considering it all their business here below to behold the way to God, and sing with the poet,

'Happy, if with my latest breath,  
I may but gasp his name,  
Preach him to all, and cry in death,  
Behold! behold the Lamb!'

"These truly disinterested and pious apostolic individuals, with their brethren, the exhorters, class leaders, prayer leaders, and all the other gifted individuals in the church are termed laymen, and considered as separate and distinct from the circuit or paid preachers, who term themselves clergymen. We may safely affirm that no such distinction subsisted between Jesus Christ and his disciples, or between Paul and his companions; in fact it is not to be found in the Sacred Scriptures, or in the history of the church in its purity. We may as safely affirm that this distinction has been the primary cause of all the evils that have beset the church of God; for it is one of the first steps of the mystery of iniquity, by which the man of sin acquired so much power. It was foreseen by the Apostle Paul: *'For know, that after my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves, shall men arise,*

*speaking perverse things, to draw away the disciples after them,* which perverse things are, in a great measure, teaching the people, that they (the circuit preachers) must be kept separate and distinct, and considered as the inheritance of God: that's the meaning of clergy. See Dr. Campbell." P. 6.

"Reflecting upon the fact deduced, that the circuit preachers are paid for their preaching, and that they have all the power, authority, and property in their hands; whilst the local preachers have no power, no authority, or even property, and yet continue to exercise their gift by preaching the Gospel, and if compared with the circuit preachers, they may say with their predecessors in the great work, *'In labours more abundant.'*—The conclusion is inevitable; the former are mere hirelings, whereas the latter must be the genuine successors of the Apostles, and the faithful servants of the Lord Jesus Christ." P. 8.

"The distinction between clergy and laity has nothing to support it in the Gospel of Jesus Christ, or in the example of his Apostles and Evangelists; but is in direct opposition both to the spirit of the Gospel and the example of its first preachers, which example the Holy Ghost has been pleased to reveal for our instruction and imitation. When our blessed Saviour sent forth the twelve disciples, he said, *'Go preach, saying, the kingdom of heaven is at hand. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat; freely ye have received, freely give.'* Yet at the missionary meetings we are exhorted to contribute largely for fitting out missionaries, and supporting them when they are fitted out: as if no such direction as that just quoted was to be found in the sacred Scriptures; and what renders it more antisciptural is, the individuals that are sent out are generally those local preachers, shoe-makers and other mechanics, who were permitted to preach in England, and follow their usual employments; but when sent out as missionaries, though in nine cases out of ten they might support themselves by their labour, as in England. Oh! no; they must be kept in idleness and laziness, supported by the pence squeezed out of the pockets of the poor. Is it to be wondered at, that so little good springs from such a corrupt fountain. Towards the support of about 250 missionaries, the enormous sum of 100,000*l.*, or thereabouts, is raised annually in England, independent of the enormous sums collect-

ed by themselves at the respective places, which probably amount to twice that sum; these sums united would be sufficient to send the Gospel of Jesus Christ to all parts of the habitable globe." P. 10.

"It would not be difficult to prove, that all the heresies, corruptions, and abuses, that have crept into the Church since the days of Jesus Christ, have arisen in consequence of supporting the preachers in idleness and laziness, under an idea of increasing their usefulness; which idea is perhaps the most subtle mode in which self-righteousness works. The preachers among the quakers are as useful, popular, and all persons bear testimony of them generally as being eloquent and mighty in the Scripture; yet they are not supported by the body, and there can be no question but that this is the reason, under God, and the principal reason why the quakers continue their piety and simplicity for so long a time. In fact they are the only body of Christians that have continued for two centuries, retaining their primitive simplicity; and the reason is, no doubt, because they, and they only, follow Jesus Christ and his Apostles, according to the account we have of them in the sacred Scriptures. Among the Methodists, a man that has laboured perhaps for years as a local preacher, supporting himself by industry, and contributing to the necessity of the poor saints, after a time gets appointed to a circuit, that is, gets a comfortable living without working; not that he has to preach more than before, but by giving up his secular employment, he becomes qualified to administer the ordinances of Baptism and the Lord's Supper; he becomes a clergyman, and is entitled to the title *Reverend*, why, wherefore, and for what reason no layman can possibly conceive; but, no doubt, it is perfectly right and satisfactory to that secret inquisitorial assembly, which meets once a year, under the name of 'The Conference.'

"The local preachers, thus transformed into reverend divines, leave the path pointed out for them by God, and follow one more suited to their own carnal ease and comfort. Before they despised the aid of worldly appearance, went about preaching the word of God among the people, from house to house, strengthening the saints, gathering in souls to Christ; following the Apostles and first preachers of the Gospel as they followed Christ, in all plainness and in simplicity, in all self-denial and humility; rejoicing to be accounted weak, contemptible, and foolish, for Christ's sake, that his wisdom and

power might be more conspicuous in their abasement; yea were content to preach in common tradesmen's dress, as Jesus Christ himself had done, who appeared so much like the rest of his brethren, that even Judas himself was obliged to go with the chief priests, when he betrayed him, not being able to describe a difference, so as to point him out personally: but now they no longer go about discipling men to Christ, as he commanded, but they must come after them to be disciplined, and pay for it too before hand, or they must stay and perish. They are not content as formerly, to preach in the dress of plain, unlearned, unclassical tradesmen, and as the Lord, his apostles, and disciples did; but must have a garb peculiar to classical scholars, men of eminence and learning, such as lawyers, counsellors, and judges are." P. 12.

"The local and community preachers in Mr. Wesley's days, were not so much despised as they are at present, yet they are not less respectable now, either in their talents or property than formerly: they are not less zealous or pious; they contribute largely to the support of Methodism with their property, time, and talents—so largely, that not one quarter of the chapels, either in London or the country, could be supplied with preaching on the Sabbath day without them. Though the majority of them are poor, as it respects worldly property, yet all allow that they are rich in faith, and, as far as can be judged, heirs of promise." P. 15.

"As these apostolic individuals were more highly valued for their works sake, when Methodism was more in its infancy, than they are at present; and as they are equally as pious and zealous now as before, there must be some cause or reason for this change. Is not the cause, that superiority which the paid preachers have assumed and maintained over them; and the reason, that distinction which they make by taking to themselves the title of *Reverend*, and making the people believe they are clergymen, whereas the local and community preachers are mere laymen." P. 16.

"Under an impression, that such is the case, feeling convinced that such conduct has nothing in the inspired volume to support it, and fearing, that if persevered in, Methodistical priesthood and tyranny will be as manifest and oppressive as the Romish hierarchy was, and fraught with the same evils, because originating from the same source; I have endeavoured to point out that this distinction has nothing in Scripture to support it; but is evidently one of the first steps of the mystery of in-



quity, by which the man of sin acquired so much power. I have endeavoured likewise to set before you the importance of the local and community preachers, hoping that their disinterested conduct and extensive usefulness will be more highly valued, and themselves more encouraged to proceed in the labour of love and work of charity.

“To prevent the evils which have already manifested themselves, increasing, and to restore Methodism to its primitive simplicity and usefulness, is the sole object of the writer of these remarks; and it appears, you have it in your power, and upon the proper application of it standeth or falleth Methodism. No one doubts your love to your preachers. Let me ask you, do you love them? then in the name of common sense, do not hurry them headlong to destruction, by laying snares hither and thither, by heaping money upon them with so lavish a hand. Let us take our stand as firm men, and revert to Methodistical principles sixty years back. *Let every one*

*who has been in the habit of contributing his guinea quarterly, and shilling weekly; or 2s. 6d. quarterly, and two pence weekly, reduce these sums to one half, and the evils are got rid of at once.”* P. 16.

We cannot conclude without bestowing a merited panegyric upon the eloquent lay preacher (for such he evidently is) who has put us in possession of all this valuable information. The zeal with which he defends his own order, the perspicuity with which he exposes the inconsistencies of the *reverend Wesleyans*, his free born abhorrence of usurpation and tyranny, and his incomparable plan for the humiliation of his enemies, by cutting off their supplies, prove him to be the genuine and primitive Methodist, prove him to be as adroit as Wesley and as disinterested as Whitfield.

## MONTHLY REGISTER.

### *Society for the Propagation of the Gospel in Foreign Parts.*

[Extracts from the Annual Report concluded.]

#### *Prince Edward's Island.*

“It was announced in the Report of last year, that the Society had extended their superintending care to Prince Edward's Island, and, independently of placing the Rev. Theophilus Desbrisaye, who had for many years been the sole Minister of the Church of England in that Province, on their list of Missionaries, had adopted the Rev. Cornelius Griffin, and placed him at the disposal of the Governor. This gentleman announced his arrival in the early part of the Summer, when he was most graciously received by his Excellency and his Majesty's Council. Under their patronage he has every prospect of being able to introduce the National System of Education, having carried out with him a young man, well instructed in England for that very purpose. Hitherto his duties have been confined to Charlotte Town, where he established, with some success, an Evening Lecture; but his Excellency has lately appointed

him Rector of George Town, where a flourishing Settlement of English emigrants has been established; and he hopes a more extensive scene of usefulness will be open to him.

#### *Canada.*

“The Lord Bishop of Quebec, in the early part of the year, was induced to draw the attention of the Society to the peculiar circumstances of Quebec, where the labours of the Minister have of late years increased to such an extent as to exceed the powers of any one individual adequately to discharge. During the last three months the funerals exceeded one hundred; a circumstance from which an estimate might be formed of the extent of those duties which are entailed upon a Clergyman who is desirous to fulfil them in a manner satisfactory to his conscience, and more especially of that important and laborious office attendance upon the sick. Upon this representation, and feeling likewise that hitherto the whole ecclesiastical duty of the three principal cities of Canada has been maintained independently of the resources of the Society, they have agreed to appoint an assistant Missionary at Quebec, with a salary of 200*l.*, with 4*q*

understanding, that he may be at liberty to employ his Sundays in the performance of Divine Worship, in some of the adjoining Districts. During the Summer, the Rev. Mr. Jenkins left England to undertake this office, but contrary winds, and the severity of the weather, compelled him to seek shelter in Prince Edward's Island, where he was obliged to remain during the winter.

"The Bishop reports, that Sir Peregrine Maitland had communicated to him, that by a late treaty, 20,000 acres of land in the Missisaga territory, and 40,000 in that of the Mohawks, had been ceded to Government; and that his Excellency had expressed his readiness to appropriate the lands themselves, or the monies arising from the sale of them to the Society, in trust, to provide the said Indians with Missionaries, Catechists, and Schoolmasters. The Society have signified their acquiescence in this arrangement; and have requested the Bishop to procure a draft of a power of attorney, and transmit it to the Society, by which his Lordship might be empowered to act in their name, for the purposes aforesaid.

"During the last year, to meet the growing wants of a rapidly increasing population, and to facilitate the measures which are now in progress for the division of the Seigniorics and Townships in the two Provinces into Parishes, wherever Clergymen of the Church of England are established, the sum of 2000*l.* was placed at the disposal of the Bishop of Quebec, in aid of the expences attending the erection of Churches throughout the Diocese. Previously to this grant, the Society had in various instances encouraged the laudable efforts of the people, by assistances of the same nature, but it was considered that the occasion required a more ostensible proof of their readiness to afford every encouragement for the Propagation of the Gospel. Independently of this considerable aid, and to promote the same object, another source of encouragement has been opened by the bequest of the Rev. Thomas How, Rector of Hunsberrill, Somersetshire, who has left by his will, to his Grace the Archbishop of Canterbury, the sum of 1000*l.* in trust for the erection of Churches in Canada.

"The Bishop has already appropriated some portion of the Society's grant to two different Churches, but his Lordship will in no case authorize the actual payment of the money until the Churches are raised and covered in. The Bishop adds, the pious liberality of the Society appears to have produced the happiest effects; it was na-

tural indeed that it should tend to attach the inhabitants to the Church, and to call forth their exertions to qualify themselves for obtaining the establishment of Missions among them, and this it has evidently done.

"The Rev. William McCawley, Missionary at Hamilton, reports, that the progress of the Church of England has been as favourable as he could expect, and though the attendance on Public Worship is not so numerous as he could wish, yet a visible improvement has taken place in the moral and religious dispositions of the people. When he first arrived in the Mission, there was no place of Public Worship, but now there are several of various descriptions, which he cannot fail to attribute to the example exhibited by the Members of the Church, and hopes may be entertained that the religious feeling, thus excited, may hereafter be united in one form of Worship. He occasionally officiates in the neighbouring Township, which is equally populous with that of Hamilton. By the exertion of the people, and the aid of 100*l.* from a fund collected by the Hon. and Rev. Dr. Stewart, a church, of the dimensions of fifty-five feet by forty feet, has been erected, and will be ready for Divine Service in a few weeks. The Township is situated on a neck of land between Lake Ontario and the Rice Lake, and is capable of producing every article for the comfort and support of the inhabitants, who appear to be uniformly well disposed, and desirous of assisting one another. Mr. McCawley is duly impressed with a sense of his good fortune, in being placed in such a situation, and is thankful to Almighty God for the advantages he enjoys.

"The Rev. Robert Addison, Missionary at Niagara, reports, that the Lieutenant-Governor had appropriated 500*l.* to the repair of the Church, which had suffered so materially during the war, by the injuries of the enemy; he himself had undertaken to superintend the repairs, which he was in hopes would soon be completed. Mr. Norton had not yet finished the translation of the Gospel of St. Matthew, but he proposed to devote all his leisure time to the work; and when the season would permit of travelling, Mr. Addison intended to visit the Indian Country, and personally to urge forward its completion. Repeated assurance had been given to Mr. Norton, that the Society would readily defray all the necessary expences of printing, and afford every means for facilitating the progress of the undertaking.

"The Rev. Dr. Strachan, Missionary  
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at York, reports, that the church, which was much too small for the congregation, has been repaired and enlarged at the expense of 1,700*l*, the money was readily subscribed by the parishioners, to be returned from the sale of pews, which took place at the commencement of the year, subject to a ground rent of one or two pounds sterling. The money raised exceeded the amount of the expenses incurred by the repair. The building is sixty-six feet by sixty. The Hon. G. Crookshanks has presented a handsome set of church ornaments; the communicants have increased from 35 to 64. There is a flourishing Sunday School, consisting of

30 Girls and 50 Boys; the Girls are taught by the three daughters of the Chief Justice; there is likewise a large Sunday School attached to the chapel in the country, where Dr. Strachan preaches once in the month.—Every quarter, the Schools are collected together in the presence of his Excellency Sir Peregrine Maitland, who takes the greatest interest in every thing that concerns the promotion of religion. After the examination, rewards are distributed to those whose good conduct and proficiency have deserved the attention of the Lieutenant-Governor."

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The lord bishop of Exeter has been pleased to nominate the rev. J. D. Cole-ridge, LL.B. curate of St. Sidwell's, Exeter, one of his lordship's chaplains.

The rev. R. Fiske, B.D. rector of Wendon Lofts with Elmton annexed, Essex, to hold by dispensation the vicarage of Great Chishill, in that county; patron, John Wilkes, esq. of Lofts Hall.

The rev. J. Chamberlyne, to the vicarage of Wellington, Derbyshire; patron, the corporation of Etwall and Benton.

The rev. Edward Combe, to the rectories of Earnshill and Donyatt, Somerset, vacant by the death of the rev. Thomas Hopkins; patron, Richard Thomas Combe, esq.

The rev. Robert Crockett, M.A. of Brasenose college, Oxford, to the rectory of Nailston cum Normanton, Leicestershire; patron, the King.

The rev. Thomas D'Eye Betts, B.A. to the rectory of Colney, Norfolk; patron, Jehosaphat Postle, esq. of Colney Hall.

The rev. John Nelson, B.A. to the rectory of Winterton, with the chapel of Somerton, in Norfolk; patron, E. Cooper, esq. of East Dereham.

The rev. W. Evans, appointed chaplain of the Queen Charlotte.

The rev. D. H. Sanders, to the living of Ambledon, in Pembroke-shire; patron, the archbishop of Canterbury.

The rev. John Singleton, to the rectory of Sutterby, near Spilsby, in Lincolnshire; patron, the lord chancellor.

The rev. John Jacob, to the head mastership of the dock classical and mathematical school, at Plymouth.

The rev. T. Mills, B.A. to the rectory and parish church of Stutton, Suffolk, on his own petition.

The rev. John Latey, to the rectory of Rede, Suffolk; patron, the King.

The rev. H. De Foe Baker, M.A. to the vicarage of Greetham, Rutlandshire; patron, earl Winchelsea.

The rev. James C. H. Stokes, M.A. rector of Birchanger, appointed chaplain to the countess of Dysart.

The rev. Francis George Leach, M.A. fellow of Pembroke college, Oxford, appointed domestic chaplain to the right hon. John Frederic lord Cawdor, of Castle-merton, in the county of Pembroke.

The earl of Malmesbury has appointed the rev. H. Boucher, B.A. of Wadham college, and the rev. T. Cooke, of Oriel college, Oxford, his domestic chaplains.

The rev. George Randolph, M.A. student of Christ church, Oxford, to the vicarage of Easby with Worth, near

Sandwich, Kent; patron, the Archbishop of Canterbury.

The rev. J. Royle, to the vicarage of Islington, Norfolk; patron, the King.

The rev. Mr. Winter, late curate of Milton, appointed chaplain to the Kent county prison, in the room of the rev. G. Harker, resigned.

The rev. L. J. Boor, to be master of the free grammar school, at Badmin.

The rev. C. G. Boyles, to the vicarage of Tamerton Foliot, Devon.

The rev. Charles Ingle, M.A. fellow of Peter House, to the vicarage of Orston, Notts.; patron, the duke of Rutland.

Brought forward	399	525	924
Jesus College .....	25	14	39
Wadham College .....	12	13	25
Pembroke College .....	10	16	26
Worcester College .....	56	6	62
St. Mary Hall .....	3	9	12
Magdalen Hall .....	4	13	17
New Inn Hall .....	0	1	1
Alban Hall .....	5	4	9
Edmund Hall .....	4	11	15
Professor .....	1	0	1

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CORNWALL.—Died, at St. Just, the rev. J. Allen.

DEVONSHIRE.—On Tuesday, September 11, the new church of West Teignmouth, was consecrated by the lord bishop of Exeter; and on the following day his lordship held a confirmation.

Died suddenly, the rev. Jonathan Williams, on his return from Maker, where he had been to dinner with the bishop of Exeter. He was in his 70th year.

Died, in his 76th year, the rev. Gilman Wall, rector of Pit Portcon.

Died, the rev. Mr. Rust, rector of Powerstock, in this county.

Died, the rev. S. Pidsley, rector of Updownman, and Sampford Peverell, in this county.

DORSETSHIRE.—Died, in London, the rev. C. Place, eldest and last surviving son of the rev. Henry Place, rector of Marnhull, in this county.

ESSEX.—Died, at Downham Hall, in the 86th year of his age, the rev. Peter Beauvoir.

Died, the rev. Dr. William Lee, aged 68, thirty-one years rector of New Sampford, Essex, in the gift of New college, Oxford.

HEREFORDSHIRE.—Died, the rev. Geo. Cope, D.D. canon residentiary of the cathedral at Hereford, in the 66th year of his age.

Died, at Cradley, the rev. T. Best.

KENT.—Died, at the house of his son, the rev. Thomas Knox, at Tunbridge, the rev. Vicesimus Knox, D.D. rector of Runwell, and Ramsden Crays, in Essex, aged 68.

LINCOLNSHIRE.—Died, in his 86th year, the rev. Jeremiah Ellis, D.D. rector of Lendenham, and vicar of Sibsey, in this county, and formerly of King's college, Cambridge.

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## UNIVERSITY INTELLIGENCE.

OXFORD, August 25.—On Sunday se'n night the following gentlemen were ordained by the lord bishop of Salisbury.

DEACONS.—George Perceval Sandilands, Trinity college; John Pierce Marice, M.A. Brasenose college; George Ernest Howman, M.A. Balliol college; Charles Silvanus Meech, St. Edmund hall; John Marshall, B.A. Exeter college; George Parry Hollis, St. Alban hall; Henry Dixon, B.A. Brasenose college; Charles Francis Johnson, B.A. Queen's college.

PRIESTS.—The hon. Adolphus Frederick Irby, B.A. St. Mary hall; Alexander Hobert Charles Dallas, Worcester college; Henry Boucher, B.A. Wadham college; Charles Powell Watts, Queen's college; Richard Derby Ness, B.A. Lincoln college.

Oxford Election.—The following is a summary of the Members of the several Colleges, as they respectively polled for Mr. Heber and for Sir J. Nicholl:—

Nicholl. Heber.

University College .....	19	18	37
Balliol College .....	17	21	38
Merton College .....	11	23	34
Exeter College .....	29	6	35
Oriel College .....	18	54	72
Queen's College .....	57	42	99
New College .....	12	28	40
Lincoln College .....	11	15	26
All Soul's College .....	16	21	37
Magdalen College .....	16	39	55
Brasen Nose College ..	2	159	161
Corpus Christi College ..	98	4	102
Christ Church .....	26	66	92
Trinity College .....	10	27	37
St. John's College .....	77	2	79

Carried forward 399 525 924

**NORFOLK.**—Died, in his 78th year, the rev. B. W. Salmon, nearly forty years rector of Caister, in this county.

**OXFORDSHIRE.**—On Monday, August 27, the foundation-stone of the Oxford lunatic asylum, was laid by the lord bishop of the diocese, with the usual ceremonies, in the presence of the acting pro vice-chancellor, the president of Trinity, and other gentlemen of the university and city.

**SHROPSHIRE.**—Died, in his 38th year, the rev. George Hancox, rector of Knuckin, Salop, and vicar of Wasperton, Warwickshire.

Died, at Lentwardine, the rev. John Morris, curate of that place upwards of forty years.

Died, the rev. K. Atcherley, curate of Hughley.

Died, the rev. Richard Hill, rector of Waters, Upton.

**SOMERSETSHIRE.**—Died, aged 72, the rev. G. H. Leigh, vicar of Dunster and Minehead.

Died, the rev. John Mill, vicar of Compton Dunden, Somerset, and curate of Sheston St. Peter and Holy Trinity.

Died, at Bafu, the rev. G. Jaques, vicar of Batisford, Suffolk.

**SUFFOLK.**—Died, the rev. C. Cole, rector of Stutton, in this county.

**WILTSHIRE.**—The rev. J. Ford, of Ramsey, is appointed a surrogate by the hon. and rev. the chancellor of the diocese.

**WORCESTERSHIRE.**—The handsome new tower of St. Helen's church, in the city of Worcester, is completed, and the musical peal of eight bells belonging to this venerable structure have been re-hung.

**YORKSHIRE.**—On the 13th of September the first stone of a new church was laid at Stanley, in the parish of Wakefield, by Francis Maude, esq. of Hatfield Hall.

# IN AND NEAR LONDON.

Died, at his house in Upper Thornough-street, the rev. Thomas Exon, aged 70.

He was rector of Exton 47 years, a friendly and good man, very much esteemed, and now regretted by all who knew him.

At Kensington, the rev. Joseph Butler, son of Joseph Butler, esq. of Kirby House, Berks, and fellow of Pembroke college, Oxford.

Died, at Twickenham, in the 44th year of his age, the rev. Henry Pratt Beauchamp, M.A. fellow of King's college, Cambridge.

Died, at Peckham, in his 67th year, the rev. George Gibson, M.A. of Carlisle house school, Lambeth, of Magdalen hall, Oxford, and late minister of Carlisle chapel.

## WALES.

**THE EISTEDDFODD.**—The glorious national festival commenced on Wednesday, September 12, at Carnarvon, with a splendour unparalleled in the annals of the principality. The county hall was crowded to excess; and on the second day of the meeting, so great was the pressure to obtain admittance, that an adjournment to the court of the castle, moved by the noble president, was carried by acclamation. Among the numerous company were the following noblemen and gentlemen, together with a considerable portion of the female branches of their families: the most noble the marquis of Anglesea, who presided; the earl of Uxbridge; the right rev. the lord bishop of Bangor; the right hon. the lord Newborough, &c. At the public dinner, on Thursday, colonel Parry, whose eloquence is only exceeded by the energy with which he delivers his sentiments, alluded to the circumstance of the return of lord Newborough, after many years absence from Wales, on proposing his lordship's health, in very forcible and animated language. The concerts and ball were admirably attended, and every thing combined to render the meeting agreeable in the extreme. The revival of the ancient music and poetry of this part of Great Britain, is in itself so interesting an object, that the sensation it has created is no longer astonishing.

## MONTHLY LIST OF PUBLICATIONS.

A Sermon, preached at the Coronation of King George IV. in the Abbey Church of Westminster, July 19, 1821. By Edward, Lord Archbishop of York. Published by his Majesty's Special Command. 2s.

The Rights of Sovereignty in Christian States, defended in some chief particulars: a Charge, delivered to the Clergy of the Archdeaconry of London, May 24, 1821. With Dissertations and Collections illustrating the same Subject; with Reference to the Works of Mr. Hooker and Bishop Warburton; together with those of Grotius, De Marca, and others. By Joseph Holden Pott, A.M. Vicar of St. Martin in the Fields, and Archdeacon of London. 8vo. 9s.

Deism compared with Christianity; being an Epistolary Correspondence, containing all the principal Objections against Revealed Religion, with the Answers annexed: in which is shown the Insufficiency of the Arguments used in support of Infidelity. By Edward Chichester, M. A. Rector of the Parishes of Cudliff and Cloncha, in the Diocese of Derry. 3 vols. 1l. 7s.

Sacramental Addresses and Meditations, with a few Sermons interspersed. By the Rev. Henry Belfrage, Falkirk. Vol. II. 12mo. 5s. 6d.

Thoughts on the Music and Words of Psalmody, as at present used among the Members of the Church of England. By the Rev. Rann Kennedy, A.M. Minister of St. Paul's Chapel, and Second Master of King Edward's Grammar School, Birmingham. 4s.

Practical Lectures upon the Six first Chapters of the Gospel of St. John. By the Rev. John Rogers Pittman, M.A. Alternate Morning Preacher at Belgrave and Berkeley Chapels; and Alternate Evening Preacher at the Foundling and Magdalen Hospitals. 8vo. 13s.

Communications to the Christian World, being a Consideration of the Numbers of Daniel relative to the Reign of the Infidel Power, and of the last Persecution of the Church of Christ under the Harvest and

Vintage of God's Wrath. By the Rev. Edward Hoblyn, A.B. a Graduate of University College, Oxford, and Curate of the Parish of Liskeard, in the County of Cornwall. 12mo. 4s. 6d.

Clavis Apostolica; or, a Key to the Apostolic Writings, being an Attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph Mendham, A.M. 12mo. 3s. 6d.

A Letter to the Rev. Joseph Wilson, A.M. in Reply to his Remarks upon the Bishop of Peterborough's Eighty-seven Questions: with a Postscript, occasioned by his further Remarks. By one of the Curates of the Diocese of Peterborough. 2s.

A Summary of Orthodox Belief and Practice, according to the Opinions and Sentiments of the First Reformers; intended for Young Persons in the more educated Classes of Society: principally compiled from the celebrated Work of Dean Nowell. By the Rev. John Pro-wett, A.M., late Fellow of New College, Oxford; Rector of Edburton, Sussex. 12mo. 3s. 6d.

The peculiar Difficulties of the Clergy in India, a Sermon preached at the Second Visitation of the Lord Bishop of Calcutta, at St. Thomas's Church, Bombay, on Monday, March 5, 1821. By the Rev. Thomas Robison, A.M. Chaplain of Poona. 1s. 6d.

A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, Feb. 16, 1821. By the Right Rev. Herbert, Lord Bishop of Peterborough. Together with the Report of the Society for the Year 1820; to which are annexed, Lists of the Society's Missionaries, Catechists, and School Masters, and of the Incorporated and Associated Members of the Society. 2s. 6d.

A Charge, delivered by the Right Rev. John, Lord Bishop of Bristol, at his Primary Visitation of that Diocese, in August, 1821. 2s.

A Charge, delivered to the Clergy of the Diocese of Killaloe, at the Ordinary Visitation, Wednesday, July the 25th, 1821. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. 2s. 6d.

A Charge, delivered in July, 1821, at Stokenay, Thirsk, and Malton, to the Clergy of the Archdeaconry of Cleveland. By the Venerable and Rev. Francis Wrangham, M.A. F.R.S. 1s.

A Sermon, preached in the Church of St. Giles in the Fields, on Sunday, July 8, 1821, in Behalf of the Royal West London Infirmary and Lying-in Institution, Charing Cross. By the Rev. Charles Webb Le Bass, A.M. late Fellow of Trinity College, Cambridge. 1s. 6d.

Plain Discourses, doctrinal and prac-

tical; adapted to a Country Congregation. By the Rev. Charles Hardinge, A.M. Vicar of Tunbridge, Kent; and Rector of Crowhurst, Sussex. 12mo. 6s.

Familiar Dialogues on interesting Subjects, intended for the Amusement and Instruction of young Ladies, in their Hours of Leisure on Sundays. By a Lady. 18mo. 3s.

An Account of a New Process in Painting: in Two Parts. Part I. Containing, Remarks on its general Correspondence with the Peculiarities of the Venetian School. Part II. Supplementary Details, explanatory of the Process; with Miscellaneous Observations on the Arts of the Sixteenth Century. 8vo. 8s.

## LITERARY INTELLIGENCE.

Mr. William Hutton, an Officer in the African Company's Service, has in the Press, *Voyages and Travels in Africa*, in an octavo Volume, with Maps and Plates.

Mr. J. I. Wilson is preparing a History of Christ's Hospital, from its Foundation to the present Time, with Memoirs of eminent Men educated there.

Mr. J. H. Glover is preparing a Biographical Dictionary of Literature, from the Year 1700 to the End of 1820, containing the Title, &c. of every principal Work, which has appeared during that Period.

A Picture of Ancient Times, and a Sketch of Modern History, in a most exact Chronological Order, forming a Pair of Maps for the Study of Universal History, by Miss Thomson, will shortly appear.

Memoirs of the celebrated Persons composing the Kit Cat Club, with an Ac-

count of the Origin of the Association, will soon appear in a large quarto Volume, illustrated by forty-eight Portraits from the original Paintings, by Sir Godfrey Kneller.

Mr. W. M. Craig is printing a Course of Lectures on Drawing, Painting, and Engraving, delivered at the Royal Institution, in an octavo Volume, with Wood Cuts and Plates.

Mr. D. Boileau has in the Press, a Dictionary of French Homonymes, or a New Guide to the Peculiarities of the French Language, particularly designed for those who are desirous of acquiring the Language of social Intercourse.

Sir S. E. Brydges, Bart. will soon publish, in three Volumes, *The Hall of Hellingley, a Tale*.

*The Pirate*, by the Author of *Waverley*, is in Preparation.

## POLITICAL RETROSPECT.

THE disturbances which agitated the metropolis during the month of August, have gradually died away, and there is no reason to apprehend an immediate renewal of them. The evil intentions of the mob-leaders

were too thinly disguised, to escape the observation of any but the very lowest of the people; and the barefaced perjuries of the witnesses who were called for the purpose of criminating the military, have been

so completely exposed, that a jury, which had shewn strong symptoms of putting implicit confidence in their falsehoods, has not ventured to persevere in its credulity; and the party by whom such evidence was collected and brought forward, has been covered with well-deserved disgrace. Ministers have decidedly declared their opinion of the transaction by censuring the magistrate who was at the head of the police, and recommending his Majesty to dismiss Sir Robert Wilson from the army. It is to be feared that the latter was deeply implicated in the tumult; that he took a part highly inconsistent with his station and his duty, seems to be almost universally admitted. The former, Sir Robert Baker, is not suspected of any more serious offence, than a want of decision and firmness; and much as we may regret the retirement of a respectable public officer, we must confess that such deficiencies form a sufficient disqualification for the post of chief magistrate in such a metropolis as London.

The King's visit to Ireland concluded amid the same lively demonstrations of affection and gratitude that were called forth by his arrival. The most delightful feature in the case is the union that has been brought about among a nation so long famed for dissension. And we cannot help thinking that the scene which Ireland has just exhibited, may furnish solid information respecting the real grievances of that country, and their real and only practicable cure.

Since the days of the *United Irishmen*, and the Rebellion of 1798, we have been told again and again, that Catholic Emancipation is the only remedy for evils which were too glaring to be denied, and too serious to be overlooked. It is forgotten, that when this notion was first put into the heads of the Irish populace, their proverbial quickness did not enable them to

comprehend its meaning; and in order to persuade them to petition for Reform and Emancipation, they were assured that such measures would lower their rents, and relieve them from the payment of tithes. The argument was irresistible, and has always been urged with success. But many persons, without pretending that Ireland has been well governed, or that no improvement can be brought about in the internal administration of her laws, have doubted whether the boon which has been sought with so much earnestness, would contribute in the slightest degree to her peace. Is not this sentiment strengthened by the rapturous reception of the King? He did not come as an Emancipator, but as a Friend and Protector. He has never said that he will support the repeal of the Protestant laws. He has only promised that Ireland shall obtain the attention to which it is entitled. He has convinced his Irish subjects, that they are considered as an important part of his empire, and that he will systematically study and pursue their interests. And this conduct has been received, and is estimated as it deserves. The common sense of the nation, has got the better of the trash which they had imbibed from factious demagogues, and intriguing priests; and it is felt and acknowledged, that the system adopted by George IV. will suffice to make Ireland happy. Let the United Kingdom be governed as far as possible, upon one and the same plan. Let the intercourse between its ports, be rendered more and more intimate. Let us be taught no longer to look upon a journey to Ireland, as an undertaking nearly as formidable as a journey to Moscow. But let every practicable facility be furnished for an interchange of visits; let the public business be put upon the same footing in Dublin and in London; let



justice be administered with the same solemnity, and the same strictness, upon both sides of the channel; let the patronage vested in the Executive, more especially the Ecclesiastical patronage, be disposed of with equal care, and then there will be a reasonable prospect of unanimity and quiet.

The King's visit is naturally accepted as a pledge that all these things will be done. The rich and the noble are expected to follow his example, and to sacrifice some small portion of their personal ease, for the improvement of a country from which they derive such various advantages.

The capitalist is expected to get over the reluctance which he once felt to venture his property upon Irish ground, and the general result must be, that the sufferings of the peasantry will diminish, and the number and respectability and use-

fulness of the resident gentry will increase. Such an event will be followed by the more undeviating attention of government to the interests and wishes of the nation. In spite of the priest, or the demagogue, public tranquillity will be preserved, and the Irish Catholic will become as loyal and as valuable a subject, as the English Catholic has been and is. Take away all hope and expectation of restoring Popery to its throne, and the bigotry even of the priesthood will cease to be injurious. The gradual progress of civilization and knowledge and wealth will give the principles of Protestantism a free circulation through the land, and we have sufficient confidence in the natural superiority of truth, and the continued protection of the great Governor of the world, to trust that the Church of Ireland will raise its head and flourish.

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## NOTICE TO CORRESPONDENTS.

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*Quoniamis*, H. G. and E. S. shall appear.

*J. P., R., A Christian Remembrancer*, and *A Christian Observer*, have been received and are under consideration.

# THE CHRISTIAN REMEMBRANCER.

No.-35.]

NOVEMBER, 1821.

[VOL. III.]

## ON SPIRITUALITY OF AFFECTION.

NOTHING can place in a stronger light the nature and importance of that moral preparation, which I have been endeavouring to inculcate, than a passage which occurs in the second chapter of St. Paul's First Epistle to the Corinthians. In this it is expressly declared, that "to the natural man," who makes his senses, his passions, his worldly interest, and his reason the measure of divine truth, "the things of the Spirit of God are foolishness;" he can neither receive nor discern them. And for this plain reason; that they are not of this world, and cannot become the object of his senses; that they treat of the mysterious existence and infinite perfections of the Godhead, and cannot be brought within the compass of human comprehension; that they are holy and undefiled, and will not abide the impure touch of earthly desires; that they are full of disinterested love, and unbounded goodness, and cannot submit to the cold and heartless calculations of worldly prudence; that they are spiritual in their nature, and must be "spiritually discerned"—discerned through the preventing and co-operating, and sanctifying graces of the Holy Spirit working on the heart of man. Now the effect of this operation is to check what is evil in us, and encourage what is good, to strengthen and enlarge our own natural powers, and give birth to that spirituality of af-

REMEMBRANCER, No. 35.

fection, which does in truth include the very virtues that I have been hitherto recommending. For the spiritual man is deeply impressed with the paramount importance of religion, and cannot but be serious and earnest in its pursuit; the spiritual man is conscious from his own individual experience, and the moral history of the world through all ages, of his utter inability to discover the truth without the Divine assistance, and cannot but be of an humble and teachable spirit; the spiritual man is convinced of the authority and excellence of the Divine will, and cannot but be willing to submit his own wholly and implicitly to its superior guidance. Lovely, however, as this picture already is, there would still seem to be another grace implied in the term itself, and essential to complete the spiritual character; I mean (if I may be allowed the expression) that heavenwardness of disposition, which lifts and inclines the soul to the contemplation of heavenly things. Our Lord frequently alludes to this, as where he says, "Lay up for yourselves treasures in heaven, for where your treasure is, there your hearts will be also,"—and St. Paul more expressly, "Set your affections on things above, not on things on earth." The pleasures and pursuits of the world—I do not mean, those that are innocent, and necessary for the relief of our temporal exigencies, (though over these we shall do well to keep a watch) but those that are guilty and excessive have a natural

tendency to weigh down the soul, and retard its upward flight to the nobler and more becoming objects of another world. Great however, and glorious and blessed as these are, they are yet distant; for "faith is the substance of things hoped for, the evidence of things not seen." But the objects of this world are ever present; its honours, its riches, and its pleasures meet our eyes at every turn, intrude themselves on our attention, and solicit our regard by the most seducing arguments. Before then that we can enter with any heart on the search of heavenly truth (and unless we do enter with all our heart, we are but deceiving ourselves,) we must have been convinced, either by the declarations of others, in whom we can happily confide, or our own experience, of the real vanity of this world, notwithstanding its vaunted pretensions to the contrary; we must have learnt that, though from its very seductions it may be, and is a fit state of moral probation, it can be no abiding place for a rational being with all his longings after immortality; that we are but strangers and pilgrims on earth, and are bound in common prudence to make all the enquiries that we can after that other world, that is alone our home, and therefore alone worthy of our chief and lasting concern. And when this conviction has once taken root in our minds, all our feelings will be engaged on the side of religion; its study will not be a mere act of duty, but our delight, and solace; and we shall eagerly catch at every moment that we can spare from the necessary attention to our temporal concerns, to learn more of those eternal mansions, that await the righteous in the kingdom of heaven; more of those conditions on which they are promised, more of those high and blessed truths, on which they rest. We shall begin to hunger and thirst after righteousness; yea, our meat will be to do his will, that hath sent us into the world, that we may here-

after stand in his presence with exceeding joy. Thus will our heavenwardness of disposition lift and incline our minds to the search of divine truth; our seriousness will ensure a careful examination of all its grounds, and evidences; our humility and teachableness will open the door to the admission of its most exalted truths; and our readiness to conform our will to the will of God will have removed all those barriers, that pride and prejudice, and a corrupt inclination would have otherwise thrown in our way.

But here, we may well ask, who is sufficient for these things? Whatever goodness or strength we may yet retain, (and some we certainly do\*), yet God knows, and we every

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\* It is far from being a safe or correct doctrine to teach that we are utterly corrupt, from whatever motive it may have crept in, or with whatever view of enhancing the glory of the Redeemer. But his glory requires not so strong a contrast, or so deep a shade to make it shine with sufficient lustre. Men are bad enough, and have need enough of his gracious aid and redeeming love without making our nature worse than it really is, and robbing us of those few good traits which we have yet left—those memorials, as it were, of our former innocence. The consequence of the contrary course has been, as is always the case, where any one point is overstrained to serve an end, or advance a favourite opinion, that religion itself has been injured by the very means that have been so injudiciously taken to serve it; for neither is the doctrine true in point of fact, standing as it does opposed to our daily experience; nor is it founded on any right interpretation of Scripture; nor is at all requisite to establish the necessity of our Redemption, nor can it fail of giving a handle to the Infidel, and hardening the sinner in his wickedness. In this, as in most other cases, the truth lies in the mid way. We are neither so utterly corrupt as to be able to do nothing towards our salvation, for we are expressly commanded to work it out, though from our known weakness and depravity; "with fear and trembling;" nor are we so perfect as to be able to will and to do what is right, without the divine grace; but our state may be more justly described as a mixture of evil

one of us daily feel, that what we have, is but little, and falls far, far short of what we require. The very fact then, that we have not sufficient strength within ourselves, is a proof that we must look beyond ourselves for it. "The condition of man after the fall of Adam is such, (saith an Article of our Church,) that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God." Whither then must we look for strength? Whither but to the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will?" "The preparations of the heart in man are from the Lord." All those goodly virtues of devout affection, seriousness, humility, teachableness, and conformity to the divine will, can only have, when possessed in their full perfection, one source—and that a heavenly and spiritual one; so that (to sum up all God's goodness towards us,) not only has the good and gracious Lord yielded up his only begotten Son to die for our re-

demption—  
and good, with a predominance of evil, a state wherein, as the Apostle speaks, God out of a compassionate regard to our weakness, "worketh in us both to will and to do," intimating thereby, that, though his assistance is absolutely necessary, yet that we can and must work somewhat, and "be labourers together with him." After all, when we affirm that we have naturally some traits of goodness left, to whom can we be supposed to attribute these traits, but to the beneficent Creator? We do not then derogate from the honor of God, but would rather seem to advance that honor by opposing the doctrine of a total degradation of his creatures. And again, whether we maintain that we have some little strength left in our nature, or none at all, we are quite agreed in this, that we have not enough; and must consequently look to the effectual power of the Holy Spirit, to bring forth works acceptable to God in Christ Jesus. Our Wisdom lies not in reckoning up our natural riches, or bemoaning our natural poverty, but in seeking the Holy Spirit, and co-operating with him.

demption—not only has he revealed a law no less sublime in its doctrines than perfect in its precepts; not only has he confirmed its truths by the fullest evidences, and hedged round its obligations by the most glorious rewards, and most tremendous punishments—but out of his abundant mercy he has vouchsafed to incline our hearts to learn his law, to draw us to the study and practice of it, not by force indeed (for we are free and reasonable beings) but by the powerful, though resistible, grace of his ever-blessed Spirit, and to excite and improve all those affections that most effectually dispose the mind for its reception. His Spirit is constantly striving with man to lead him to his good; and when, through our own perverse inclinations, his milder and more ordinary influences fail, how often is the thoughtless man awakened to a serious sense of religion, and the proud man taught humility, and the rebellious obedience to the divine will, by the more heavy visitations of sickness and affliction and the fear of approaching death? Mysteriously poured out in the waters of Baptism, the Spirit taketh up his abode in our hearts, even "the Spirit," as Isaiah characterizes him from his fruits, "of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Like the leaven in our Saviour's parable, he insinuates his powerful influence into every thought and desire of the heart, and leaveneth the whole lump. The work of grace commences; and if we quench not his light, and resist not his godly motions, if we neither grieve him by our perverseness, nor drive him away by our wilful walking after the flesh, but lend ourselves, give ourselves wholly up, and submit ourselves to his meek, and holy and unerring guidance, the words of God, as delivered by the Prophet Ezekiel, shall be assuredly accomplished in us: "Then," under the more full dispensation of the

Gospel, "will I sprinkle clean water upon you, saith the Lord, and ye shall be clean, a new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart, and give you an heart of flesh," a heart of tenderness, and aptness to be wrought upon by the word of truth; "and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Compare these words with the promise of our Lord, which though applicable in its full and primary intension only to his more immediate Disciples, may yet become under this limitation a sure anchor of hope to all throughout all ages, that would become his true and faithful followers. "I have yet many things to say unto you, but ye cannot hear them now;" your prejudices and the unprepared state of your minds render you incapable of that instruction, which you shall hereafter receive. "Howbeit when He, the spirit of truth is come, he will guide you into all[necessary] truth."

How fully this promise was accomplished let the day of Pentecost testify, when more than three thousand souls, struck by the instance of miraculous power exhibited in the persons of the Apostles, and "pricked to the heart" by the forcible address of St. Peter, and yielding to the efficacy of the divine grace, that was thus working outwardly by the mouth of the Apostle, and the gift of tongues, and inwardly by its more secret influence on their hearts, "were added to the Church." Let the Gentiles of Antioch testify, of whom "as many as were ordained to eternal life," as many as were fitly disposed and qualified for the Gospel to take root in their hearts by the workings of the Holy Spirit, believed and became Christians: let the noble and ingenuous Beræans testify, who receiving the word with all readiness of mind, and searching the Scriptures daily, believed also: yea, let the positive declaration and experience of the Apostle testify,

where he says, "I give you to understand, Brethren, that no man can say, that Jesus is the Lord, but by the Holy Ghost," and "I cease not to make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." In a word, it is by the workings of the Spirit, that we can alone hope to become fit to receive the knowledge of God, and "discern the things of the Spirit of God," for "where the Spirit of the Lord is, there is liberty,"—liberty from the thralldom of impure desires and the entangling cares of the world,—liberty from the shackles of prejudices and the obstinacy of ignorance,—liberty from that pride of intellect, that makes its own narrow views the boundary of all knowledge, essays to weigh the wisdom of the infinite and all-perfect God in the balance of its finite, weak, and unsteady judgment, and, closing the eye to the sunshine of revelation, leaves its deluded followers to grope their way by the glimmering taper of human reason.

'C.

## SCRIPTURE CRITICISM.

ST. MATTHEW iii. 17.

"And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

THESE words are the conclusion of a public event the most interesting in the history of the world. It was the entrance of the incarnate God, the Lord Jesus Christ, on the ministry of salvation. His forerunner, the Baptist, had commenced his preparatory mission of preaching repentance, and making straight in the spiritual deserts of Judea a

high-way for the God of righteousness. All Israel had heard his voice and were gone out "to be baptized of him in Jordan, confessing their sins." Among these came, the ever-blessed Jesus, clothed in the likeness of men, yet pure and without sin; and thus advancing in his innocence, and having no sins to confess, and replying to the enquiries, usual on those occasions, about his name, and place of birth and abode, in a manner, that from all the circumstances combined led to the supposition, that he was some extraordinary Personage, if not the long expected Messiah himself, (of which indeed the Baptist from his prophetic character may well be supposed to have had some inward intimation, as he received afterwards so distinguishing an outward proof,) he was forbidden by him, and refused to be admitted, as an act in his case wholly unnecessary, and seemingly derogatory, to the symbolical waters of Baptism. "I have need," said the meek and holy Preacher of God, "to be baptized of thee, and comest thou to me?" To this our Lord rejoins, "suffer it to be so now."—However much I may be thy superior, for "He that is from above, is above all,"—yet now I am willing to appear before thee as thine inferior; and, as a sinner for the sake of sinners, to receive baptism at thy hands; "for thus it becometh us to fulfil all righteousness:" you, as the preacher of a new religion, to afford to your disciples,—and Me, as the great Representative of the whole human race about to be redeemed under it, to receive that baptism, which, when coupled with the inward grace, that shall presently be revealed, will be at once my inauguration to the united offices of Prophet, Priest, and King, and the sacramental sign of admission into my Church to all that shall hereafter believe in my name. "Then he suffered Him;" and lo, no sooner was he baptized, and had gone up straightway out of the water, than the heavens were opened

over his head, and the Spirit of God descended like a dove, and lighted on him, and a voice from heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." The external rite was followed by a glorious manifestation of the divine grace, that for ever proclaimed the future efficacy, and thereby the necessity of Christian Baptism, and was a sensible and fuller proof, than the world, since the patriarchal times, had ever received, of the doctrine of the ever-blessed Trinity; for here the three Divine Persons, in whose name we are ourselves baptized, in whose name we are blessed, yes, in whose name the Jewish Church was really blessed before us, did visibly and sensibly manifest themselves—the Father in the voice, the Son in the likeness of man, the Holy Spirit "descending in a bodily shape like a dove;"—those three Divine Persons, that mysteriously united together form the one undivided Godhead, (of which the Father is the great Fountain and Representative,) the one true and living God, the Jehovah, blessed for evermore.

C.

## BIBLICAL ILLUSTRATIONS.

(continued.)

### PSALM lxxviii. 4.

"Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him."

### PSALM lxxxiii. 18.

"Whose name alone is Jehovah."

IT is not my intention to enter into an elaborate discussion concerning the antiquity, meaning, or influence, of this awful word; it will be sufficient, in furtherance of the object I have in view, in submitting these illustrations to the public, briefly to state, that from the earliest times the *Tetragrammaton*, or sacred name with four letters, signifying the in-

communicable name of God, was in use amongst the Jews. Such was indeed the respect in which they held it, that after the captivity from an excessive fear of bringing it into familiar use, they left off pronouncing it, till its real pronunciation was actually lost. The importance of the subject, it is hoped, will apologize for the length of the extracts annexed.

Shuckford, in his *Connections*\*, enters largely into the enquiry how far the several nations at the time of Abraham agreed with him in his religion, and proves that amongst the Persians, Assyrians, Arabians, Canaanites, and Egyptians, the knowledge of the true God was by no means extinct.

The Hebrews considered the name of Jehovah in such a sacred light that they never pronounced it, using the name *Adonai* instead of it. It was called *Tetragrammaton*, or the name of four letters; and those letters are, Jod, He, Vau. This awful name was first revealed by God to Moses from the centre of the burning bush; and Josephus †, who as well as Scripture relates the circumstance, calls it the name which his religion did not permit him to mention. From this word, the pagan title of Jao, and Jove, is with the greatest probability supposed to have been originally formed; and in the golden verses of Pythagoras there is an oath still extant to this purpose: "by him who hath the four letters." The Cabalists exceed all bounds in their romantic panegyrics upon its awful properties and wonderful perfections. At the pronunciation of this august name they affirm all nature trembles; the angels feel the motion of the universe, and ask one another with astonishment, whence comes this concussion of the world? with respect to the mystical figure *Aum*, which three letters coalesce, and form the Sanscrit word *Om*, and the Egyptian *On*, we are told that the first letter

stands for the *Creator*, the second for the *preserver*, and the third for the *destroyer*, i. e. the *Renovator*; and that the awful name formed by these letters is like the sacred appellative, formed by these Jods, forbidden to be pronounced, but is meditated upon in sacred silence\*.

Sir William Jones observes †, that the mystical word *Om* of the Egyptians, is generally supposed to have meant the Sun, and hints that it was probably the Sanscrit word *Om*, a coalescence of the letters *A, u, m*, meaning the Triad, Vishnu, Siva, Brahma, united in one supreme God, a word which never escapes the lips of a pious *Hindu*, who meditates on it in silence. But though perhaps the Egyptians did not acknowledge one only invisible Supreme Being, they may have adopted the word *On* from the Hindus, and applied it to the Sun, or some other principal object of their worship; and it is not improbable that it may have given rise to the mystic word used by the Magi‡, and to the *Eon* and *Logos* of the Greeks. Father Desiderati, and Mr. Bagle, inform us, that the Thibetians pronounce in the most solemn manner *Om, ha, hum* §. Father Tachard || speaks of a mystic word in use with the Siamese, which they never utter but with the most profound respect; and the Chinese ¶ repeat *Om-i-to-fo* with similar veneration.

The Tartars, though idolaters, invariably fix a tablet against a high part of the walls of their chambers, upon which is written a name that serves to denote the high, celestial, and sublime God; and to this they pay daily adoration with incense

\* *Maurice Indian Antiq.* Vol. IV. p. 73. 195. 379.

† *Asiatic Researches*, Vol. I. p. 242.

‡ *Apud. Euseb. prep. Origen. Philost. Clem. Alex. Strom. 5. Tertullian Ap. 21. Plato de Legibus 4.*

§ *Turner's Thibet.* 97. \* *Lettres edif. et cur.*

|| *Voyage des peres Jesuites.*

¶ *Du Halde, Vol. III. p. 23.*

\* *Shuckford's Con.* Vol. I. p. 304.

† *Josephus Antiq.* Lib. 2. c. 5.

burning, lifting up their hands, and then striking their faces against the floor three times, they implore from him the blessings of sound intellect, and health of body, without any further petition. A note upon this custom observes, that it was probably borrowed by the Tartars from the Chinese. The words inscribed upon the written tablet were, *tien*, heaven—*hoang tien*, supreme heaven—*shang-ti*, Sovereign Lord.—*Marco Polo*, B. 2. ch. 26.

The ancient Scythians taught the being of a Supreme God, master of the Universe, to whom all things were submissive and obedient\*. The ancient Icelandic mythology calls him the Author of every thing that existeth; the eternal, the ancient, the living and awful Being, the searcher into concealed things, the being that never changeth, possessed of infinite power, boundless knowledge, and incorruptible justice. Tacitus† again tells us, that they were forbidden to represent their Deity under any corporeal form. They were not even to think of confining him within the inclosure of walls, but were taught that it was only within woods and consecrated forests that they could serve him properly.—*Mallet's N. Antiquities*, V. I. p. 78.

The notions of the Peruvians about one Supreme Being, the first cause of all things, seem to have been much more clear and distinct than those of the Mexicans. 'Tis certain also they had a proper name in their tongue to express the Deity by, which was the word *Pachacamac*; the meaning of which is as much as the Quickner of the Universe, or as some would call it, the great soul of the world. This name was so very sacred and venerable amongst them, that they never mentioned it except upon extreme necessity, and then not without all the signs of devotion imaginable; as bowing the

body and head, lifting up the eyes to heaven, and spreading out the hands. They called him the invisible and-unknown Being, and for that reason offered no sacrifices unto him, nor built him ordinarily any temples, but paid him only an internal worship and reverence in their minds; yet in a certain valley in Peru there was a temple dedicated to him, and called by his name. The sun is generally esteemed to have been the great Deity of the Peruvians, as having both temples and sacrifices in abundance; and the Incas making this the main point of the glory of their original, that they were the offspring of the Sun, and consequently in their notion of a divine race. Besides this, several other deities have been brought in for a share of their worship too by Acosta, and other writers; the moon and the stars have been mentioned, the earth, the sea, the meteors of the airy region, the springs and the rivers, and other meaner objects upon the surface; but Garcilasso di Vega, who was himself an Inca, denies all this, and imputes it partly to their ignorance of the Peruvian rites and ceremonies, and partly of the language which agrees with the Chinese in this respect, that one and the same word having a multitude of significations, is to be determined to this or that particular signification by the tone or accent.

The Spaniards therefore might easily mistake, and make the Peruvians seem to be guilty of foppery and grosser idolatries than really they were. And that they acknowledged a being superior in power and majesty to the Sun, to which the most of their temples were erected, is clear from the account the last emperor Atabalipa gave of his faith to the Friar Vincent de Valle Viridi, who came to catechize him. "I hold," says the prince, "the sun for God, the earth for mother, and *Pachacamac* for Creator of all." But there was a

\* Tacit de Mor. Germ. c. 35.

† Ibid. c. 9.



passage of one of his predecessors (the Inca Huyana Capac) which ought not to be forgotten. This prince one day looking up to the sun, (which they held to be unlawful to do) the High Priest who was by him, reproved him for it; but he still persisting in his view, and the priest in his reproof of him, at last he turned to the priest with this question, which of you all (says he) dares bid me, who am your sovereign lord, rise up and go a long journey? The priest replied, none would dare to do so. But (continues he) if I command the greatest of my princes to go from hence to Chili, will he not do it? To this the other returned, that none durst disobey him. Why then I conclude (says the Inca) that our father the sun must needs have a mightier lord than himself, that commands him every day to take such a long journey; for if he were a supreme Lord he would certainly some time or other lie still and rest himself.—*Harris's Voyages*, Vol. I. p. 772.

A temple to the invisible Pachacamac, or Deity, is further described in the history of the Inca Pachacutec. In the vicinity of the town now called Lima, the Inca found a temple dedicated to the invisible Pachacamac, who was served here with a worship much more inhuman and cruel, than any known and practised in all the parts of Peru, for here were men, women, and children, offered in sacrifice; and it was no uncommon thing to see that more valuable blood mixed with the blood of brute animals at their altars. But they differed from the rites of the religion of the Inca their conqueror, not only in the point of human sacrifices, (of which there were none public, at least in his dominions,) but also in this, that they had an image to represent Pachacamac to their senses, which the others also protested against. This image both the king and the priest revered so highly, that when they entered

the temple they always went backwards, not daring to presume to cast an eye upon him. Beside this, they had also an oracle (as they called it) from which they had (as they gave out) the knowledge of things to come. Now when the Inca brought his army into this country he sent to Cuzumancu, the king of it, to demand subjection in the sun's name, whose kinaman and deputy he was: but Cuzumancu refused to yield upon these summonses, and sent word that his Pachacamac was greater than the sun, being the maker of him and all other beings, and that it was to this Deity that he paid all his religious devoirs. The Inca replied again, that he and his country did worship Pachacamac as well as he, but they did it without temple or sacrifice, honouring him only with a mental service, because they knew him not, nor what he would be pleased with. And, whereas they were afraid to look upon the image of Pachacamac, he and his people dreaded even to pronounce his awful name.—*Harris's Voyages*, Vol. I. p. 782.

*Ishtohollo* is, with the North American Indians, an appellation for God. *Ishtohollo* points at the greatness, purity, and goodness, of the Creator; it is derived from *Ishto*, great, which was the usual name of God through all the prophetic writings; likewise from the present tense of the infinitive mood of the active verb *Ahollo*, "I love;" and from the preter tense of the passive verb *Hollo*, which signifies sanctifying, sanctified, divine, or holy. So that *Ishtohollo*, when applied to God, in its true radical meaning imports, *The great beloved holy cause*. They have also another appellation, which with them is the mysterious, essential name of God; the *tetragrammaton*, or great four lettered name, which they never mention in common speech; of the time and place when and where they mention it, they are very particular, and always with a solemn

air. There is a specie of tea, that grows spontaneously, and in great plenty, along the sea coast of the two Carolinas, Georgia, and East and West Florida, which we call *Yupon*, or *Cusseena*. The Indians transplant, and are exceeding fond of it; they drink it on certain stated occasions, and in their most religious solemnities, with awful invocations; but the women, and children, and those who have not successfully accompanied their holy ark, *pro aris et focis*, dare not even enter the sacred square, when they are on this religious duty; otherwise they would be dry scratched with snakes' teeth, fixed in the middle of a split reed, or piece of wood, without the privilege of warm water to supple the stiffened skin. When this liquid, or supposed holy drink offering, is fully prepared, and fit to be drank, one of their Magi brings two old consecrated, large conch shells, out of a place appropriated for containing the holy things, and delivers them into the hands of two religious attendants, who, after a wild ceremony, fill them with the supposed sanctifying, bitter liquid; then they approach near to the two central red and white seats, stooping with their heads and bodies pretty low; advancing a few steps in this posture, they carry their shells with both hands, at an instant, to one of the most principal men, on those red and white seats, saying, on a bass key, *Yah*, quite short; then in like manner they retreat backward; facing each other, with their heads bowing forward, their arms across, rather below their breast, and their eyes half shut; thus, in a very grave, solemn manner, they sing on a strong bass key, the awful monosyllable *O*; for the space of a minute; then they strike up majestic, *He*, on the treble, with a very intent voice, as long as their breath allows them; and on a bass key, with a bold voice, and short

accent, they at last utter the strong mysterious sound, *Wah*, and thus finish the great song, or most solemn invocation of the divine essence. The notes together compose their sacred mysterious name, *Y-O-He-Wah*.

That this seems to be the true Hebrew pronunciation of the divine essential name, *Jehovah*, will appear more obvious from the sound they seem to have given their characters. The Greeks, who chiefly copied their alphabet from the Hebrew, had not *jod*, but *iota*, very nearly resembling the sound of our *Y*. The ancient Teutonic and Sclavonian dialects, have *Yah* as an affirmative, and use the consonant *W* instead of *V*. The high importance of the subject, necessarily would lead these supposed red Hebrews, when separated from other people in America, to continue to repeat the favorite name of God *YOHEWAH*, according to the ancient pronunciation. Contrary to the usage of all the ancient heathen world, the American Indians not only name God by several strong compounded appellatives, expressive of many of his divine attributes, but likewise say *YAH*, at the beginning of their religious dances, with a bowing posture of the body; then they sing *Yo Yo, He He*, and repeat those sacred notes on every religious occasion; the religious attendants calling to *Yah*, to enable them humbly to supplicate, seems to point to the Hebrew custom of pronouncing *Yah*, which likewise signifies the divine essence. It is well known what sacred regard the Jews had to the four lettered divine name, so as scarcely ever to mention it but once a year, when the high priest went into the holy sanctuary, at the expiation of sins. Might not the Indians copy from them this sacred invocation? Their method of invoking God, in a solemn hymn, with that reverential deportment, bath a surprizing analogy to the Jewish custom, and

such as no other nation or people even with the advantage of written records, have retained.

It may be worthy of notice, that they never prostrate themselves, nor bow their bodies to each other, by way of salute or homage, though usual with the eastern nations, except when they are making or renewing peace with strangers, who come in the name of Yah; then they bow their bodies in that religious solemnity, but they always bow in their religious dances, because then they sing what they call divine hymns, chiefly composed of the great, beloved, and divine name, and addressed to Yo, He, Wah.

That these red savages formerly understood the radical meaning, and emblematical design, of the important words they use in their religious dances and sacred hymns, is pretty obvious, if we consider the reverence they pay to the mysterious divine name Yo, He, Wah, in pausing during a long breath on each of the two first syllables; their defining good by joining Wah at the end of a word, which otherwise expresses moral evil, and again by making the same word a negative of good, by separating the first syllable of that divine name into syllables, and adding U, as a superlative termination, Y-O-U: all their sacred songs seem likewise to illustrate it very clearly; Halelu-Yah, Shilu Wah, Meshi-Wah, Meshiha Yo, La. The words which they repeat in their divine hymns, while dancing in circles round their supposed holy fire, are deemed so sacred, that they have not been known ever to mention them at any other time: and as they are a most erect people, their bowing posture during the time of these religious acclamations and invocations, helps to confirm their Hebrew origin. *Adair*, p. 47.

As a further illustration of this subject, I shall add Mr. Adair's account of one of their great festivals.

"While their sanctified new fruits are dressing, a religious at-

tendant is ordered to call six of their old beloved women to come to the temple, and dance the beloved dance with joyful hearts, according to the old beloved speech. They cheerfully obey, and enter the supposed holy ground in solemn procession, each carrying in her hand a bundle of small branches of various green trees; and they join the same number of old magi, or priests, who carry a cane in one hand adorned with white feathers, having likewise green boughs in the other hand, which they pulled from their holy arbour, and carefully place there, encircling it with several rounds. These beloved men have their heads dressed with white plumes; but the women are decked in their finest, and anointed with bears' grease, having small tortoise-shells, and white pebbles, fastened to a piece of white dressed deer skin, which is tied to each of their legs.

"The eldest of the priests leads the sacred dance, a head of the innermost row, which of course is next the holy fire. He begins the dance round the supposed holy fire, by invoking Yah, after their usual manner on a bass key, and with a short accent; then he sings Yo, Yo, which is repeated by the rest of the religious procession; and he continues his sacred invocations and praises, repeating the divine word or notes, till they return to the same point of the circular course where they began: then He, He, in the same manner, and 'Wah, Wah. While dancing they never fail to repeat those notes; and frequently the holy train strike up Halelu, Halelu; then Halelufah, Halelu Yah, and Alleluiah and Alelu-Yah—"Irradiation to the divine essence," with great earnestness and fervor, till they encircle the altar, while each strikes the ground with right and left feet alternately, very quick, but well timed. Then the awful magi join the sacred choir, which invite the old female singers to chaunt forth their pious notes, and grateful

praises, before the divine essence, and to redouble their former quick joyful steps, in imitation of the leader of the sacred dance, and the religious men a head of them. What with the manly strong notes of the one, and the shrill voices of the other, in concert with the bead shells, and the two sounding drum-like earthen vessels, with the voices of the musicians who beat them, the reputed holy ground echoes with the praises of Yo, He, Wah. Their religious singing and dancing in three circles round the sacred fire, appears to have a reference to a similar religious custom of the Hebrews. And may we not reasonably suppose that they formerly understood the psalms or divine hymns? At least those that begin with Hallelu Yah; otherwise how came all the inhabitants of the extensive regions of North and South America, to have and retain those very expressive words? or how repeat them so distinctly, and apply them after the manner of the Hebrews, in their religious acclamations? The like cannot be found in any other countries."

In another place Mr. Adair mentions that "Lact, in his description of America, and Escarbotus assure us, they often heard the South American Indians to repeat the sacred word Hallelujah, which made them admire how they first attained it. And Malvenda says, that the natives of St. Michael had tomb stones, which the Spaniards dugged up, with several Hebrew ancient characters upon them, as "Why is God gone away?" And, "He is dead God knows." Had his curiosity induced him to transcribe the epitaph, it would have given more satisfaction; for, as they yet repeat the divine essential name Yo, He, Wah, so as not to profane it, when they mourn for their dead, it is probable they could write or engrave it after the like manner when they first arrived at this main continent.—*Adair's Indians*, p. 96 and 214.

### To the Editor of the Remembrancer.

Sir,

N. R. has recommended to my attention a note of Macknight, on Eph. ii. 3. and an extract from a sermon of Bishop Butler's, with the view of covering by their authority his own very vulnerable positions—but I trust it will be easy to show that the hopes with which this mode of defence may have inspired him, are utterly fallacious.

I am surprised indeed that he has quoted the explanation of Eph. ii. 3. from Macknight, rather than from the earlier and higher authority of Hammond, whence it appears to have been almost literally transcribed, since to have done so would in fact have favoured his own argument. I shall therefore without hesitation confine my own examination to the views which Hammond appears to have entertained on the question under dispute—and in doing this, I will attempt a slight historical deduction of the progress of opinions on the points connected with it, confined of course to our own Church, and professing only to be such as the opportunities of a very limited library may furnish. It will therefore I feel admit certainly of addition and perhaps of correction also—and I shall be grateful to any of your correspondents who may favour me with either through the medium of your pages. Meanwhile by opening the way to this investigation, I am persuaded that I shall at once render the discussion both shorter and more instructive. I conceive that it will be almost unnecessary for me to remark, in beginning this deduction, that all our theological writers before the accession of Charles I. carry the doctrine of original sin to the full extent of those representations which form the "excess of statement" charged by N. R. against the Homilies. I will only select a single passage

from the catechism of Dean Nowel, a document which from the purposes to which it was devoted, and its universal reception seems to carry more weight than the opinions of any other individual "Eo" (Adamo scilicet) "*spoliato natura universa nuda inopique ac bonis omnibus destituta describitur; illoque peccati labe inquinato, quasi a radice trunco vitiatō rami vitiosi emanati sunt qui vitium suum in alios ex se nascentes surculos transtulerunt . . . . . Inde horribilis mentium occitasset animorum pravitas inde ista distortio depravatioque affectionum et cupiditatum omnium; hinc illud seminarium et quasi sentina peccatorum omnium cuius vitii genus humanum inficitur et conficitur.*"

The judicious Hooker in examining the controversy between the Church of Rome and the Protestants on the doctrine of justification observes, as a preliminary remark, that the question of original sin was one in which both parties agreed, "they teach," says he, "*as we do that infants that never did actually offend have their natures defiled, destitute of justice, averted from God.*" Thus far then the ground seems clear before us—an entire uniformity of sentiment and expression will be found on this subject, but causes operated during the period of the first Charles, and more sensibly exhibited their effects after the restoration of his son which must be allowed to have produced a sensible modification in the views of many of our theological writers with regard to this and perhaps some other doctrines—the extravagancies of the puritanical party created a national revulsion of feeling which was it may be in some instances allowed to run too far towards an opposite extreme, and the growing influence of the doctrines of the remonstrants, and especially of Grocius co-operated powerfully in the same direction. The state of the controversy at this time is ably and

most impartially summed up by Bishop Burnett\*, (vide explanation of 9th article)—It will be at once perceived by those who will consult this document that the length to which some writers then suffered themselves to be carried would find few supporters in the present day, and the Canons of scriptural interpretation which were then occasionally introduced are such as we shall now look for vainly beyond the limits of the Socinian schools; for instance, "when an argument is brought in Scripture to prove another thing by, though we are bound to acknowledge the conclusion, yet we are not always sure of the premises, for they are often founded upon received opinions.—Taylor (a name which must be cherished by all to whom the splendour of eloquence or the fervour of piety is dear) engaged in this controversy with a want of caution which must I think be generally admitted and regretted: passages might undoubtedly be quoted from his writings which taken singly would seem to infer that he regarded a liability to temporal death as the only consequence of the Fall—here therefore if any where we might expect to find a near agreement with the views of N. R. yet this is very far from being the case as the whole spirit of the following citation will satisfactorily prove, which is rendered the more remarkable as it is introduced by a reference to an interpretation of the text "*καὶ ἡμεῖς ὅθεν τὴν αἰώνιον ἔργον*;" by Œcumenius and Theophylact, which should seem to apply it rather to personal sin than original corruption. Bishop Taylor proceeds, how-

\* Burnet is, however, careful to remark that the more strict view "does certainly quadrata more entirely" to the words of the article as it is known that this was the tenet of those who prepared the articles, it having been the generally received opinion from St. Austin's days downward."

ever, to observe of this text, that "it signifies that our nature of itself is a state of opposition to the spirit of grace. It is privatively opposed, that is there is nothing in it that can bring us to felicity, nothing but an obdiential capacity; our flesh can become sanctified as the stones can become children<sup>\*</sup> unto Abraham, or as dead seeds can become living corn, and so it is with us that it is necessary God should make us a new creation if he means to save us; he must take our hearts of stone away and give us hearts of flesh—he must purge the old leaven and make us a new conspersion—he must destroy the flesh and breathe into us, spiritum vitæ, the celestial breath of life, without which we can neither live nor move nor have our being." Taylor's Sermon on the Flesh and the Spirit. Matt. xxvi. 41. I would also refer to his sermon on the Deceitfulness of the Heart, Jer. xvii. 9. and especially to the introductory part of it. I have particularly referred to Bishop Taylor as having been by far the most illustrious advocate on this side of the question, and as far as my knowledge extends also as having carried his views to a greater length than any other of our great divines—if N. R. fails of support in this quarter he may search for it in vain elsewhere. Attracted by the lustre of Taylor's name, I have in some degree departed from a strict adherence to chronological order in noticing his writings before those of Hammond, which although belonging to the same period bear a somewhat earlier date; to the consideration of this writer, I am particularly directed from the circumstance that the explanation of Eph. ii. 3.\* which N.

R. so earnestly recommends to my attention may be traced with most of the illustrations by which it is supported to his commentary; although indeed claiming some earlier authorities (amongst whom it is curious to observe Suidas). It was probably recommended to Hammond by the patronage of Grotius, whose almost single name may be seen in Poole's Synopsis opposed to an host of interpreters on the other side. (See Hammond's Annotations on 1. Corinth. c. xi. referred to from Eph. ii. 3.) Let us then examine what were the opinions of this eminent writer on the subject of original sin generally, and whether they will be found to agree in any measure with those of N. R.

"In plain terms the natural man or every man living, considered without the grace of Christ in his natural estate hath neither strength to avoid sin, nor means to escape punishment. . . . but this grace of baptism is this strength of Christ of supernatural ability to forsake sin . . . and that this is the very intention of the Catechism in these words, and no gloss of mine may appear by what here follows, as the reason of it; for being by nature born in sin, and the children of wrath, (i. e. born with strong inclinations and propensions which would certainly engage us in a course of sin, and make us worthy of wrath, as a child or Son of perdition is one worthy to be destroyed,) we are thereby made children of grace."—Hammond's Practical Catechism, p. 115, 116.

I would also particularly refer to the sermon by the same author, on Gal. vi. 15.—from which, however, I will for the present, quote one sentence only, "'tis observ-

\* With regard to this text I would observe that it is certainly most generally understood to refer to the original corruption of our nature. See Welchman and the majority of writers on the Articles, in proof that such is the generally received

interpretation I would further refer to the annotation in the Family Bible published under the direction of the Society for promoting Christian Knowledge, where it is explained; that is, in that natural state we derived from Adam.

able that our state of *nature and sin* is in Scripture, expressed ordinarily by old age; that is, *all our natural affections* that are *born* and grow up in us are called the old man."

I have thus examined the opinions of those of our more eminent divines, who appear to have been most favourable to the views of the remonstrants; and I trust sufficiently evinced that whatever may have been their occasional language in the ardour of controversy, still their general sentiments led them in consistency with the 9th article, and in opposition to the scheme advocated by N. R. to describe nature as a state of opposition to the spirit of grace, and to consider a state of nature and of sin as identical—I am not conscious of having omitted any considerable writer on this side of the question with the exception of Whitby (to whose treatise on this subject, I have not an immediate opportunity of reference,) and in adding Hammond to the number, I have perhaps made a larger concession than all the circumstances of the case warranted.

To proceed—Barrow, although ever giving preference to plain and practical subjects over those of a controversial tendency has not failed to record a decided opinion on this point. "How could we be reconciled," (he enquires in his Sermon on the Passion of our Blessed Saviour,) "unto heaven who had an *innate antipathy to God and goodness*? Sin (according to our *natural* state and excluding evangelical grace) reigning in our mortal bodies, no good thing dwelling in us, these being a predominant law in our members warring against the law of our mind, and bringing us into captivity to the law of sin; a main ingredient of our old man being a *corrupt mind which is enmity to God, and cannot submit to his law*—we being alienated from the life of God by the *blindness of our hearts*, and enemies by wicked

works."—See also his Doctrine of the Sacraments.

"It may be demanded how children by reason of their *innocent* age are capable of these benefits, how they can be pardoned who never had offended, how they can be justified who never were capable of being unjust? I briefly answer, because they come from that race which by sin had forfeited God's favour, and had alienated itself from him; because also they have in them *these seeds of proavity* from which certainly life continuing (without God's restraining grace) will sprout forth in memorable evil actions."

Tillotson generally inclined to pursue a middle course in controverted points has done so on this occasion; the ground he takes is very similar to that occupied by the majority perhaps of the clergy of the present day, asserting a real and great but not total corruption of human nature as the result of Adam's transgression; hence he fully vindicates this doctrine from that sophistical abuse of it which would seem to make God the author of sin.—(See Sermon xxviii. Objections against the true Religion answered—Vol. I. p. 291. Ed. 1720. I am not willing to trespass upon your pages by quoting the passage, but refer to it thus fully that if you should think it desirable it may be inserted as a note.)

From the writers of the next age, I will not multiply quotations. It will be sufficient for me to observe that latitudinarian views on this as on other subjects appear to have been then confined entirely to the coadjutors of Hoadley, amongst whom Balguy stands conspicuous on this subject; whilst those who defended the Church from the imminent danger which then threatened it, held its doctrines on this point in an unsophisticated sense.

I have thus conducted this rapid and imperfect survey to the age immediately preceding our own, and

here I should close it with a reference to the 29th Lecture of Archbishop Secker, on the Catechism which contains a clear, able, and moderate statement of the general views of the Church on this question; but the quotation of N. R. from a sermon of Bishop Butler's induces me to add a statement of that writer's real opinions drawn from that source in which they are assuredly to be regarded as laid down with the fullest consideration and most careful precision, namely the three elaborate discourses which he has dedicated to the express consideration of human nature. Now the object of these discourses, of which the tone is purely philosophical, being to uphold the existence and authority of a natural moral sense; it might have been supposed that he would have endeavoured to establish more firmly this higher and ruling principle by extenuating as far as possible that corruption which must certainly render its dictates more obscure and difficult to be either discovered or obeyed; he, however, carefully guards against the possibility of being thus misunderstood.

"Nature is frequently spoken of as consisting in those passions which are strongest and most influence the actions, which being vicious ones, mankind is in this sense naturally vicious or vicious by nature. Thus St. Paul says of the Gentiles, who were dead in trespasses and sins and walked according to the spirit of disobedience, that they were by nature the children of wrath, they could be no otherwise children of wrath by nature than they were vicious by nature:" he acknowledges therefore that since the good dispositions of our nature are opposed by others (indirectly at least of evil tendency) yet equally natural and often most prevalent, "it is plain that the former considered merely as natural (good and right as they are) can no more be a law to us than the

latter;" he reconciles this admission with his main doctrine by maintaining that there is nevertheless "a Superior principle of reflection or conscience in every man which distinguishes between the internal principles of his heart as well as his external actions."

While therefore he asserts most justly that if we consider all the whole sum of the various relations of human nature, taking a future state into the account, and subjecting the whole to the supremacy of reflection or conscience; in this sense human nature may be considered as congenial to virtue and a law to itself; he still admits fully (and this is the great practical question) that our natural passions are in great measure (even those which are the strongest and most influence our actions) of a vicious character.

In the above citations it will be sufficiently obvious that I have studiously selected my authorities from writers against whom no Calvinistic ties could possibly be objected. I have on this principle omitted Usher, Hopkins, and Beveridge. I am aware that short extracts, (and to such I have of course been obliged to restrict myself, can scarcely in an adequate manner represent the views of the works whence they are taken; yet the expressions cited seem in this case capable but of one interpretation—I have endeavoured only to place them in their fair light; and should I have fallen into any errors of inadvertency, your engagement to review the question, will doubtless correct them. With regard to the whole controversy, I would only observe that it resolves itself into two questions—1st. Whether there be any real corruption of our nature derived from the Fall—2d. What is the extent of that corruption; the first question our whole Church with one voice answers in the affirmative; but the two propositions into which I have collected the sub-



stance of N. R.'s hypothesis, (and he does not deny that the collection is a fair one) contain a direct negative; if the greater part of his argument does not imply this, it certainly implies nothing; instead therefore of entering into collateral topics I must repeat in the strongest terms a challenge which would at once bring the question to an issue between us, by requesting him simply to point out—1st. In what manner his views differ from Pelagianism—2dly. How they can possibly be reconciled to the express terms of the ninth article.

On the second question the extent of natural corruption there have (as I from the first fully admitted) long existed very many various shades of opinion; and I wish not to enter the endless mazes of this controversy—I would only diffidently suggest some considerations which should never be lost sight of in treating it.—1st. A very considerable clearness of the moral sense as an intellectual faculty is by no means inconsistent with a very considerable depravation of the will; it is necessary to distinguish accurately between *αμαρτια* and *απολασια*—2dly. "The measure of this corruption, as an alienation of the heart from God; must be sought for rather in the state of our affections towards him than that of our social affections.—3dly. The objection that this doctrine makes God the author of sin (were it applicable at all) would be equally valid against the lowest and the highest view of it; since the question would be one not of degree but of substance; and if this argument would stand against a total corruption, it must be *pro tanto* effectual against a partial one; but in truth the objection fails in every instance, and indeed rather recoils upon the Pelagian system. The hypothesis which attributes this corruption to the Fall ascribes it distinctly not to God but to man, and it would be well for those who

maintain that our nature exhibits nothing in its present state, but what it originally derived from its Creator, to consider whether *they* do not rather incur the risk of "charging him foolishly."

I am, yours, &c.

OXONIENSIS.

P. S.—Since writing the above, I have with great pleasure turned to the very judicious observations on Eph. ii. 3. in that excellent text book of Mr. Slade's (examining chaplain to the Bishop of Chester,) Annotations on the Epistles, for the use of Candidates for Holy Orders; after alluding to other explanations he thus proceeds, "but there seems no good reason why we should reject its more literal acceptation, viz. natural corruption owing to the fall of man. Dr. Wells, in adopting this sense, has a very judicious observation. I think that rule of taking words in their most natural and proper signification, where it may be done ought to be followed; this accords with the well known passage in Hooker, I hold for a most infallible rule in expositions of sacred Scripture, that *where a literal construction will stand, the furthest from the letter is commonly the worst.*"

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To the Editor of the Remembrancer.

Sir,

I SHOULD not have resumed my pen for the purpose of protracting the discussion which has appeared in your pages on the State of Man by Nature, did I not think that the last Letter of W——r calls for one or two observations from me.

The writer wishes I had given some reasons for denominating the doctrine of man's total corruption a dangerous extreme. I believe I am not singular in my opinion here; for such doctrine must be universally recognized as the corner-stone of the whole system of Calvinism: and

surely it requires no argument to prove its dangerous tendency, when it furnishes a foundation for the ideas of absolute predestination, and arbitrary and irresistible grace, and notoriously produces a habit of depreciating moral virtue, if not altogether annihilating the distinction between good and evil.

W——r very justly deprecates these notions, and maintains that they are not the necessary consequences of the doctrine of total corruption. That, however, they do result from it, in many instances, he will not deny: and he should recollect, that all who hold it will not be sober and rational enough to stop at the point where he does. According to his view of the subject, though man's natural powers were entirely ruined by the Fall, yet the grace of God supplied the loss by imparting a new principle of strength to the whole race, so that each individual is a moral and responsible agent, to be judged according to the degree of knowledge vouchsafed him. In this latter opinion we are agreed: we differ as to the source of the powers possessed by man when living without the advantages of revelation. W——r ascribes them solely to grace: I think that some partial remains of the superior nature originally conferred upon him were still left, not quite destroyed by the transgression of our common parent.

W——r accuses me of misapprehending his meaning, in taking for an assertion what he merely put in the shape of a question. But this is a way in which a person may easily convey a positive opinion: and such it struck me was the writer's design, and such I think it still. He also charges me with misapplication of some texts of scripture, and of the 10th Article. Now here I cannot help thinking, that it was particularly incumbent on W——r to prove that they were misapplied. The passages in question from Scripture, viz. the latter part

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of Romans, chap. vii. Acts xiv. 16, and Rom. ii. 14, were adduced with the view of combating his doctrine. Certainly then it was not sufficient on his part to make a general assertion that they were taken in a wrong sense. For the sake of his argument, he ought to have put what appears to him the right interpretation upon them, and shewn on sufficient grounds that the conclusion deduced from them was incorrect. He recurs in support of his opinion to the righteousness of the Patriarchs, who it is undeniably evident had peculiar assistances from God; but he says less upon the subject of the occasional morality which is to be discovered among the Heathen: and till he has fairly disproved that we have reason from the texts above mentioned to attribute that morality to a principle distinct from grace, he has not established his argument.

I am, Sir, your's, &c.

C. P.

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*To the Editor of the Remembrancer.*

Sir,

THE venerable and learned Bishop Bull, who saw and lamented the many evils arising from the overthrow of our national establishment of religion, in his Sermon on "Human Means useful to Inspired Persons," has the following passage:—"See the age we live in! Enthusiasm and Atheism divide the spoil, and the former makes way for the latter, till at length it be devoured by it. In the mean while Enthusiasm fills the Conventicle, and empties the Church: silly people dance after its pipe, and are lured by it from their lawful, orthodox teachers, to rust they know not whither, to hear they know not whom, and to learn they know not what. And till the minds of men are better informed and possessed with righter notions of things, it is impossible they should

ever be brought to any regular and sober religion. Nothing in religion will now-a-days be acceptable to many, but what pretends to a more immediate inspiration from God; and the bare colour thereof, be it never so small and slender, will almost make any thing pass for current Divinity. Let a man preach without authority, and without book, and make shew as if he did it extempore, and by the sudden suggestion of the Spirit, and he shall be cried up by the vulgar, though he deliver the plainest nonsense."

It is hardly possible to read the foregoing passage, without feeling how forcible it is in itself, and how applicable also to the age in which we live, as well as to that to which it was immediately applied. Enthusiasm, though differently modified, and under a different form, still makes havoc of the Church, as it did formerly: it produces schism and divisions in religion, and withdraws numbers from the service and ordinances of the Established Church. The example of such, who are generally pretenders to superior holiness, has a fatal effect upon many more, who are lukewarm and indifferent in religious matters, and, like Gallio, care for none of these things; who, seeing the contempt in which the avowed professors of religion hold the Church and its ordinances, themselves do the same, and frequent no other religious assembly. Countenanced thus by the practice of those whose religious pretensions give them a great influence, they live in the almost total neglect of religious worship, and, in some measure, without God in the world: and thus still, as the Bishop says, does Enthusiasm prepare the way for Atheism: for thus can those, who neglect religion entirely, justify themselves by the example of those who profess the strictest adherence to it.

"In the mean while Enthusiasm fills the Conventicle, and empties the Church." It is lamentable to

observe how true this still is; and how many are drawn away from hearing the words of eternal life, taught as they are in the excellent Liturgy of our Church, as well as in the discourses of its regular ministers, to hear the unauthorized instruction of those who are under no restraint, but at liberty to follow their own imaginations, both in praying and preaching. Not the most careful and exact performance of his duty on the part of the parish Priest, not prayers, in themselves confessedly excellent, offered up with attentive devotion, nor sermons duly appropriated to the successive seasons of the Church, and connected with its liturgical services, shall keep his flock in their proper places, and secure their regular attendance at Church; while they will eagerly listen to the voice of strangers; and any itinerant preacher, having the charm of novelty, whose doctrine and personal character are equally unknown, shall draw numerous hearers after him, and "fill the Conventicle."

Little regard is, now, in many places, paid to that authority by which the regularly appointed Minister exercises his sacred function, an authority derived from God the fountain of all power, through Christ, through his Apostles, and through the Bishops, their successors in the Apostolical office: as little regard is paid to that anxious care which is taken that the previous education, habits, and ordination of Clergymen shall guarantee to their congregations true, scriptural instruction. Enthusiasm bears down all before it, and sets at nought the best human provisions that can be devised for guarding against error, and maintaining the truth: it despises human learning, and sets up unfounded claims to inspiration: it takes away all power of usefulness from the lawful Minister, by branding him as an unconverted or unenlightened person, and favours the pretensions of the self-appointed

teacher; and "people are lured by it from their lawful, orthodox teachers, to run they know not whither, to hear they know not whom, and to learn they know not what." For the schismatical minister, being altogether unrestricted by Creeds, Liturgy, or Articles, is at full liberty to lay before his hearers such doctrines, as in his own private judgment, he shall think agreeable to the Holy Scriptures. By these, indeed, the Conventicle makes its boast of being exclusively guided. But how unsafe must it be to leave them to private interpretation! "Though the Reformation," as Bishop Sherlock observes in words which ought to be decisive of a controversy which has of late been much agitated, "claimed the use of the Scriptures, as the undoubted right of every Christian who was capable of using them: yet they had sense enough to know, that to leave every man to make the best of his Bible, without any farther direction or restraint, would naturally tend to confusion, and fill the kingdom with all the wild conceits that ignorance and enthusiasm could produce." These effects are but too plainly visible, whether we look back to that portion of our history which the passage of Bishop Bull's Sermon before-cited has in view, or whether we look at the present times. "From fanaticism," says Bishop Marsh, "the Church, in this country, has more to apprehend, than from any danger that now besets it." May it be safely preserved, by Divine Providence, from this and every other danger, and be perpetuated in purity and truth!

But it is painful to observe, that we have not yet learned wisdom from past experience, nor taken due warning by what the Established Church formerly suffered from *Enthusiasm* and *Fanaticism*. If it was formerly said with truth, that "nothing in religion will now-a-days be acceptable to many, but what pretends to a more immediate inspira-

tion from God;" is not the same pretension set up in the present days, and the crude effusions of the most ignorant enthusiast, delivered with eagerness and vehemence, accounted as the dictates of the Spirit? And is not the excellent Liturgy of our Church, which it may reasonably be imagined was composed with the assistance of the Divine Spirit, held by numbers in less esteem, than the vain repetitions, and bold and familiar addresses to the Deity, which make up much of the devotional service of the Conventicle? If spiritual aid be given, not to supersede human endeavours, but to act in co-operation with them, it may reasonably be expected that he will be favoured with such assistance, who uses his best diligence to make his discourses before-hand conformable to the Holy Scriptures, and conducive to the edification of his flock, rather than he who presumptuously trusts to spiritual assistance in his unpremeditated effusions. But the claim to inspiration is as readily admitted, as it is arrogantly asserted; "and the bare colour thereof, be it never so small and slender, will almost make any thing pass for current divinity."—No inquiry is made whether a man has intruded himself into the sacerdotal office, and disregarded that rule by which it is enjoined, that "every thing be done decently and in order;" no pains are taken to "compare spiritual things with spiritual," and to "try the spirits whether they be of God;" but "let a man preach without authority, and without book, and make shew as if he did it extempore, and by the sudden suggestion of the Spirit, and he shall be cried up by the vulgar, though he deliver the plainest nonsense."

"Thus," as the Bishop adds, "the people are deceived, and love to be so; and who can help it?"

If any thing can undeceive them, and remove those errors which took deep root in the times to which he

alludes, have since flourished, and now bring forth abundant fruit, it is perhaps the diligent perusal, next after the Holy Scriptures, of the Sermons of this "excellently learned and pious" Bishop. They are plain, unaffected, and truly evangelical; generally beginning with a copious explanation of the text, followed by the opinions of primitive antiquity, applied to the establishment of the truth of the Gospel, as taught in our excellent Church, and to the confutation of any prevailing error, and concluded with useful and practical inferences naturally arising out of the subject discussed.

They are exceedingly profitable for refuting the errors as well of those from whom this Church was obliged to separate, as of those who causelessly separate from it. It is evident that the Church has at present much to apprehend both from Popery and Enthusiasm; and to both these disorders the Sermons in question furnish one of the best antidotes. The intelligent reader cannot fail to be sensibly affected by the power and spirit with which they are written; and if what has been now urged in recommendation of them, in addition to the analysis of them which you have formerly given, shall at all contribute to make them more generally read, and effectual to the correction of prevailing errors, it will afford much satisfaction to him who

Sir,  
Respectfully your's,  
W. X. Y.

August, 1821.

*A Form of Prayer used before the Sermon in the Reign of Charles the First, copied from a loose Fragment in the Bodleian Library.*

"Bow down thine ear (oh Lord,) & hear the prayers w<sup>h</sup> wee offer upp unto thee, For thy holy Catho-

lick Church diffused over the face of the whole earth. In p<sup>lar</sup>\* for the Church wherein wee live. And herin (as wee all by comon alegiance, and myself by especiall service am bound) for the Kings most excellent Ma<sup>ty</sup>, Charles &c. For his royall Consort, Queen Mary, For the illustrious Prince Charles &c. For the Honble and High Court of Parliament &c. For the whole state Ecc<sup>leas</sup>† &c; For the Nobility, especially the Lords of the Councell, The reverend Judges; All Civill Magistrates. For the Gentry and Commonalty &c. For all the afflicted members of thy Sonne X<sup>t</sup> J. For all schools and nurserys of Learning &c. Accept also our prayers and thanks which wee offer upp unto thee for all those y<sup>t</sup> are departed this life in the true faith of X<sup>t</sup>. Lastly wee come unto thee for ourselves heer assembled: beseeching thee that the words w<sup>h</sup> wee shall at this time hear with our outward ears &c.

"These blessings & benefits and whatsoever els thy heavenly wisdom knows to be necessary for us, wee beg at thy mercifull hands, on our bended knees in the name of Jesus X<sup>t</sup>; & in the absolute forme of prayer &c."

By the "*especiall service*" herein mentioned, it may be conjectured that the preacher was one of his Majesty's Chaplains.

H. C.

Oxford, September 14.

*Unpublished Correspondence between Wogan and Whitfield.*

No. I. To the Rev. G. Whitfield.

Dear Sir,

In answer to yours of the 17th past, I have nothing\* to oppose,

\* Particular. † Ecclesiastical.

and shall therefore only observe,— It is one of the most difficult advices in all religions how to adjust the due medium in particular exercises. *Est modus in rebus*, &c. All allow and approve of the golden maxim, few either know how or where to fix the just bounds, or wherein the extreme consists. The want of this wise art in teachers as well as beginners has proved the most unhappy stumbling block of any in the Christian life. What is a rule to one is not to another; what is due measure to one is not to another; what is necessary and adequate to one case, and at one time is not so at another. And if any mistake happen therein the enemy never fails to take advantage to the prejudice and discredit of religion. What then is the Christian to do that he may steer even between the two extremes of too much and too little, and avoid giving offence to the world, to his conscience, and to God.

To solve this, it is not enough to say that charity or the true love of God will best resolve this question, and adjust all proper limits, because it is most commonly this very love that runs us into extremes and overleaps the bounds. Passion and an overwarm imagination is natural to youth, and when this strikes in with an ardent but unexperienced zeal, no wonder if it transports the very sincerest converts too far.

Since writing the above, I find a great part of what I designed to say is done to my hand by a much better pen. I mean that part which relates to the life of our Saviour as the best standard and only just model for ours. And that is in a letter which you have already seen from Mr. S. Capon to good Lady Cook. This rightly states the use and necessity of squaring our actions by the example of Christ as the very best and most comprehensive rule of life. But still there will remain scruples to persons of tender consciences, and such all new con-

verts more especially are: for although the rules of virtue are most visible in the lines of our Lord's example; yet we cannot find, nor must we expect to find any pattern of penitence in any part of his life, who was the Lamb without spot; and yet here lies the main difficulty, which to me seems to raise all the dispute between Mr. Wesley and all those who dissent from him. For whatever rigours and severities he pleads for, he means it only with regard to a state of penitence; and so far he is right, and we should not dispute if he confined it only to the penitential state; but he seems to carry it farther, and there lies the mistake as we shall see by and bye. Those who oppose him not strictly attending to the nature, necessity, and end of repentance, pass it over too slightly; and imagining that the severities which Mr. Wesley recommends are meant to extend to the obedient part of the Christian life, they are as warm in condemning them as things unnecessary; yea, as hurtful and tending to superstition.

To adjust these points, and shew wherein both sides are right, and wherein they are wrong, is a task I would to God I were as equal to, as I conceive the importance to be truly great; and of excellent use for all Christians, and especially to decide the present question.

There is one standing rule I always keep as close to as I can in all religious inquiries, and that is the baptismal vow, being persuaded (and I trust by experience) that it is the surest key to unlock, and the best touchstone to prove all kinds of controversies. But I grieve to see how little this is attended to; the unavoidable consequence of which is an endless strife and contention. It is this that swells Polemical Divinity to so immense a bulk; that overstrains the practice and lays heavy burthens where Christ has laid none, at least such as are light and easy to be borne.

Now this triple vow lays a three-fold obligation on us, namely, to repent, to believe, and obey. Were this engagement faithfully performed as it should be, repentance, as placed *first* in order (and that too with great propriety) would be *first* set about. From the very time of baptism until the use of reason, what are the restraints, discipline, correction, &c. which parents and teachers use towards children, but the penitential exercise, which is necessary to curb or extirpate the vicious dispositions of our corrupt nature, and effects of original sin? Were this discipline wisely applied by instructors, and as duly submitted to by the young penitent, it would (even before he is come to the years of reason) have wrought that excellent effect, to prepare and dispose him to receive with great readiness the doctrines and articles of faith, and then to comply as readily with the principles of obedience.

But alas! how rare are the instances of so faithful an observance of the baptismal promises. Either teachers neglect, or mistake *their* part, or else the young Christian is led away by ill advice, or bad example to slight all good instructions, and to forget the covenant of his God; so that when the age of reason and consequently of faith is come, the mind is corrupted by vicious habits; sense has gotten the ascendant over reason, the understanding is darkened and so far alienated from God, as to resist the motions of grace, and shut its eyes to the light of faith. By this time, and by these means the spiritual life, which was received in baptism, is extinguished, the soul becomes dead in trespasses and sins, is led away by the devil at his will, and cannot escape from sin. This is the forlorn estate of every one that has lost his baptismal innocence, through the neglect of that salutary discipline of repentance, which was designed by the Church, and undertaken by the party baptized, for the

cure of the soul. What is now to be done for its recovery? Faith and the light of divine truth it hates, because its deeds are evil; neither cometh it to the light, lest its deeds should be reprov'd. Why God is constrained to take the sinner in hand; he descends (as he did on Mount Sinai) with his thunder and his terrors to awaken him from his dead sleep. If this rouse him to a sense of his miserable condition, and the fear of God kindle in him the first glimmerings of wisdom, to see how wicked, and blind, and naked he is, this will put him in earnest upon using those means which are necessary and proper for healing the mortal distemper of his soul. Now then he finds himself obliged to go through the discipline of repentance, which had been intermitted before, which St. Paul calls *returning again unto repentance*, and the longer had been his continuance in a course of sin, and the stronger the habits he had contracted, so much the longer and so much severer will be the penance that he is to undergo. Reason itself urges the necessity of this, and that not only prayer and confession, sighs and tears, but all proper acts of mortification, fastings, and self-denial are to be used, and all self-indulgence to be laid aside for a while. Our too great tenderness towards ourselves on such an occasion is the true cause why God himself is constrained to apply severities, to send crosses and afflictions, and increase the dose of sufferings when we favour ourselves too much. For did we judge and punish ourselves sufficiently for our sins, we should not be judged of him.

Now in this case let no man say that those exercises of penitential discipline are unnecessary rigours and uncommanded severities. They are not refinements upon the Gospel precepts, nor leading to superstition, if applied with discretion and a sincere abhorrence of sin. The pattern indeed is not to be found in

our Lord's life, because he was free from sin; but in his precepts, and the practice of the Saints both of the Old and New Testament we see both the duty and example. It is certain these severities become necessary to man, though they were not to Christ; they are absolutely proper for a returning penitent, though they could not be proper for the Lamb without spot.

But you will say, what are the austerities to be exercised by such penitents while they are under conviction and a load of humiliation and repentance; how are they to be used? in what degrees? and how long to be continued?

These questions can only be solved by a man's own conscience and prudence. A wise director would indeed be of infinite benefit on this occasion; but as such a one is not easy to be met with, earnest prayer will not fail to engage the better direction of God, who will *open the ear to discipline* and *teach us* out of his law. This may be affirmed of every sincere convert, that he will rather overdo, than fall short, in the exercise of penance and mortification; but as all extremes are dangerous, the best advice is to take the rule from our Church as to days of fasting and abstinence, and her directions should be faithfully and punctually observed.

As to watchings, humiliations, and extraordinary severities to the body, they are not commanded by the Church or Scripture, but no doubt of great benefit if prudently used, and suited to the state and condition of the penitent; but they are to be used with all the secrecy possible, not to be imposed on others (they are to be the free-will offering of penitence) nor to be divulged, if practised by ourselves. The fasts of the Church are indeed to be publicly and professedly observed, because they are commanded, and because they are marks and earnest of our conversion, but in all extraordinary and voluntary mortification, our

Lord's rule must take place,—*wash thy face and anoint thy head, &c.*—make no show or talk of what you do. Let all be done in secret, that *he who seeth in secret, may reward it openly.* And this rule would ward off a great deal of censure and persecution.

Another branch of mortification, is abridging ourselves of the pleasures and even conveniences of life. But this must chiefly have regard to a course of penitence. And here all affectation and preciseness must be very carefully avoided, not only to preserve the good from being evil spoken of, but to keep the mind from vanity and superstition. If you consult the *Help to Penitents*, there are farther advices on this subject, which may be of use, and I have not time or room to enlarge, although much of our present dispute turns upon these lesser matters.

The second branch of the Christian's duty is *faith*. As penitence shews us *to ourselves*, and cannot therefore but be attended with *sorrow*. Faith brings us *to God*, teaches us to know him, and Jesus Christ whom he hath sent; and therefore will be productive of joy. Although his presence may terrify and alarm us at *first*, yet if we have put our shoes from off our feet, that is, regularly passed through the discipline of mortification, we may approach even to the burning bush without fear, and behold the glory of God, irradiating but not consuming our given boughs, and first essays of duty.—Here we shall hear his word, learn his name, know his goodness, and all the amiable perfections of his nature. And what temper of mind, does this new, this beautiful scene require! Can this bell tine for sorrow while the bridegroom is with us? that is, are we still to mourn and mope, and go on in the same rigorous course of repentance and mortification?—No, it is a solecism in the Christian life to mourn when the Comforter is come,



and must be highly displeasing to him. This is a time for rejoicing; the night of sorrow is past, and the joy that cometh that morning should not be rejected. Now the proper exercises of faith are praise and thanksgiving, devotion, meditation, and seraphic love; and, surely these are not only the most grateful to God of any, an odour of the sweetest smell, a sacrifice acceptable, well pleasing in his sight, but are of themselves the most delightful acts of religion.

Our third branch regularly succeeding to repentance and faith, is obedience. This is indeed in itself, and ought to be to us a pleasant exercise of religion; it is the end of the two former; the design of repentance being only to fit and prepare; of faith to give light to see our way and our work. Obedience is the great business of a Christian; the very work itself which we are to set about to do, while we sojourn here in this state of probation, and that for which alone we are to expect the price and reward of our labours, for by works faith is made perfect, and faith without works is dead.

But alas, the many relapses we are subject to; our daily falls and faintings, render our obedience so lame and imperfect, that we are obliged every day to be renewed again by repentance and faith. This makes a daily repetition of this penititive discipline as necessary as the daily exercise of faith and obedience. But thus, that very humility and conscious sense of our frailties, which bids us mourn for them, bids us also be comforted in our very weakness; 'when I am weak then am I strong.' And what wonder such wretched creatures as we are should fall as we do; yea, that we do not fall much more grievously and frequently than we do. The consideration of this, and the frequent help and experience of divine grace will, by degrees, settle the mind in a happy equi-

brum and even temperature of hope and fear, sorrow and joy. A holy sense of God's justice, with a sweet reliance on his mercy, so as by degrees to come to that blessed medium, that pleasing evenness of spirit, as to rejoice with reverence, to fear, and yet to love God; and let him that is master of this holy temper, through Christ that strengthens him, be melancholy and dejected if he can.

Upon reading over what I have written, I find I have not expressed myself so clearly or fully as I should wish. You observe, I have endeavoured to steer between the two extremes of too lax and too severe. The errors on both sides are of great consequence, but the greatest danger seems to lie on the side of indulgence, we may easily be too favourable, and we are too apt to be so, but we cannot well be too severe, except we quit our reason, while we listen to conscience. The advocates on either side, though they differ so widely as to the just limits and boundaries of Christian discipline, would be happily united, and the dispute reconciled, if they would compound the difference; if the severities of one were tempered by the indulgence of the others, and the indulgence insisted on by some, would, and might sometimes be corrected by proper and wholesome severities. The cause of the mistake on both sides seems to be, (as I hope I have plainly shewn) their not taking the *point de vue* from the very first principles of the doctrine of Christ, our baptismal vows, and particularly from repentance, the first in order of all those principles.

In all your inquiries keep to this standard, and you cannot well go amiss. Distinguish between the religion of the means, and the religion of the end, and you cannot well mistake; and I am glad to find on reading again your last, that we agree in the main. There are many

things I had to say that I could not crowd into this letter, which is too long already; nor have I time to add any more, but that while you contend earnestly for the faith, neglect not to curb and subdue nature. This, and this only is the proper severity, which, if once a Christian intermit

—Si brachia ferre remittit,  
Atque illum in præcepis prono rapit abvulsus  
amni.

If we live after the flesh we shall die. Be not discouraged at all a lukewarm world may say against such severities; but at the same time while you find it necessary to use them, you had need of the cunning of the serpent to avoid giving occasion to such as seek occasion. I am persuaded it is a most undoubted truth, that no convert will hold on to the end, who relaxes the reins of discipline. Yea rather, it is one of the mysteries of godliness, that the further a man advances in piety, the more severe he is to himself, and the more reason he sees for being so, and yet he appears not to mean to do any thing uncommon or severe. Some time or other we may talk on this subject, but it is a secret which the world cannot receive. Our life is hid with Christ in God, how then can the world see or judge of it? *Hoc age* attend to this one thing of the spiritual life, and the anointing will teach you all that is necessary to know or do. I commend you to God's grace, and am, &c.

Aug. 12, 1736.

No. II. To Mr. Wogan, —

Dear Sir,

HEARING from Mr. Rivington that you was so kind as to allow me the freedom of writing a line to you, I thought it my duty to embrace the first opportunity of so doing. And now then, Sir, give me leave to return you my heartiest thanks for your last most excellent letter.

REMEMBRANCE, No. 35.

Surely it was the most solid, rational, truly Christian one I have read. And I think ought by all means to be sent to Mr. Shapoon, who all along seems to forget that every true convert must go through the discipline of *repentance* before he arrives at a state of faith. I rejoice to hear our very reverend and worthy diocesan intends *confirming* in your diocese. May the people's hearts be *previously disposed* to receive all those benefits that apostolical ordinance was intended to confer. I am glad to find the good Lady Hastings is desirous of seeing Murry's book. I hope it will meet with her ladyship's approbation. Mr. Pauncefort (*O poor distressed* minister of Jesus Christ) wishes it was reprinted. Mr. Broughton begs to be excused for not writing at this season, being deeply engaged in composing a funeral sermon, and in preparing for ordination. He desires your most importunate addresses at the throne of grace in his behalf, and promises to write, God willing, next week. In the mean while he bids me acquaint you, that he heard the elect Lady Hastings intended giving some exhibitions to some students at the University of Oxford, and if so he would humbly recommend some of our friends as the most proper objects of her ladyship's bounty, as being perhaps the *poorest* as well as the most pious, that can be easily selected. If her ladyship approves of this motion, he will send a particular account of our friends parentage, circumstances, and piety, as soon as it shall be judged convenient. The good Lord prosper this and all other her ladyship's pious and charitable designs to his own glory and welfare of his people. Providence seems to demand my stay in town above a month longer, being solicited to officiate for the curate of Wapping for that space of time. May I be endued with power from on high to teach the people committed to my charge

plainly and powerfully the absolute necessity of *repentance, faith, and obedience*, in order to their partaking of the benefits of the Gospel covenant. But I fear I grow tedious. Besides other business calls me away. Give me leave therefore only to add my sincerest wishes for your safe return to London, and with my most grateful acknowledgements for all favours, to subscribe myself,

Dear Sir,  
Your affectionate friend,  
and very humble Servant,  
G. W.

London, Sep. 16, 1736.

No. III. To Dr. Wogan, —

Dear Sir,

I RECEIVED yours not till this week, my Oxford friends before not having an opportunity of sending it to me hither, where I am officiating in dear Mr. Kinchin's absence, and therefore you will pardon my not answering it sooner. I have perused it, dear Sir, now three or four times, and heartily thank you for the many excellent hints contained in it. You had no need fear displeasing me Sir, in acquainting me at any time with sentiments wherein we differ. I hope I shall always take it as a favour done me, if dear Mr. Wogan will always correct me when I write or judge wrong, and esteem it a real kindness to be reproved sharply, as I justly deserve, by so sincere, judicious, worthy Christian friend. Your observations on Murry's book are just and good. Excuse my giving it such a character, and be pleased to impute it to my want of judgment, which I trust time and experience will correct and amend. But what shall I say of your character of Norris? I must confess, Sir, I like it, and that because under God it did me service. However, dear Sir, it is the *first part* only upon *Christian prudence* that is now reprinted, which I never heard any one yet object against; but on the contrary, universally

commend. So that your suspicions or dislikes I hope will be in some measure removed. I could heartily wish for a sight of that scheme for a better method of education, which you said, dear Sir, was lying before you. Its a thing I want to be well grounded in, having a London youth at present under my tuition at Oxford, whom I would willingly have made both a scholar and a saint. I am really of your opinion, that boys ought to be inured to hard study at the grammar and languages, for the excellent reasons mentioned in your last Sir. But then, dear Sir, is it proper that Christian scholars should when they have learnt their grammar, be always learning the languages out of heathen authors, when there are so many excellent ones quite of another stamp, and perhaps of as pure a language extant? It is true, the common books that are read by many may be a means of bringing us to Christ, but then is it not going a round about way to work, dear Sir? Would Christ or his apostles have bred men up so for God? And why then should his followers? I acknowledge likewise that many excellent glorious patrons of Christianity have been educated in the manner before described; but then was the world Christian then? Or if so, was it that way of learning, or rather the *grace* they received afterwards, dear Sir, which turned their knowledge into a proper channel, and fixed it upon a proper object (even Jesus Christ) that made them such ornaments of the Church? But I have done. I know to whom I am writing. And therefore, Sir, shall submit to your better judgment, knowledge, and experience. I shall only add, that the extract of Norris on the conduct of human life, might be of service to the place for which it was published, namely, the *University*, where hundreds spend their lives in the pursuit of useless learning, and how-

ever wise in the world's esteem, are its to be feared fools in the eyes of Christ. As for my own part, I make the word of God my chief and principal study, and find that promise made to Joshua (chap i. 7.) fulfilled in me day by day. "This book of the law," says God, "shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt have good success." I read other books, as it were, only by the bye. And at present have Stanhope's Epistles, &c. in hand, which are (as you observed, dear Sir) sound divinity. I thank you, Sir, for your caution about reading suspected books, and hope shall profit by it.

I have read (or at least heard read) your preface to Rodriguez, and thought it very good. God give me grace to observe the directions there given. I think you had no need, dear Sir, to send down Field's. I fear our Oxon. friends are too young for it. If they want it they can have it in the library. I could not hear of young Potter at St. John's College, nor of any tutor of the name you mentioned; but at my return (which I imagine will be next week) I hope to inquire more particularly. If the good Lady Hastings shall be inclined to give any further relief to our Oxford friends, I shall be glad to hear, dear Sir, having a hint or two to make to you about them which may be of use. I am glad to hear you know Mr. Hales, and hope you will speed in your request. The clergyman named for it is Sampson Harris, minister of Stonehouse, near Gloucester, intimate with Mr. Philips of Bresl, to whom parcels of books have been sent. He has been a great friend to me, and instrumental under God, in introducing me to

the bishop. Of whom I have the same opinion with you, dear Sir. God grant he may have the spirit of Christ. I thank you, dear Sir, likewise for your hint about good impressions. You are not ignorant of Satan's devices, and therefore can direct. God grant I may always try the spirits whether they are of God. I find, dear Sir, you have advised (and for substantial reasons) dear Mr. Kinchin to take the deanship, but I fear, Sir, he cannot get a *proper curate*. And what must he do then? By the grace of God I'll not stir from Oxford as yet, it being the best place in the world for me at present.

The only dispute is whether Mr. Harvey should come and serve a year at Dummer or not. May our good God direct their determination. I hear our dear friend Mr. Kinchin is gloriously zealous, and does much good at Oxford. I wish I could say I was, and did so *here*. However, I'll do my best, and leave the event to God. Here is an excellent set of Catechumens. Public prayers twice a day, public catechising and expounding every Sunday. Private visiting from house to house, and what is remarkable, not one sectarist in the parish. Mr. Kinchin's lot is cast into fair ground. But where am I going? I fear I weary you. Dear Sir, excuse prolixity, and if you will favour me with an answer at my return you will greatly oblige,

Dear Sir,

Your very humble Servant,

G. W.

Dummer, Dec. 10, 1736.

P. S. If it was thought proper for me to have a sight of your comments on our Sunday's lessons, I hope I shall be thankful. If you can get a book entitled *Christianus Terentius*; I believe, dear Sir, you would like it.

POETICAL PARAPHRASES.

ST. MATTHEW, vi. 28, 29.

WHEN the great Hebrew king did almost strain  
The wondrous treasures of his wealth and brain,  
His royal southern guest entertain ;  
Though she on silver floors did tread,  
With bright Assyrian carpets on them spread  
To hide the metal's poverty—  
Though she looked up to roofs of gold,  
And nought around her could behold  
But silk and rich embroidery  
And Babylonian tapestry,  
And wealthy Hiram's princely dye—  
Though Ophir's starry stones met every where her eye—  
Though she herself, and her gay host were drest  
With all the shining glories of the East—  
When lavish art her costly work had done,  
The honour and the prize of bravery  
Was by the Garden from the Palace won ;  
And every Rose and Lily there did stand  
Better attir'd by Nature's hand :  
The case thus judg'd against the king we see  
By One, that would not be so rich, though wiser far than He.

COWLEY.

ISAIAH, lxiii. 1—5.

Who is this mighty Hero, who ?  
With glories round his head, and terror in his brow ?  
From Bozrah, lo ! he comes ; a scarlet dye  
O'erspreads his cloaths, and does outvie  
The blushes of the morning sky.  
Triumphant and victorious he appears,  
And honour in his looks and habit wears :  
How strong he treads, how stately does he go !  
Pompous and solemn is his pace,  
And full of majesty, as is his face.  
Who is this mighty Hero, who ?  
'Tis I, who to my promise faithful stand ;  
I who the powers of death, hell and the grave  
Have foil'd with this all-conquering hand—  
I who most ready am, and mighty too to save.  
Why wear'st thou then, this scarlet die ?  
Say mighty Hero, why ?  
Why do thy garments look all red  
Like them, that in the wine-fat tread ?  
The wine-press I alone have trod—  
A mighty task it was, worthy the Son of God !  
I look'd, and to assist was none—  
My angelic guards stood trembling by,  
But durst not venture nigh ;  
In vain too from my Father did I look  
For help—my Father me forsook.  
Amaz'd I was to see  
How all deserted me ;

I took my fury for my sole support,  
 And with my single arm the conquest won.  
 Loud acclamations filled all Heav'n's court ;  
 The hymning guards above  
 Strain'd to a higher pitch of joy and love.  
 The great Jehovah prais'd, and his victorious Son,

NORRIS.

*To the Editor of the Remembrancer,*

Sir,  
 YOUR Notice to Correspondents, in the last Number of the Remembrancer, induces me to send you the following Version of the 41st Psalm, as a specimen, out of various others, of what I shall be happy, from time to time, to contribute to your Publication, if this shall be deemed worthy to occupy a place in its

columns. Whatever faults it may possess, you may rely on its being original, and I will only add, that when framing these compositions, my chief object has uniformly been to adhere as closely as possible to the text of the Bible and Common Prayer-Book Versions of the Psalms.

I am, Sir,

Your obedient Servant,

Sept. 12, 1821.

R.

#### PSALM XLI.

BLEST is the man whose heart can share  
 The woes which others' breasts assail ;  
 Who makes his brother's wants his care,  
 Nor heedless hears the poor man's tale ;  
 When by affliction's load oppress'd,  
 When by delusion's snares betray'd,  
 The Lord shall grant him heavenly rest,  
 Borne by his all sustaining aid.

Safe from the reach of every ill,  
 From every earthly foe secure ;  
 His God shall guard his pillow still,  
 And free his soul from thoughts impure :  
 If sickness sore or fell disease  
 Should heave the sigh or draw the tear,  
 His God shall every storm appease,  
 And smooth his couch with tender care.

Heal, heal my Soul, my bounteous God !  
 Thy endless mercies, Lord ! impart,  
 To one who sinks beneath the load  
 Of sins that wound his conscious heart :  
 " When shall he die ? " my foes exclaim,  
 As swell their hearts with vain delight,  
 " Perish ! " they cry, his boasted name,  
 " Doomed be the wretch to endless night."

Lo ! now with impious malice fraught,  
 The artful tale they gladly frame ;  
 Destruction rules their every thought,  
 Nor will distress their pity claim :  
 No more, my Soul ! on man depend  
 No more believe the Flatterer's face ;  
 E'en he, mine own familiar friend,  
 Disdains affection's warm embrace !

E'en he, who shared my lowly roof,  
 Smiled as my friend, and brake my bread,  
 With impious scorn now stands aloof,  
 Or proudly rears his taunting head!  
 But thou, O God, assist mine hand!  
 Restore me to Thyself again,  
 By this I know that thou'rt my friend,  
 Because my foes attempts are vain!

In triumph shall the righteous live,  
 Sustained by thy Almighty hand,  
 And, round thy heavenly Throne, survive  
 The Servants of thy high command;  
 Then Choirs of Angels shall delight,  
 When Time be past, these strains to sing,  
 Blest be the Lord of power and might!  
 Oh! blest be Israel's Lord and King!

### ECCLESIASTICAL ANECDOTES.

AFTER the Lutheran controversy had been long carried on, many of the Monks in Scotland were so learned, that they charged Luther with being the author of a wicked book called the *New Testament*.

When Bishop Andrews first became Bishop of Winchester, a distant relation, a blacksmith, applied to him to be made a gentleman, or to be ordained and provided with a good benefice. No, said the bishop, you shall have the best forge in the country, but every man in his own order and station.

A Church of England woman once offered to attend the kirk in a neighbouring kingdom, if she might be permitted to have the pew swept and lined. "The pew swept and lined," said Mess John's wife, "my husband would think it downright popery."

Dr. Henry Moore, after finishing one of his most laborious and painful works, exclaimed, "Now, for these three months, I will neither think a wise thought, nor speak a wise word, nor do an ill thing."

It was a saying of Origen, "that God made not malice; and though

he can restrain it, he will not; for if malice were not, virtue should want a contrary, and so could not shine clear."

It was a saying of Cyril, of Alexandria—"Where the Scripture wants a tongue of expression, we need not lend an ear of attention. We may safely knock at the council-door of God's secrets, but if we go farther, we may be more bold than welcome."

It was a saying of Alexander Hales—"An humble man is like a good tree, the more full of fruits the branches are, the lower they bend themselves."

Few literary or historical questions have been enveloped in greater uncertainty than that which relates to the author of the *Εἰκὸν Βασιλική*, which was published as the work of King Charles the First, but which as his son James assured Burnett, was the work of Bishop Gauden. Mr. Todd, in his *Life of Brian Walton*, seems to have brought the controversy to a close by publishing four letters from Gauden to the Earl of Bristol, which were written after the former was advanced to the See of Exeter, and which are still preserved in Lambeth Library. The first is as follows:—

"My most noble Lord,

"I was infinitely surprised yesterday in the Prince's lodgings, both with the admiration of your knowledge of that great arcanum, and with the most generous expressions of your Lordship's esteeme and favour for me; in both which I doe the more rejoyce, because they have given me an opportunitye to bee knowne, under a character not ordinary, to a person, whom, of all men living, I have at my distance, esteemed one of the most accomplished by nature, education, experience, and, generous actions. Nor doe I find hym, (as I have two other persons) looking with any oblique or evitious eye, upon that which was the effect of a just and generous loyalty."

The other contains the following strong expressions upon the same subject. "This I am sure, no man can rob me of the honour of the work." "My private service is consecrated to the highest merit, reputation, and honor in the world, as the urn of royal ashes, and the embalming of a martyred king. This I am sure, whoever hath the *tulit alter honores*, I may chal-

lenge, *Hos ego versiculos feci*, and the world thought them heroick, worthy of Augustus. However no latency of my services should in justice or ingenuity be any prejudice against me, among those few who are both conscious to the merit, and now enjoy the fruits of them."

"I cannot imagine what key your Lordship hath to this cabinet, unlesse the King or royall Duke have lent you theirs: nor am I curious to enquire, because I know it dwells with a very valiant and loyal brest, as well as with a most eloquent tounge, which only speaks those things which are worthy of it. Yf I may have the favour of your best leisure, to waite on your Lordship, I shall more amply tel you how much I have of gratitude and honor for you, whose eminent lustre hath condescended to own hym whom some men have banished to see great an obscurity, as is much relieved by this confidence you have given me to write my selfe,

My Lord,

Your most humble servant,

JO. EXON.

March 20, 1661.

## REVIEW OF NEW PUBLICATIONS.

*The Christian and Civic Economy of large Towns.* By Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow. Vol. I. 364 pp. 8s. 6d. Longman and Co. 1821.

THE subject of this volume is of unquestionable importance; and Dr. Chalmers enters on the discussion of it under the most favourable circumstances. His countrymen entertain a high respect for his talents; he is in the active discharge of his duty as one of the ministers of a large town; and that town has been the scene of sedition, treason, and bloodshed. It is certain, therefore, that he must be practically

acquainted with his subject; and it was to be expected that his talents would enable him to devise, and his popularity to enforce the best and speediest remedies of which the evil may admit. The plain results of his own experience, illustrated occasionally by the experience of other men in other places, would have merited and obtained very general attention. In England, more especially, we should have been delighted with such an opportunity of learning the real state of our northern brethren; and if it had appeared that their situation was similar to ours, we should have proceeded to consider the method recommended for their cure, in hopes



that it might tend to our benefit likewise. And although the similarity could not have been established, we should still have taken a lively interest in the present difficulties, and in the future prospects of the Church of Scotland; and felt grateful to the writer who had introduced them to our notice.

Dr. Chalmers has not been contented with this humble task. The principle on which he lays the greatest stress is, that the improvement of the country is not forwarded but retarded by extensive combinations and magnificent projects. Our difficulties, as he assures us, can never be removed, until each individual consents to bear his own small portion of the burden. And in strange forgetfulness of this theory, he proceeds to try his hand, not upon Glasgow, and the Kirk, with which it may be presumed that he is well acquainted, but upon London and the English Clergy, of whom he evidently knows next to nothing. Instead of telling us how to reform his own radical fellow-citizens, he furnishes Lord Liverpool with a receipt for filling the *empty churches* of the metropolis. The infidelity, which is much more prevalent in Paisley than in Manchester, may be traced, in the first instance, to the sceptical philosophy of Edinburgh; and in the second place, to the timid and inefficient opposition which that philosophy encountered from the Kirk. Both circumstances are the result of the Presbyterian form of church-government; and the symptoms have been mitigated in all instances, and in many instances have been destroyed by the Episcopacy which happily prevails in the South. Dr. Chalmers might have adverted to these remarkable facts; and taught his brethren to put an end to that timidity and indecision, which have rendered Edinburgh the centre of British infidelity. But he prefers setting out upon a crusade against the Bishops and Clergy of a sister

land, and thinks to christianize all the large towns in the country, by speaking of their pastors in the coarsest language, and bringing forward against their accusations, for which neither ignorance nor credulity are a sufficient excuse. This is the grand error of the volume before us. One half of it relates to subjects of which the author is profoundly ignorant; and it is on this very half that his decisions are puerile, and his advice unqualified. The other half adverts to his own church, and his own country, and here he is hesitating, mysterious, and discreet. He tells us very nearly as much as is known to every attentive reader of newspapers and reviews, and he tells us nothing more.

But to descend to particulars. The first chapter sheweth the advantage and possibility of assimilating a town to a country parish. The advantage, as might have been naturally imagined, is that the people will hereby be better taught, and better fed; and the possibility, results from the indisputable fact, that a town may be subdivided until its parishes are not more populous than a common country village. But Dr. Chalmers is not satisfied with this simple process; and he proposes to convert his radical weavers into innocent country lads, by teaching the '*Malthusian Philosophy*' to pious clergymen; and teaching Methodistical Christianity to the Malthusian Philosophers. We heartily wish that every Clergyman in the United Kingdom could so far get rid of old and honest prejudices, as to tell his people, that they are bound in prudence not to marry, until they have a reasonable prospect of being able to support a family. And still more delighted should we feel, if it could be satisfactorily shown, that the Political Economists of the age had taken the trouble to become acquainted with the Bible, and were resolved to practise, and to recommend its

precepts. But we cannot see that Dr. Chalmers adopts the best method of forwarding this desirable object; nor if he did, would it follow that there was any very intimate connection between the conversion of the Scotch *separates*, and the assimilation of a town to a village. The principal fault of the chapter is in its title. The banquet and the bill of fare do not correspond. In other respects this is the best part of the book. There is a long description of the *secularities* in which Glasgow Clergymen are involved; such as signing certificates for soldiers and sailors, &c. &c.; and if the statement be not too highly coloured, the nuisance which it sets forth ought unquestionably to be abated.

The second chapter is "On the influence of Locality in Towns;" and herein the Doctor proves, that a school should be appropriated to a particular district, rather than be left open as a sort of *omnium gatherum* from all the various parts of a large city. But this recondite truth is pushed sadly out of bounds, when it is made to warn us against such combinations as the *National Society*, which we presume to be the meaning of the following and many similar passages.

"There are so many philanthropists in this our day, that if each of them, who is qualified, were to betake himself, in his own line of usefulness, to one given locality, it would soon work a great and visible effect upon society. One great security for such an arrangement being propagated, is the actual comfort which is experienced by each, after he has entered on his own separate portion of it. But there is, at the same time, a temporary hindrance to it, in the prevailing spirit of the times. The truth is, that a task so isolated as that which we are now prescribing, does not suit with the present rage for generalising. There is an appetite for designs of magnificence. There is an impatience of every thing short of a universal scheme, landing in a universal result. Nothing will serve but a mighty organization, with the promise of mighty consequences; and, let any single person

be infected with this spirit, and he may decline from the work of a single court or lane in a city, as an object far too limited for his contemplation. He may like to share, with others, in the enterprise of subordinating a whole city to the power of some great and combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralise one district of three hundred people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation." P. 71.

"Not that we at all admire the narrowness of an unsocial spirit, which cares for nothing beyond the confines of its own territory. It is simply, that we hold it to be bad moral tactics, thus to extend the field of management—thus to bring a whole city or a whole province under one unwieldy jurisdiction—thus to weaken, by dispersion, the interest which we think is far more vivid and effective when concentrated upon one given locality—thus to exchange the kindness of a small appropriated home for the cold lustre of a wider and more public management—thus to throw ourselves abroad, over an expanse of superficiality, instead of thoroughly pervading and filling up each of its subordinate sections. We have, in fact, somewhat of the same antipathy to a general society for matters spiritual, that we have to a general session for matters temporal; and are most thoroughly persuaded, that the less we are linked and hampered with one another, the more effective will be all our operations." P. 74.

If this advice were tendered to the British and Foreign Bible Society, which "expands itself over the superficiality" of the whole globe; or to certain Missionary Fraternities, which cannot be satisfied with "pervading their own localities," it would not be entirely misapplied; but to say, that the public education of a whole and entire town, ought never to be carried on under the superintendence of one committee, or under one set of rules and regulations, is to denounce the best plan of instructing a nation, and to sacrifice every thing that results from co-operation

and union. Absurd as such a scheme would be, and irreconcilable as it manifestly is with Dr. Chalmers' own practice as a writer, and his own principles as the member of an established Church, we shall see hereafter that it tallies with his graver sentiments, and is a constituent part of his anomalous system.

The third chapter applies "The principle of Locality in Towns to the Work of a Christian Minister," and furnishes us first with Dr. Chalmers' arguments for the necessity of a Church-establishment; and secondly with a very elaborate proof of the proposition, that a minister ought to have a stated district for the exercise of his public and private functions.

"It is perhaps the best among all our more general arguments for a religious establishment in a country, that the spontaneous demand of human beings for religion, is far short of the actual interest which they have in it. This is not so with their demand for food or raiment, or any article which ministers to the necessities of our physical nature. The more destitute we are of these articles, the greater is our desire after them. In every case, where the want of any thing serves to whet our appetite, instead of weakening it, the supply of that thing may be left, with all safety to the native and powerful demand for it, among the people themselves. The sensation of hunger is a sufficient guarantee for their being as many bakers in a country, as it is good and necessary for the country to have, without any national establishment of bakers. This order of men will come forth, in number enough, at the mere bidding of the people; and it never can be for want of them, that society will languish under the want of aliment for the human body. It is wise in government to leave the care of the public good, wherever it can be left safely, to the workings of individual nature; and, saving for the administration of justice between man and man, it were better that she never put out her hand either with a view to regulate or to foster any of the operations of common merchandise.

"But the case is widely different, when the appetite for any good, is short of the degree in which that good is useful or

necessary; and, above all, when just in proportion to our want of it, is the decay of our appetite towards it. Now this is, generally speaking, the case with religious instruction. The less we have of it, the less we desire to have of it. It is not with the aliment of the soul, as it is with the aliment of the body. The latter will be sought after; the former must be offered, to a people, whose spiritual appetite is in a state of dormancy, and with whom it is just as necessary to create a hunger, as it is to minister a positive supply. In these circumstances, it were vain to wait for any original movement on the part of the receivers. It must be made on the part of the dispensers. Nor does it follow, that because government may wisely abandon to the operation of the principle of demand and supply, all those interests, where the desires of our nature, and the necessities of our nature, are adequate the one to the other, she ought, therefore, to abandon all care of our interest, when the desire, on the part of our species, is but rare, and feeble, and inoperative, while the necessity is of such a deep and awful character, that there is not one of the concerns of earthliness which ought, for a moment, to be compared with it.

"This we hold to be the chief ground upon which to plead for the advantage of a religious establishment. With it, a church is built, and a teacher is provided, in every little district of the land. Without it, we should have no other security for the wearing of such an apparatus, than the native desire and demand of the people for Christianity, from one generation to another. In this state of things, we fear, that Christian cultivation would only be found in rare and occasional spots over the face of extended territories; and instead of that uniform distribution of the word and ordinances, which it is the tendency of an establishment to secure, do we conceive that in every empire of Christendom, would there be dreary, unprovided blanks, where no regular supply of instruction was to be had, and where there was no desire after it, on the part of an untaught and neglected population,

"We are quite aware, that a pulpit may be corruptly filled, and that there may be made to emanate from it, the evil influence of a false or mitigated Christianity on its surrounding neighbourhood. This is an argument, not against the good of an establishment, but for the good of toleration. There is no frame-work reared by human wisdom, which is proof against the frequent incursions of human depravity.

vity. But if there do exist a great moral incapacity on the part of our species, in virtue of which, if the lessons of Christianity be not constantly obtruded upon them, they are sure to decline in taste and in desire for the lessons of Christianity; and if an establishment be a good device for overcoming this evil tendency of our nature, it were hard to visit, with the mischiefs of its overgrowth, the future race either of a parish or of a country, for the guilt of one incumbency, or for the unprincipled patronage of one generation. We trust, therefore, in the face of every corruption which has been alleged against them, that our parochial establishments will stand, so as that churches shall be kept in repair, and ministers, in constant succession shall be provided for them. At the same time, we hope that no restriction whatever will be laid on the zeal and exertion of Dissenters; and that any legal disability, under which they still labour, will, at length, be done away. The truth is, that we know not a better remedy against the temporary and incidental evils of an establishment, than a free, entire, and unexcepted toleration; nor how an endowed church can be more effectually preserved, either from stagnation or decay, than by being ever stimulated and kept on the alert, through the talent, and energy, and even occasional malignity and injustice of private adventurers. Still, however, such is our impression of the overwhelming superiority of good done by an establishment, that, in addition to the direct Christian influence which it causes to descend upon the country, from its own ministers, we regard it as the instrument of having turned the country into a fitter and more prepared field, for the reception of a Christian influence from any other quarter. Inasmuch, that had the period of the reformation from Popery, in Britain, been also the period for the overthrow and cessation of all religious establishments whatever, we apprehend that there would not only have been no attendance of people upon churches, but a smaller attendance of people upon meeting-houses than there is at this moment. They are our establishments, in fact, which have nourished and upheld the taste of the population for Christianity; and when that taste is accidentally offended, they are our establishments which recruit the dissenting places of worship with such numbers as they never would have gotten out of that native mass which had been previously unwrought, and previously unentered on."

P. 89.

When Dr. Chalmers calls this a general argument for establishments, we presume him to mean, that it is one which may be employed in all companies; that it will answer not merely the Independents, and Congregationalists, of our ancestors, but the more refined disputants of modern days, who talk about religion as if it were an article of trade, and assures us, that the supply will be always equal to the demand. This is the theory of Adam Smith; and it is against this theory, as Dr. Chalmers has adopted its terms, that we conceive him more particularly to contend. He does not allude to the primitive constitution of Christ's Church, the original government of the Apostles, or the derived authority of the Presbyters; these are Christian, and therefore as it should seem, particular arguments—the general reasoning of the Doctor, (and we have no desire to controvert it,) is that if the supply be withheld till the demand has been made, it will be withheld for ever. There is an essential and obvious difference between morals and muslins; the commodities are not of a similar description, and it is illogical to argue from the one to the other. In a country where revelation was unknown, the magistrate would do wisely to establish regular teachers of benevolence and honesty. This fact is strongly urged and conclusively proved by Dr. Chalmers; and we take our leave of this part of his subject by returning him our best thanks for his judicious answer to Adam Smith, and by reminding the reader of three facts. First, that the foregoing extract does not contain our vulgar English argument for the necessity of an Established Church. Secondly, that it proceeds upon the supposition, that "the native desire and demand of the people for Christianity," would never be strong enough to produce "that uniform distribution of the word and ordi-

success which it is the tendency of an establishment to secure." Thirdly, that it admits, that "they are *our establishments* which have nourished and upheld the taste of the population for Christianity." It will appear as we proceed, that these are important circumstances.

The fourth chapter proposes to shew "the effect of locality in adding to the useful establishment of a town." But before this effect is exhibited, we are refreshed with a digression upon the meaning and application of the terms *visionary* and *practical*. The result of which, as might be expected, is that they are generally misapplied; and that while your practical establisher of parish schools is the greatest castle-builder alive, a sensible theorist with a plan for educating every individual, man, woman, and child, in Glasgow, after a fashion that was never thought of before, and will never be thought of again; is the plain matter of fact person who knows his business and will accomplish it. This reasoning is illustrated by a case directly in point, the developement of which constitutes the main business of this fourth chapter.

"All the friends of universal education will agree in thinking it very desirable that an apparatus were raised for providing it. It is quite obvious, that, in none of our great towns, is there such an apparatus; and the question simply is, what appears the likely and the practicable way of arriving at it?

"We have heard, that, among the legal and constituted bodies of the place, various movements have been made towards such an object; but we never heard that more than one school was in contemplation for each of the parishes. Such an achievement we are sure would satisfy the great bulk of our practical men, and the signal effort that Glasgow had made for the education of her citizens, would be talked of and approved, and set the public imagination at rest upon the subject for half a century.

"Now, to such a measure as this, and the anticipations that are connected with it, let us apply the test for determining whether it be of a visionary character. The test is, the inadequacy of proposed means

to a proposed object. This measure, then, instead of providing a school for each fifteen hundred of our people, would only provide a school for about each twelve thousand of them. We doubt whether the advantage rendered to education, by such a proceeding, would not be more than neutralised by the disguise that it might serve to throw over the nakedness of the land. We fear, that it would operate for ages as a sedative upon a far more efficient philanthropy, than ever can be exerted through the medium of any corporation. The goodly apparatus of twelve established schools, with the usual accompaniment of a yearly examination, and a published statement of the appearance and proficiency of scholars, would so fill and satiate the eye of our citizens, that even the arithmetic of the subject, however obvious, might not disturb their complacency. To propose any thing, with the view of supplementing that which looked so ample already, would appear to be quite uncalled for, and thus might the holders of our wealth be lulled into a profounder apathy than before. Meanwhile, the people with this fractional attempt upon their habits, would, to all sense and observation, exhibit about the same ignorance as ever. And the men who glowed with the fond anticipation of a more exalted and enlightened peasantry, and were confident of carrying it into effect by means so inadequate—these would turn out to be the visionaries." P. 146.

Thus much for those whom Dr. Chalmers denominates "our mere operatives in public business." By presuming to establish one school (we suppose a large school) in each of the twelve parishes of their uneducated town, they endanger the very cause of education itself! If the civic authorities suppose that twelve charity schools will be ultimately sufficient for the town of Glasgow, they are mistaken. But if, the want of education be notorious and crying is it prudent or proper, is it sensible or decent to meet the first efforts of a corporate body with such an extinguisher as this? Dr. Chalmers shall describe the plan which he prefers and would recommend.

"Our earnest advice, for these reasons, is, that no benevolent society for educa-

tion shall undertake a larger space of the city than it can provide for, both completely and perpetually; by reclaiming its families to a habit of scholarship for ever, through the means of a permanent endowment, attached exclusively to the district of its operations. It is far better to cultivate one district well, though all the others should be left untouched, than to superficialise over the whole city. It is far better that these other districts be thrown as unprovided orphans, upon a benevolence that is sure to be called out at other times, and in other circles of society. Instead of casting upon them a feeble and languid regard, it is infinitely better to abandon them to the fresh, and powerful, and unexpended regards of other men. Let none of us think to monopolise all the benevolence of the world, or fear that no future band of philanthropists shall arise, to carry the cause forward from that point, at which we have exhausted our operations. If education is to be made universal in towns by voluntary benevolence, it will not be by one great, but by many small and successive exertions. The thing will be accomplished piecemeal; and what never could be done through the working of one vast and unwieldy mechanism, may thus be completed most easily, in the course of a single generation." P. 153.

"There is many an individual, who has both philanthropy enough, and influence enough, within the circle of his own acquaintanceship, for moving forward a sufficiency of power towards such an achievement. All that he needs, is the guidance of his philanthropy at the first, to this enterprise. When once fairly embarked, there are many securities against his ever abandoning it till it is fully accomplished. For; from the very first moment, will he feel a charm in his undertaking, that he never felt in any of those wide and bewildering generalities of benevolence, which have hitherto engrossed him. To appropriate his little vicinity—to lay it down in the length and the breadth of it—to measure it off as the manageable field within which he can render an entire and a lasting benefit to all its families—to know and be known amongst them, and thus have his liberality sweetened by the charm of acquaintanceship with those who are the objects of it—instead of dropping, as heretofore of his abundance, into an ocean where it was instantly absorbed and became invisible, to pour a deep, and a sensible, and an abiding infusion into his own separate and selected por-

tion of that impracticable mass which has hitherto withstood all the efforts of philanthropy—instead of grasping in vain at the whole territory, to make upon it his own little settlement, and thus to marrow, at least, the unbroken field, which he could not undertake—to beautify one humble spot, and there raise an enduring monument, by which an example is lifted up, and a voice is sent forth to all the spaces which are yet unentered on—this is benevolence, reaping a reward at the very outset of its labours, and such a reward, too, as will not only ensure the accomplishment of its own task, but, as must, from the ease, and the certainty, and the distinct and definite good which are attendant upon its doings, serve both to allure and to guarantee a whole host of imitations." P. 154.

"We certainly invite, and with earnestness too, the man of fortune and philanthropy, to assume a locality to himself, and head an enterprise for schools, in behalf of its heretofore neglected population." P. 159.

"We know no object which serves better to satisfy these conditions, than a district school, which, by the very confinement of its operation within certain selected limits, will come specifically home with something of the impression of a kindness done individually to each of the householders. It were possible, in this way, for one person, at the head of an associated band, to propitiate towards himself, and, through him, towards that order in society with which he stands connected, several thousands of a yet neglected population. He could walk abroad over some suburb waste, and chalk out for himself the limits of his adventure; and, amid the gaze and inquiry of the natives, could cause the public edifice gradually to arise in exhibition before them; and though they might be led to view it at first as a caprice, they would not be long of feeling that it was at least a caprice of kindness towards them—some well-meaning quixotism; perhaps, which, whether judicious or not, was pregnant, at least, with the demonstration of good will, and would call forth from them, by a law of our sentient nature, which they could not help, an honest emotion of good will back again; and, instead of the envy and derision which so often assail our rich when charioted in splendour, along the more remote and outlandish streets of the city, would it be found, that the equipage of this generous, though somewhat eccentric visitor, had always a comely and complaisant homage rendered to it." P. 161.

Such is Dr. Chalmers' notion of the effect of locality in adding to the useful establishments of a town. A corporation must not endow twelve schools at once, lest this should satisfy the public mind. But a benevolent individual "must walk abroad over a suburb waste, and chalk out for himself the limits of his adventure", and set up a school wherever he thinks fit. Parish boundaries and city boundaries are of little or no consequence. Each man is "to assume a locality to himself." And his neighbour, delighted with the improvement thus produced, is to determine upon an "adjoining district, and assume an adjoining adventure until the whole town is pervaded."

We most sincerely hope that the eloquence and popularity of the learned Doctor will not prevail upon his citizens to substitute his plan for their own. They offer a certain good. He *promises* a distant and an uncertain one. The twelve schools which he scorns, cannot but teach some thousands of children. And if the town requires more, we can trust to the liberality of the original patrons for an extension of their grants. But we fear that a very indefinite period must elapse, before the 'walking and chalking' individuals have 'pervaded a city with education,' (p. 171,) and if they are to make their own rules as well as their own boundaries, to be their own teachers, and to write their own school books, then without affecting to feel any very intense interest in the ecclesiastical unity of the town of Glasgow, we have no doubt that it will be exposed to very imminent danger, and that the civil magistrate and the established clergy will be forbidden to exercise the slightest controul over the personal education of the people. Dr. Chalmers cannot contemplate this result, but it is the certain and the only certain effect of his system; and if that system were to be introduced into a town with which

we are connected, it should be resisted with all our might.

The fifth and sixth chapters are upon Church patronage; it is in these that we discover the key to the whole volume, the real aim and drift of Dr. Chalmers' lucubrations. When the reader is fully master of these extraordinary chapters, he will agree with us in thinking that we have followed the Doctor far enough, and that the sooner we take leave of him the better. Not that the concluding sections upon Church offices and Sabbath schools are as ridiculous and as objectionable as those upon which we are about to animadvert, but they are all parts of one and the same whole; and if Church patronage will not bear the light, its followers will not be worth looking at.

The essay commences with a comparison between a chapel and a school; and we are told that as a city may be pervaded with schools, by individuals who select their own localities, so chapels and chapel districts may be accumulated upon one another till the whole town is adequately supplied with sittings, and preachers. Had the Dissenters understood this system and adhered to it, they would long ago have become "the stable and recognized functionaries of religion in our great towns," and have been enabled "by a fair usurpation to change places with the establishment altogether," (p. 175,) But as these advantages have not secured by "the dissent," the Church is still to be allowed one other chance; and it may yet recover its lost ground and become the bulwark of Christianity throughout the country, if its patronage be rightly disposed of. In the last of these sentiments we fully concur: but we see no probability of coming to an agreement with Dr. Chalmers upon the question, what is a right disposition of Church patronage?

"We should like, even for the cause of

public tranquillity and good order, that there were a more respectful accommodation to the popular taste in Christianity, than the dominant spirit of ecclesiastical patronage in our day is disposed to render it. We conceive the two main ingredients of this taste to be, in the first place, that esteem which is felt by human nature for what is believed to be religious honesty; and, in the second place, the appetite of human nature, when made, in any degree, alive to a sense of its spiritual wants, for that true and Scriptural ministration which alone can relieve them. Now, if these be, indeed, the principles of the popular taste, we know not how a deeper injury can be inflicted, than when all its likings and demands, on the subject of religion, are scorned disdainfully away. There is a very quick and strong discrimination between that which it relishes and that which it dislikes, in the ministrations of a religious teacher; and, previous to all enquiry into the justice of this discrimination, it must be obvious, that if instead of being gratified by the compliances of patronage, it is subjected to an increasing and systematic annoyance, this must gender a brooding indignancy at power among the people, or, at least, a heartless indifference to all that is associated with the government of the country, or with the matters of public administration.

"In every matter that is seen intensely to affect the popular mind—that mind which is so loud in its discontent, and so formidable in its violence—that mind, the bullions of which have raised so many a wasting storm in our day, and which, still heaving, and dissatisfied, and restless, seems as if it would roll back the burden of its felt or its fancied wrongs on the institutions from which they have germinated—it surely is the part of political wisdom to allay rather than infuriate the disorder, by according all which it can, and all which it ought, to the general wish of society. And the obligation were still more imperious, should it be made out that the thing wished for would add to the public tranquillity, by adding to the public virtue—that what is granted would not merely appease a present desire, but would shed a pure as well as a pacifying influence over the future habits of our population—that, instead of a tribe which corrupted, it were a boon to exalt and to moralize them: thus combining what is rarely to be met with in one ministration, the property of calling forth a grateful emotion now, and the property of yielding the precious fruit both of national worth and loyalty hereafter.

"We believe that there is no one subject on which our statesmen are more woefully in the dark, than the right exercise of church patronage. They apprehend not its true bearings on the political welfare of the country. The whole question is blended with theology; and this has shrouded it with such a mystery to their eyes, as one profession holds forth to the eye and the discernment of another. They have not, in fact, steadily looked to the matter, with their own understanding; and acting, as they often do, in the hurry of their manifold occupations, on the guidance and information of others, they have very naturally reposed this part of their policy on the advice of mere ecclesiastics. It is true, that, in many a single instance, the nomination may be so overruled by family interest and connection, as to bring patronage and popularity into one. But, with this abatement, there is a leading policy which presides over this department of public affairs; and we repeat it, that it is a policy mainly derived from the representations and the authority of churchmen. It is far more the interest of a government to be right than wrong; and we think, that in this, as in every other branch of their operations, they do what is honestly believed to be most for the civil and political well-being of the state. But, just as in questions of commerce, they may be misled by lending their ear to the political science of party and interested merchants; so, in questions of church countenance and preferment, they may be misled by lending their ear to the oracles of a spiritual partizanship. It is thus that the main force of their patronage may be directed to one kind of theology; and that may be the very theology which unpeoples the establishment of its hearers. It is thus that their honours and rewards may, in the great bulk of them, be lavished on one set of ecclesiastics, and these may be the very ecclesiastics who alienate the population from the church, and so widen the unfortunate distance that obtains between the holders of power in a country, and the subjects of it.

It is manifest, therefore, that there must, on this subject, be a delusion somewhere, though it may not be easy to expose it. It is obviously for the interest of statesmen that there should be a harmony of temper between them and the population; and never is this so forced upon our convictions as when, in a time like the present, a slumbering fire is at work, which, if much further irritated, will break out into fierce and open conflagration on the existing structure of society. We



know not what the political concessions are, which would allay the tumults of the public mind; nor are we sure that any concessions of that sort would be at all effectual. But there is, at least, one avenue by which our rulers might still find their way to acceptance and gratitude all over the land. There is, at least, one link of communication, to the fastening of which they have only to put forth a friendly hand; and, by keeping hold of which, they will be sure to retain a steady hold on the affections of a now alienated multitude. It must be quite palpable, even to themselves, that there is one kind of church appointment which sends a glow of satisfaction abroad among the families of a parish; and that, by a boon so cheap and simple, as a mere habit of acceptable patronage, they may bring in as many willing captives to the Establishment, as there is room in the Establishment to receive. Little as they may know of the theology of the question, they must, at least, know that which so much glares upon the observation of all, as that, with a certain style of ecclesiastical patronage, they may, when they will, turn the great current of the population into the national church, and again replenish the empty pews and spacious but deserted edifices of their great hierarchy, with willing and delighted hearers from all the ranks of society." P. 176.

"That system of doctrine which is stigmatized as methodism; and against which government are led to array the whole force of their overwhelming patronage; and on the approaches of which ecclesiasties are often seen to combine as they would against the inroads of some pestilential visitor; and which, when it does appear within the well-smoothed garden of the Establishment, is viewed as a loathsome weed that should be cast out and left to luxuriate in its rankness, among the wilds and the commons of Sectarianism;—what a quantity of undesigned outrage must be inflicted every year on the best objects both of principle and patriotism, should this; indeed, be the alone system that has the truth of heaven impressed upon it, and the alone system that can transform and moralise the families of our land!" P. 200.

"It is not by a haughty defiance to the taste or the tendencies of the multitude; or by declamatory charges against sectarianism; or by a remote and lofty attitude of withdrawal, on the part of her superior ecclesiastics, from all those Christian institutions which are at once the ornament and

the blessing of our country; or by the stilet and jealous guardianship of bishops, in alarm for the importation of an enthusiastic spirit into their dioceses: it is not thus that the Church of England ever will acquire a religious and rightful ascendancy over its population. Under such a process her arm will wither into powerlessness; and an instrument, else of greater might and efficacy than dissentism, with the putting forth of all her energies, can ever hope to attain to—will lose its whole force of moral and salutary control over the character of the nation. The alienation of the people will widen every year from the bosom of the Establishment—and the establishment, reft of all spiritual virtue, will at length be reduced to a splendid impotency of noble edifices, and high gifted endowments, and stately imposing ceremonial. We plead not for the overthrow of this magnificent framework: for, if animated with the breath of another spirit, as it stands, we conceive it fitted to wield a far more commanding influence on the side of Christianity than were likely to come from the ashes of its conflagration. But never will it recover this influence, till the spirit of the olden time be recalled—never, till what is now dreaded by the majority of that Church as fanaticism come again to be recognized and cherished as the sound faith of the gospel—never, till what they now nanseate as methodism be felt as the alone instrument that can either moralise the people in time, or make them meet for eternity." P. 218.

We feel no disposition to overrate the value of these passages; but one merit they certainly possess; they come fully and fairly to the point. They do not puzzle us by equivocal words, *decided piety, evangelical seriousness, protestant Christianity*, or any similar phrases; but they tell us distinctly, that the doctrine recommended by Dr. Chalmers, is the system usually denominated Methodism; and the introduction of this system into all the pulpits of the establishment, is the Doctor's grand arcanum for the cure of our complaints. The chain of reasoning by which he arrives at this extraordinary conclusion, deserves to be examined and admired. "The pews of our great hierarchy are empty, and its edifices spacious, but deserted." This fact is at the

foundation of the whole argument, and every man in London knows that it is not true. "This emptiness and desertion have been produced by Government being accustomed to nominate to ecclesiastical preferment, at the recommendation of the more exalted ecclesiastics." This is the second link in the chain, and for an effect which has never been produced, it assigns a cause which does not exist, and which would operate if it did exist in the opposite direction. During the reigns of George the First, and George the Second, the ecclesiastical patronage of the Crown was shamefully abused. An improvement took place under George the Third; but it was only during the last twenty years of his reign, that the alteration can be said to have been conspicuous. Before that time, nominations were almost always "overruled by family interest and connection," which Dr. Chalmers seems to regard as a very laudable practice; and as having produced that popularity which is the great end of patronage. The consequence however was, that the Church lost ground. Since that time, and more especially since the administration of Mr. Perceval, attention has been paid to professional character; the opinion of our leading ecclesiastics has had its weight, and the Church has been recovering ground much faster than she lost it.

The hopeless state of the Establishment in England having been thus proved and accounted for, the next link in the chain supplies us with a requisite remedy. "A more respectful accommodation to the popular taste in Christianity than the dominant spirit of ecclesiastical patronage is disposed to render it," is the great charm which is to convert radicals into Methodists, and quiet the alarms of those who are no friends to revolution. The reader will remember, that Dr. Chalmers proved the necessity of a Church Establishment, by shewing

that "the native desire and demand of the people for Christianity," would never be strong enough to make them true Christians, unless their attention was attracted by the continued calls of a National Church. And he further admitted, "that they are our establishments which have nourished and upheld the taste of the population for Christianity."

Now the Established Church of England has never preached, that "alone doctrine of Christianity, commonly called methodism," since the year 1680; and yet it has nourished and upheld the popular taste for religion!! And this popular taste has been so highly cultivated, that although, when ~~made~~, it is not strong enough to exist without an Establishment; it is now the most accurate judge of its own spiritual wants, and is the sole tribunal to which Government may appeal!! That is to say, man is a mass of utter pollution, without one spiritual thought or desire; and yet he never is deceived upon spiritual subjects. First, he has no appetite at all for the Gospel—he loathes it, he rejects it, he spurns it. Secondly, he has a very good appetite; and of such nice discrimination, that it always distinguishes what is wholesome, from what is hurtful; and is never seduced by an agreeable savour, to prefer a pleasant to a nutritious meal. Can Dr. Chalmers possibly defend such a heap of inconsistencies as these? Can he believe that the individual, who, at the outset, is so careless about Christianity, becomes so quickly, and so completely altered during his progress, as to run no risk of misunderstanding the Gospel? We are of opinion, that the Doctor exaggerates the melancholy consequences of the Fall. But we are arguing with him for the present, upon his own assumptions and admissions, and the more complete and entire he believes man's ruin to be, the more obvious and the more

certain is it, that the *popular taste* cannot be the true test of Gospel truth. It is because we are corrupt and faulty creatures, that religion has so few charms for the multitude, and that of those who do embrace her, so large a portion go astray. Superstition and enthusiasm enter into the closest alliance with our corrupt hearts; and it is not more difficult to make men Methodists, than it is to make them profligates. The pure and unsullied doctrine of Jesus Christ, is hard to be received; the perversions of it are palatable, and will be greedily devoured. But to say, that the Clergy ought therefore to administer the poison, rather than the remedy; that they ought to fill their Churches at all events, and by any means; that nothing but the genuine Gospel can attract large congregations; and consequently, that wherever a large congregation is assembled, there the genuine Gospel is preached, this is the real drift of the reasoning before us, and it is as mischievous, and as absurd as can be imagined. Dr. Chalmers acknowledges, that the mob have their 'occasional, whims, and absurdities,' and are very 'squeamish in their dislike to what is very innocent,' especially to the Doctor's own laudable custom of preaching written sermons. (P. 182.) But then who is to decide, whether the mob is 'puling and fantastic,' or whether it is only indulging 'the appetite of human nature, for a Scriptural administration of the Gospel?' This is a delicate question, and is resolved with the Doctor's ordinary address. In Scotland, the decision is to rest with the Clergy, as witness the following extract. In England, the decision, we are told, has long rested with the very same tribunal; and it is this circumstance which, is destroying the nation and the Church.

"In Scotland, too, there is a law of patronage now firmly established, and now almost entirely acquiesced in; and

there are few belonging to our Church, who ever think of disputing the right of the patron to the nomination. But there seems to be a great diversity of understanding about the line which separates his right from the right of the Church. He can nominate; but it would startle the great majority of our clergy, were they told, that the Church can, on any principle which seemeth to her good, arrest the nominee. The Church can, on any ground she chooses, lay a negative on any man whom the patron chooses to fix upon. It is her part, and in practice she has ever done so, to sit in judgment over every individual nomination. There are a thousand ways, in which a patron might, through the individual whom he nominates, throw corruption into the bosom of our Establishment; and we would give up our best securities, we would reduce our office as constitutional guardians of the Church, to a degrading mockery, were we to act as if there was nothing for it, but to look helplessly on, and to lament that there was no remedy. The remedy is most completely within ourselves. We can take a look at the presentee; and if there be any thing whatever, whether in his talents, or in his character, or in his other engagements, or in that moral barrier which the general dislike of a parish would raise against his usefulness, and so render him unfit, in our judgment, for labouring in that portion of the vineyard, we can set aside the nomination, and call on the patron to look out for another presentee. It is the patron who ushers the presentee into our notice; but the fitness of the person for the parish is a question which lies solely and supremely at the decision of the ecclesiastical courts." P. 225.

"The power of a veto on every presentation, and without responsibility at any bar but that of public opinion, is by all law and practice vested in the supreme ecclesiastical court of this country. And in these circumstances, is it to be borne that, with a power so ample, we are tacitly to surrender it to the single operation of another power not more firmly established, and yet more uniformly indispensable than our own? Are we, whose business it is to watch over the interests of religion; and to provide for the good of education, and who, if we would only make use of the rights with which we are invested, could, in fact, subordinate the whole machinery of the Establishment to our own independent views of expediency—are we, as if struck by paralysis; to sit helplessly down under the fancied omnipotence of a deed of patronage? So soon

as the majority in our Church shall revert to the principle of its not being generally for the good of edification, that a presentee, when unsupported by the concurrence of the parish, shall be admitted to the charge of it, there is no one earthly barrier in the way of our nullifying his presentation, and making it as absolutely void and powerless as a sheet of blank paper. We are not now contending for the right and authority of a call from the people, but for the power of the Church to admit the will or taste of the people as an element into her deliberations on the question, Whether a given presentation shall be sustained or not? and of deciding this question just as she shall find cause. And therefore it is, that in the lengthened contest which has taken place between the rights of the patrons and of the people, the Church, by giving all to the former and taking all from the latter, and in such a way, too, as to establish a kind of practical and unquestioned supremacy to a mere deed of presentation, has, in fact, hartered away her own privileges, and sunk into a state of dormancy the power with which she herself is essentially invested, to sit as the final and irreversible umpire on every such question that is submitted to her. P. 230.

This is speaking to the purpose. The Church of which Dr. Chalmers is a member, is and ought to be the '*final and irreversible umpire*' on every dispute between a patron and a parish. The Church which does not number Dr. Chalmers among her eloquent and argumentative sons, must never presume 'to take a look' at a candidate for preferment, or give our governors a hint in his favour. We suppose, that the Doctor is not yet prepared to contend that our Bishops should be elected annually, by universal suffrage and ballot; but at all events, *popularity* is the grand criterion by which they are to be judged; and woe be to the unfortunate cabinet-minister, who has recourse to any other test.

"Were the Church of England rightly extended and rightly patronized, there would be neither sedition nor plebeian infidelity in the land. And thus, in the eye of one who connects an ultimate effect with its real though unseen cause, the whole host of Radicalism may have been summoned into being by the very Govern-

ment that sent forth her forces to destroy it; and fierce ministerial clergymen, though they mean not so, may, each from his own parish, have contributed his quota to this mass of disaffection; and, ascending from the men of subaltern influence, that Bishop, whose measures have alienated from the Church the whole popular feeling of his diocese, instead of a captain of fifties, may virtually though unwittingly be a captain of thousands, in the camp of that very rebellion which would sweep, did it triumph, the existence of his order from the kingdom; and, to complete the picture of this sore and insatiable blindness, if there be one individual in the Cabinet, whose pernicious ascendancy it is, that has diverted away the patronage of the Crown from the only men who can Christianise and conciliate the people, he, in all moral and substantial estimation, is the generalissimo in this treasonable warfare against the rights and the prerogatives of the monarchy." P. 242.

In preceding pages, (217 and 240,) we read of "the High Church intolerance, that so evidently scowls from the Episcopal Bench," and of "the fiery and alarmed bigots of our Establishment;" and in this last extract, we are told of "fierce ministerial clergymen." It is in these terms, that Dr. Chalmers thinks it becoming to talk of a Hierarchy and Priesthood, which he assures us, that he does not desire to destroy. For our own parts, we see no reason to conceal the sentiments, to which these and similar expressions have given birth; they compel us to think, that if the Doctor suffers our Establishment to survive, his poverty and not his will consents, and that the Church of England will owe her safety to the impotence, rather than the regulation of his wrath. We trust also, that instead of there being one eminent individual in his Majesty's Cabinet, whom an evangelical jury may pronounce guilty of High Treason, there are at least enough to form a jury upon the evangelicals themselves; and to give a verdict in favour of the Church, as often as she is called to their bar.

We here take our leave of Dr.  
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Chalmers, and not without regret. For we assure our readers, that the Chapters which we have left untouched, are very nearly on a par with those from which our extracts have been taken; and on the ground that we have traversed, we have not started above half the game. There is an encomium upon evangelical senators, which is as fine as any thing in the volume. We are assured also, that the only hope of preserving the Church of England, rests upon the circumstance of letting the pews of the new Churches, and paying the ministers out of the rents. The days of triumphant Puritanism, the days of Peters, and Praise-God Barebones, are termed, 'the Augustan Age of Christianity in our island!' And the difference between an elder of the kirk, and a deacon of the kirk, and the great superiority (as far as the spiritual edification of the people is concerned) of an unlearned man over a learned man, are set forth with great success. But it is needless to enlarge upon any of these topics. The idle, who are in search of amusement, may turn to the book itself, and will be repaid for their trouble. The busy must have long ago pronounced it a compound of solecisms in language, and contradictions in argument,—an amicable contest between false grammar and false logic, conducted on both sides with so much skill, as to make it impossible to determine which has the best of the battle.

#### REVIEWERS REVIEWED.

*Edinburgh Review, March, 1821.*  
No. 66. Art. III. *Monthly Repository, Vol. 14.*

It is an event, which could not have been expected, that the writers of the *Edinburgh Review* have at length agreed to raise the cry which they have so often denounced, and to suggest to the notice of their rea-

dars, that the Church of England is in danger. An article, or as it is very properly designated ART in Number 66 is introduced with an alarming notice,

"Strange as the assertion may appear to many Clergymen of that establishment, the English Church is mortal; and ages hence, though the rivers and the hills remain, there may be no Bishops and no Deans."

Though the Tweed shall not cease to flow, and the Cheviot Hills shall not be levelled with the plain, Presbyterianism shall transgress its local boundaries, and England shall have no Bishops and no Deans. England shall either have no Ecclesiastical establishment, or there shall be a revolution in her polity, from which Bishops and Deans shall be excluded. To many Clergymen of the establishment, who are acquainted with the records of ecclesiastical history, and are accustomed to contemplate the signs of the times, this assertion may not appear so strange as the writers of the *Edinburgh Review* imagine, although it may excite their curiosity to know, for what purposes and with what intentions this intimation of their danger has been announced in the gude town of Edinburgh. The Presbyterians of Scotland might have been supposed to be little concerned in the circumstances of the English Church, and to have no jealousy of the Episcopal Establishment beyond the Tweed; nor is it very consistent with their hereditary prejudices and antipathies to anticipate the dangers of prelacy, and to prescribe the means of its renovation and support.

Such is nevertheless the liberality of these cosmopolites, whom it pleases to locate themselves at Edinburgh; they cannot suffer the danger, which they feign or find, to pass without recommending an antidote of sovereign power and efficacy.

"Now the receipt we would propose for the prolongation of the existence of this venerable system, is the diminution of

needless hostility, a display of good humour, liberality and condescension, and an habit of giving way in trifles in order to preserve essentials."

These qualities would not have been recommended if it had not been supposed that they are wanting in the present administration of the English Church: and the reader will determine whether it is just to impute either to the governors or ministers of that Church, any excess of "needless hostility," any want of "good humour, liberality and condescension," any pertinacity in contending for "trifles" to the prejudice of "essentials." It is not easy to conceive what imputations have been brought upon the English Church by the writers of the Edinburgh Review, but as far as our own experience and observation extend, we confidently renounce the charge which these expressions imply. It is at the same time very possible, that we may misunderstand the expressions in which the charge is conveyed. "Needless hostility" may mean earnestness in maintaining the truth; "good humour, liberality and condescension," may signify facility in surrendering deep convictions and solemn engagements to popular clamour and prejudice; the doctrine of the Trinity may be a "trifle," and a marriage fee an "essential." If this be the meaning of the expressions of the Edinburgh Reviewer, it did not require his sagacity to discover these characters of the English Church and Clergy, which could not be removed, without destroying the constitution, which it is insidiously and empirically intended to relieve.

This is not the only ambiguity or neglect of plain dealing which requires to be corrected and exposed. The running title of the article is "Dissenters Marriages." Now what are meant by "marriages," and who are included in the class of "Dissenters?" The words bear very different meanings in Edinburgh and in London: and whatever be the de-

fects of the English law, or doctrine, or rites of matrimony, they can give no offence in Scotland, for the law does not extend to Scotland; the doctrine does not prevail in Scotland, and the rites are not celebrated in Scotland. It is not possible that the celebration of marriages in the English Church should offend Dissenters, except the Dissenters of England. But here again is another ambiguity. In common phrase, Dissenters is a generic term, including all who dissent from the English Church, and generally designated under the three denominations of the Presbyterians, the Independents, and the Anabaptists. Now although the general wish of Protestant Dissenters is assumed in the petitions for relief from the obligations of the Marriage Act, it is restricted by a reference to their specific opinions on the doctrine of the Trinity, and it is a point, which will not be called in question, that the petitioners consist almost exclusively of the Unitarians, and that the chief and leading objection on which they insist, and from which they seek to be relieved, is the recognition of the doctrine of the Trinity, in the office of matrimony. This must be known to the Edinburgh Reviewer, for their argument is drawn from the Monthly Repository, which is the Magazine of the Unitarians. It is equally evident, that although the several denominations of Dissenters have their objections to the office of matrimony, and to every other office of our Church, they have no objection to the doctrine of the Trinity, and they would think it the worst of calumnies, to be suspected of doubting or disbelieving that essential doctrine. This doctrine may be a trifle in the estimation of an Edinburgh Reviewer, but it is no trifle in the judgment of the great body of the English Dissenters, of the scholars of Watts and Doddridge, and of the principal dissenting writers from the time of the Reformation. If the Edinburgh Reviewer had therefore

spoken of the offence which the ritual of marriage gives to the Unitarians, his language would have been unequivocal, the offence would have been admitted, the charge could not have been denied: but in entitling his argument "Dissenters' marriages" he has assumed a force and authority, which he has no ground to sustain, and has aggravated the complaint beyond the true measure of the offence.

It is admitted that the order of the Church of England in requiring marriage to be performed "by the intervention of a Clergyman and the recital of appointed prayers," is wise, and as far as concerns the Members of the Church of England reasonable and decent. The propriety of some of the prayers is, passed over as a subordinate question; the principal objection is the imposition of these rites upon the Dissenters. In support of this objection a very superficial view is taken of the state of the law of marriage, before the passing of the Marriage Act, and of the principal provisions of that act: and it is maintained, by one of those gratuitous and peremptory decisions, which on certain occasions form the mannerism of the Edinburgh Review, that

"Before the Marriage Act the marriage of Dissenters in the face of their own congregations was good in law. Of this fact there is no doubt. Whatever grievance they have to complain of, originated at that period. Their claim, or, if that is a more palatable word, their petition is to be restored to the situation they were in, as far as marriage is concerned, before the passing of this Statute."

This is a bold commentary on the opinion which the Unitarians have advanced in their petition to the Legislature: they argue, that

"The marriages of Dissenters celebrated in the face of their own congregations after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the ecclesiastical courts, served to dispose the majority of

the Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine,) to conform in that particular to the doctrine of the Church."

Thus the validity of the marriages of Dissenters in the face of their own congregations is made to depend on the Toleration Act, and the Unitarians are well aware, that they derive no benefit under that act. They have also conceded that there was then no essential difference in point of doctrine between the Dissenters and the Church, and consequently no ground of exception to the office of matrimony from its avowal of the doctrine of the Trinity. If the reader will turn to Børn's Ecclesiastical Law, he will find under the word marriage, various cases of marriage celebrated by Dissenters, or otherwise in contradiction of the Canon Law, and in arguing these cases no reference is made to the Act of Toleration. In the case of Wigmore, who was an Anabaptist, and although he married his wife according to the forms of their religion, he nevertheless had a licence from the Bishop to marry; Holt, chief justice held, that they might be punished for not solemnizing the marriage according to the forms prescribed by law, but not so as to declare the marriage void. In the case of Middleton, who was married out of the canonical hours, Lord Chief Justice Hardwicke held, that although the Canons of 1603 did not bind the Laity, the former canon law and the jurisdiction of the ecclesiastical courts were not superseded even by the statute 7. and 8. William, c. 36, s. 4. In the case of Haydon, in which the parties were Sabbatarians, and married by one of their ministers in a Sabbatarian congregation, according to the ritual, with the exception of the ring, not only was an attempt made to disturb the marriage in the ecclesiastical courts; but after the decease of the woman, the letters of administration granted to her husband

were revoked, and granted to her sister on the ground that she had not been married, because the minister who married them was a mere layman. Burn continues :

“ This sentence upon an appeal was confirmed by the Court of Delegates. For it was held, that as Haydon demanded a right to himself as husband by the ecclesiastical law, he ought to prove himself a husband by that law : and so the court ruled. And a case was cited out of Swinburn, where such a marriage had been ruled to be void as to the privileges attending legal marriages. And it is observed in that case that an act of parliament was thought necessary after the grand rebellion, to entitle people who had been married by justices of the peace to such legal advantages of dower, thirds, and the like, as attended marriages duly solemnized, according to the rites of the Church of England, and the act of the 7th and 8th William, c. 35, seems to put this matter out of all doubt, which lays a penalty on Clergymen in orders if they celebrate marriages in a clandestine manner, for if the same privileges and advantages attended marriages solemnized by the Dissenters as those celebrated according to the Church of England, how easily would that act be evaded or rather rendered of no effect.— There would then be no occasion for licence or banns, for making oath or giving security, that there were no legal impediments, but every one might do what was right in his own eyes, who should get himself admitted of a dissenting congregation.”

So far then from the Dissenters' marriages being valid, since the Toleration Act, as is alleged in the petition, and from there being *no doubt* of their validity before the Marriage Act, according to the Edinburgh Review they were liable to civil penalties, and to be set aside by the operations of the ecclesiastical law. It is of high importance

that this was the opinion of Lord Hardwicke, with whom the Marriage Act originated, and whose measure either introduced new restrictions on the liberties of the Dissenters, which is foreign to his character, or only continued the disqualifications which had previously existed. It is true that the measure which he projected was materially altered in the House of Commons, and that he reluctantly concurred in the amendments. But these amendments afforded the longer opportunity to the Dissenters to prepare their petitions : and it would be an advantage of which the present petitioners would not fail to avail themselves, if they could shew that the Marriage Act had always been unacceptable to the dissenting body, or had at any time been considered an infringement of their religious liberties. The acquiescence of the Dissenters at the time may be assumed, until evidence of their opposition shall be exhibited ; and from their acquiescence it is obvious to infer the true state of the previous law. At present they have the benefits of registration, and an easy authentication of their marriages : and they have no difficulties, no scruples, no objections to the law, which requires them to solemnize their marriages in the Church. The view which the Edinburgh Review has taken of the case is quite his own, and the reader might without reference recognize his peculiar style and manner :

“ The Marriage Act was never intended as an abridgment of religious freedom ; the only two sects who asked for the exemption had it ; and if other Dissenters had been as watchful of their civil rights as they are now, they probably would have been included in the exception ; but the carelessness of Dissenters in the time of George II. cannot affect the rights or weaken the reasons of their descendants. When men are asleep they say nothing ; as soon as they are awake and talk about their civil rights, they should be heard : it is nothing to the purpose, why they did not wake sooner.”

The Marriage Act was not intend-



ed, and it was not considered an abridgment of religious freedom: and if the sects at the time did not exhibit any watchfulness of their civil rights, it is a proof that they were not conscious of their being invaded. But if the Dissenters were careless in the reign of George II. and under the superintendence of Watts and Doddridge, the call of Priestley and Belsham has awakened them: and if when they were asleep they said nothing, they began as soon as they were awake to talk in no subdued tone of their civil rights, and especially of the law which requires them to solemnize their marriages in the Church. They object, that while they have been exempted by a recent law from the penalties formerly imposed on the denial of the doctrine of the Trinity, they are still obliged by a peremptory enactment to be married by a ritual, in which they are required to assent to that doctrine. Their case is thus stated in the Edinburgh Review:

"In the marriage service the doctrine of the Trinity is very frequently introduced. The man and woman are declared to be husband and wife in the name of the Trinity. The Clergyman gives them his blessing in the name of the Trinity. The man is compelled to say after the Clergyman, that he weds, endows, and worships his wife in the name of the Trinity: and allusions to that doctrine (as is of course to be expected in the ritual of the Church of England) pervade the whole of the marriage service. There are a certain class of Dissenters, the Unitarians, who do not believe this doctrine to be taught by the Scriptures, and who say that they cannot religiously and conscientiously be present at a service where such doctrines are inculcated as a part of the Christian religion, much less express their assent to them, which in the marriage service they are by the repetitions after the Clergyman compelled to do."

In the marriage service there are no *allusions* to the doctrine of the Trinity, beside the clear and distinct recognitions of that doctrine which have been described: nor have those recognitions been cor-

rectly described, neither does "the name of the Trinity" occur once in the office of Matrimony. The man and the woman are *not* declared to be husband and wife in the name of the Trinity, but in the name of the Father and of the Son and of the Holy Ghost. The Clergyman does *not* give his blessing in the name of the Trinity, but by imploring God the Father, God the Son, and God the Holy Ghost to bless them: the man is not compelled to say after the Clergyman that he weds his wife in the name of the Trinity, but in the name of the Father and of the Son and of the Holy Ghost. It may be a familiar description, but it is not a correct statement of the fact: and although in the sense of the Clergyman, the words have a definitive and appropriate meaning, and he has no doubt concerning the doctrine which they imply, still the words which the Unitarian is required to use are scriptural words, to which he cannot object, without objecting to the truth and authenticity of the Scriptures. If he was required to wed his wife in the name of the Trinity, he might object to the term, as he has objected in language both frivolous and irreverent: but however he may disapprove the application to the office of Matrimony, the words themselves are free from exception.

The petition of the Unitarians is more temperate than might have been expected; and is an important document in the discussion of the question.

"That your petitioners are Protestant Dissenters, differing from the Established Church with regard to the doctrine of the Trinity, (and resident at or near ) or (usually assembling at ) for the purposes of religious worship."

"That the marriage service required by the existing law is inconsistent in several points with the religious belief which your petitioners conscientiously entertain."

"That by the municipal laws of many Christian states, as well as of this kingdom prior to the Act of 26 Geo. II. c. 33. commonly called the Marriage Act, the ma-

matrimonial contract has been considered as essentially of a civil nature, although usually consecrated by some religious ceremony.

"That, accordingly the marriages of dissenters, celebrated in the face of their own congregations after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the Ecclesiastical Courts served to dispose the majority of Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine) to conform in that particular to the ritual of the Church.

"That whilst your petitioners are far from wishing to impugn the policy of the Marriage Act, considered as a measure of civil regulation, they beg leave to suggest, that in its operation in connection with the present Church Service, it imposes a burthen on conscience, which they humbly conceive was not intended by the legislature, as may be fairly inferred from the exemption in the Act of the two classes of persons, against whose religious feelings and discipline it seemed particularly to militate.

"That the just and liberal disposition of the legislature, manifested towards your petitioners by the Act passed in the 53d year of the reign of his present Majesty, c. 160, has encouraged them to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration; but they humbly submit, that such toleration is in their case necessarily incomplete, while they are obliged by the marriage law to join in a service repugnant in many parts to their religious feelings and principles.

"Your petitioners therefore humbly pray, that your (right) honourable House will take their case into your serious consideration, and afford them such relief in the premises, as in your wisdom shall seem meet,

"And your petitioners shall ever pray, &c."

The principal errors and inaccuracies of this petition have been already pointed out: the Edinburgh Reviewers refer to it as "this Bill," and sincerely hoping that it may pass, they pronounce that the provisions of the Bill should be to this effect:

"The Dissenter should lodge his petition with the Clergyman of the parish,

stating his dissent from the doctrines of the Church, his desire to be excused from assisting at the marriage service, and his intention to appear at the altar on the hour appointed by the Clergyman, with the documents and sureties required by the Act, in order to the registration of his marriage; which petition shall be read in Church, and alluded to in the register as the cause of the omission of the marriage service;—and Dissenters' marriages so performed shall be good in law."

If the Dissenters, i. e. the Unitarians, should obtain the relief which they desire, it is obvious to ask, why the intervention of a Clergyman should be required at all, or why the marriages of the Unitarians should not be celebrated in the same manner as those of the Quaker and the Jew. It is a singular expedient, which his zeal for the propagation of Unitarianism has led the Edinburgh Reviewer to suggest, that the Dissenter's petition, "stating his dissent from the doctrines of the Church . . . . shall be read in Church!!" It is not proposed to limit or restrict the licence of stating the grounds and reasons of this dissent, and the Clergyman in being required to read this petition in the Church, will be virtually obliged to preach the doctrines of Unitarianism, and to convey them to hearers, whom they would otherwise never reach. And it is in opposing such wanton propositions as these, that there is raised a clamour of "needless hostility," of a want of "good nature, liberality, and condescension," of a contention for trifles to the prejudice of essentials. If it is wrong, and we admit that it is wrong to "undervalue the conscientious scruples of Dissenters, and suppose that they proceed from querulous faction, or hostility to the Church," it must be equally wrong to undervalue the conscientious scruples of Churchmen, to impute them to hostility to the Dissenters; to talk of "greediness and insolence wrapt up in a surplice," and to insinuate, that if the Bishops do not concede the petition of the Dissenters, and

do not "exunge from the Statute Book so disgraceful a relic of the spirit of persecution," "the greatest of all theologians, the first Lord of the Treasury for the time being, should interfere as a teacher of moderation," with whom "the reasonable part of the public" will co-operate, and whose mediation they will respect "as the act of a man of sense and principle." The first Lord of the Treasury will know and consider the true state of the case: he will remember that the measure which is the ground of complaint, was not the act of the Bishops, and that the Bishops have shewn no hostility to the petitions which have been presented for its repeal. The reasonable part of the public will also remember the force with which Mr. W. Smith's project was opposed by Mr. Wilberforce in the House of Commons, and if that or any similar measure should be brought before the House of Lords, and should encounter the opposition of the Bishops, they will appreciate the grounds of that opposition, which are the necessity of maintaining the religious celebration of marriage, and the fear of making new concessions, or compromising the doctrine of the Trinity. On these grounds they will claim the support of the first Lord of the Treasury and of the reasonable part of the public, and if their claim should be disappointed, they have shewn upon more than one occasion, that they can despise the clamours of the people and the blandishments of power.

From these anticipations of relief from grievances alleged, the Edinburgh Reviewer proceeds to exhibit the mode in which some Unitarians act in respect of the office of Matrimony. They recite the statement of Mr. Dillon, an Unitarian Minister, and if that statement fails in proof of "needless hostility," it supplies too pregnant evidence of criminal and unauthorized concession.

"The following is the account which Mr. Dillon, an Unitarian Minister, gives of his own marriage.

"Not to appear to take any undue advantage, I previously waited on the parson who was to perform the ceremony: you will see that this was a matter of some delicacy. The line of conduct I pursued was to behave towards him with every mark of attention and politeness, and this not from any respect for the man or his station, but *because it is the law, or at least the practice of the country, and not the individual*, which imposes upon us the hardship in question. I stated the case, and *asked his advice how I should act*; he was thus placed in a dilemma, for advising me to submit to the law, I pointed out to him that this was counselling me to act against my conscience, advice which no honest or honourable man could give. I then stated, that in former cases, much of the most obnoxious part of the ceremony had been omitted, but that if at any rate he compelled me to go through a ceremony obnoxious to my conscience, I should deliver a *protest* against it, to mark that *my mind* was no party to the degradation."

This pretended solicitation for advice exhibits far less of "respect for the man or his office," than of a studied intention to draw him into a dilemma, which a man of ordinary address will avoid, and reply, "Let me ask, with what view I am consulted upon this occasion: as far as I am concerned, I can give but one answer to your questions, because I myself have but one rule to follow. If you desire to be married according to the provisions of the English law, you must be married by the ritual of the English Church, and if you pretend that you cannot conscientiously conform with that ritual, I have solemnly pledged myself to observe it, and I have no power to dispense with its forms. I am prepared to enter upon the defence of that office and of the doctrines which it contains, and if that is the object of your application to me, I am now ready to attempt the removal of your scruples and prejudices. I might advise you to go into any foreign country where the ritual is not imposed, but in Eng-

land neither I nor any other clergyman can marry you, nor can you contract a legal marriage, but by the prescribed formulary, and if you complain of my advising you to submit to the law, I also have my complaint, that you are soliciting me to infringe the law. It is certainly not in my power, nor is it in my inclination to compel you to go through the ceremony, but I cannot marry you without the ceremony. In respect of the protest, which you propose to deliver, you will use your own discretion. I cannot conceive that it will serve you, it will certainly not offend me."

Mr. Dillon proceeds to describe the conduct which he pursued at the time of his marriage.

"At the time appointed, a protest such as you have seen, having been drawn out and signed by my intended wife and myself, just before what is called the service began; I put it into his hands, saying, '*We deliver this as our protest against the religious part of the marriage ceremony,*' or to that effect. He took it, and requesting that no further interruption might be made, went on; but little difficulty arose till I was bid to repeat the words, '*In the name of the Father, and of the Son, and of the Holy Ghost.*' Here of course I paused, and after a moment told him that as conscientiously disbelieving the doctrine of the Trinity, I could not repeat these last words. He expostulated, said he was only the servant of the law, and that we *must* say these words, or the marriage would be incomplete. I appealed to him as one professing religion, and standing in what *he thought* a sacred place, whether he ought to call upon us to join in what to us was falsehood or blasphemy. The same answer as before. At length, finding resistance here vain (though the point had been conceded to one of my friends by another person) I spoke to this effect: '*In the name of the Father and (but protesting against it) of the Son, and (but protesting against it) of the Holy Ghost.*' When the priest afterwards repeated the same words ('*In the name of the Father, and of the Son, and of the Holy Ghost,*') the whole party turned away from the altar. The minister, in this instance, did not press us to kneel, and waived most of the prayers which follow. Indeed we contend, that after he

has '*pronounced the parties to be man and wife,*' the marriage must be to all intents and purposes complete, and every thing which follows may and shall be omitted."

It is obvious, that the protest to the religious part of the ceremony must be irrelevant and unavailing, until some alteration shall be effected in the law in favour of the Unitarians, but the objection of Mr. Dillon might have taught the Edinburgh Reviewer, that the proposed law should supersede the intervention of the clergyman, and the necessity of "*approaching his idolatrous altar at all,*" however the party may profess his readiness to present himself to the priest, as to a civil officer, and a willingness to be registered by him. The objection to the doctrine of the Trinity has been already noticed; but there is a singular temerity in Mr. Dillon's manner of expressing his objection: "conscientiously disbelieving the doctrine of the Trinity, I could not repeat these last words," namely, "in the name of the Father, and of the Son, and of the Holy Ghost. I appealed to him. . . . whether he ought to call upon us to join in what to us was falsehood or blasphemy." In his first position Mr. Dillon disbelieves the doctrine of the Trinity; and therefore refuses to recite the words of Scripture: in the second position he calls these words of Scripture falsehood or blasphemy, for he is not required to deliver an opinion on the doctrine of the Trinity, or on the expedience of solemnizing marriage in the name of the Trinity, but to recite certain words of Scripture, the recital of which he pronounces to be falsehood or blasphemy, words which he cannot repeat. These objections would probably not have been insisted on, if the act 53 Geo. III. c. 160, for the repeal of the act against blasphemy had not passed, or they would have been expressed with more caution and moderation. To impute falsehood and blasphemy to a scriptural

ritual, and to speak of "an idolatrous altar" in the Church of England, are efforts of "needless hostility," perpetuating strife and mutual aversion, and destructive to the cause of peace, piety, and truth. Such expressions may by their violence promote the cause of a party among the ignorant and unreflecting; among men of learning, discretion, and candour, they will incite no feeling but pity or contempt.

Mr. Dillon reports from other cases of inmarriage, and if he states the result of his personal observation, he must have had a morbid satisfaction in attending a service, at which, according to the Edinburgh Review, he could not, as an Unitarian, "conscientiously and religiously be present."

"Thus much for my own case. I should say, however, that having been present at five or six marriages of my friends (all of whom have acted a similar part) we have found great difference in the manner in which the minister has behaved, and the line of conduct he has adopted. Some have appeared really shocked at what they called our impiety. Some were afraid of incurring censure from their superiors, if the matter were known. Some have omitted, at our request, nearly all the ceremony, whilst in one instance the whole 'long ceremony,' as it is called, was insisted upon, together with the kneeling, &c. but this, experience has now convinced me, never need be done by an individual acting with the spirit and manliness which honest and conscientious intentions ought to give us.

\* \* \* \* \*

"On one or two occasions the priest was, or professed to be, so shocked at our proceedings, that he threatened not to go on with the ceremony; thus we took leave to show him must be *at his own peril*, as while by law we were obliged to present ourselves there to be married, he by the same law was *compelled* to do his part, and as to any protest we might deliver, or objections we might virtually raise, the law had made no provision against them, to justify his *therefore* refusing to complete the marriage."

The shock of some of these clergymen was not unnatural, and there can be no doubt that it was real, for

clergymen are not in the habit of feigning fears which they do not feel: the fears which others entertained of the censure of their superiors were not unjust: the accommodating liberality of others was wholly unwarrantable, and might give rise to a question of the validity of the marriage, thus partially solemnized: and it is an easy conviction which Mr. Dillon has acquired, that "the spirit and manliness which honest and conscientious intentions ought to give us," would procure a dispensation from any part of the ceremony, and would not be counteracted by equal spirit and manliness, in fulfilling intentions equally honest and conscientious, and in insisting upon the whole formulary, to which the clergyman has bound himself to adhere. It is vain in the Unitarian to imagine, that no one is conscientious in his actions, or sincere in his convictions but himself. The law, which requires the ordination of the clergyman, supposes that he will redeem the vows of his ordination and office, and will justify him in threatening not to go on with the ceremony, in which he is not suffered to proceed without interruption. He will not fear to act in agreement with the law *at his own peril*, although he may encounter the prosecution of the Society for the protection of religious liberty, and the punishment of canonical obedience. The law does not oblige the parties to present themselves to be married, their marriage is their own choice; their conformity with a prescribed ritual is the only requisition of the law. The clergyman is not compelled to do his part, except on the supposition, that the parties are prepared to do their part; and no power upon earth can compel him to marry a couple who refuse to be married by the only ritual, which he is authorized to administer. The protest and objections which the parties may virtually raise may justify the clergyman in abruptly terminating the service,

may vitiate the marriage, and expose the parties to the penalties of brawling in the Church.

The Edinburgh Reviewer is himself ashamed of these tumultuous scenes, of which he deprecates, while he anticipates the continuance, and which may yet be effectually counteracted by the energy and decision of the Clergy, in refusing to mutilate the office of matrimony, to acquiesce in any interruption, or to compromise their solemn duties and engagements. If the Unitarians are aggrieved by this conduct, let them petition the legislature, who can redress their wrongs, and not persist in importuning and insulting the clergy, who have no dispensing power. The issue of their petitions may be more doubtful, than the Edinburgh Reviewer is disposed to imagine. The grievance of reciting certain words of Scripture is not a grievance which a Christian legislature will easily apprehend, or the denial of the religious character of marriage, a doctrine to which a Christian legislature will very easily accede. The measure will certainly meet with opposition, but that opposition will not be imputed to "needless hostility," when its true grounds are understood, and sense and principle are not exclusively attributed and assumed to a single party in the controversy.

It is a controversy in which the great body of the Dissenters will at least be neutral: nor let the old Dissenters imagine that while the

Edinburgh Reviewer advocates the alleged wrongs of the Unitarians, they have any occasion to exult in his lucubrations. He refers to the opinion of the Unitarian, as an opinion "which he has conscientiously taken up," on which he stakes "his eternal safety," and which "it is impossible that he should yield to the arm of temporal power," and yet he argues this solemn and serious question with a pleasantry, not usually found in theological discussions, and with a sarcastic humour, which the reader is at liberty to mistake for "needless hostility," or "good humour, liberality, and condescension." A few specimens of the witticisms of Edinburgh shall conclude this Article.

"An attack upon pockets by a good and faithful commons."

"The orthodox churchyard."

"The interests of the Tabernacle and the Toll-bar."

"The Madcira moiety of mankind—the fish, soup, and pattie part of the public."

"Obadiah—has been flogged till there were no more rods, shut up till there were no more empty jails, fined till his umbrageous beaver has been sold over his head; still he remained the same as in the beginning, and ready to undergo it all over again."

"Cupid cares not for creeds: the same passion which fills the parsonage-house with clubby children, heats in the breast of the Baptist, animates the Arminian, melts the Unitarian maid, and stirs up the moody Methodist to declare himself the victim of human love; but when after a long course of pleasing solemnity the delighted Dissenter has obtained the consent of his serious female...the law opposes the most cruel obstacles to their union."

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## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### Lewes Deanery District Committee.

The Annual Sermons in aid of the funds of this Committee, were preached to crowded congregations at the parish church

and chapels of ease, in Brighthelmston, on Sunday, the 30th September, and the anniversary meeting of the subscribers and friends to the institution, was holden on the following Thursday, at the Depository, in Brighton Place.

The collections were as follow :

	£.	s.	d.
At the Parish Church, after a Sermon, by the Rev. Hugh Rose.....	25	2	0
At the Chapel Royal, after a Sermon, by the Rev. Dr. Holland.....	55	0	0
At St. James's Chapel, after a Sermon, by the Rev. Dr. Burrow.....	43	0	0

The Anniversary Meeting on the 5th October, was, notwithstanding an incessant rain, well attended. The noble President, the Earl of Chichester, and the Vice-Presidents, Sir George Shiffner, bart. Major General Munday; Dr. Price, and Nathanael Kemp, Esq. were present, together with all the clergy of the Town, and many of the clergy of the neighbourhood.

From the Report which was read by the senior Secretary, the Rev. Dr. Holland, it appeared that during the last four years, 1622 Bibles and Testaments, 2550 Prayer Books and Psalters, and 24,676 of the Books and Tracts on the Society's catalogue, have been distributed by this Committee, in the Deanery of Lewes.

With a view to a more extensive diffusion of the Elementary Tracts of the Society, the Committee have during the last year instituted minute enquiries (by circular addresses to the Parochial clergy of the District) into the state of the various schools established for the education of the poor in the principles of the established church.

The returns presented to the meeting were from 49 parishes, giving a total of 138 schools, and nearly 5000 scholars receiving education therein in the principles of the National church, and under the general superintendence of the officiating ministers of the respective parishes. Of these schools, 15 are formally united to the National Society, and are therefore under an engagement to use exclusively the books of the Society for Promoting Christian Knowledge. Most of the rest are supplied in whole or in part with the same books, and happily there are but one or two parishes in the District, in which the children of the free-schools are not all well accommodated in their respective churches.

The enquiries into the state of these schools had the effect which the Committee wished, of giving rise to applications for grants of books; and in addition to Testaments and Prayer Books supplied occasionally for rewards, the Committee

have gratuitously distributed among these schools since the last Anniversary, 2478 Elementary Tracts.

The Committee have two scales of prices for their books. One answering to the Society's charge to its Members, for such Members of the Society as may not be also subscribers to the funds of the Committee. The other, at a still further reduction of about one-third, for their own subscribers for distribution among the poor. Since the three pulpits in Bright-helmstone have been allowed for Annual Sermons in aid of their funds, the Committee have enlarged their gratuitous supplies, and allowed the managers of all the free-schools in the Deanery connected with the church and overseers, &c. when the books are required for the use of the poor-houses, infirmaries, or prisons, to purchase on the terms of the Society: and to the trustees of National schools and for Parochial Lending Libraries, they afford their stores at the further reduction stated in the second scale.

The officers were all re-elected with thanks for past services, and the Rev. E. Everald, one of the officiating ministers of the church, appointed an Auditor, in the room of the Rev. H. J. Tayler, who had accepted the office of a Secretary.

The clergy who preached for the Institution were elected Honorary Members, and requested to print their Discourses.

The business of the morning concluded by a further grant of books to the National schools; and of 150 Prayer Books to be distributed by the officiating ministers of the church and the two chapels of ease, at their own discretion, among the poor who most constantly attend their respective places of worship.

We had almost forgotten to notice one very interesting part of the Report. The Committee had at the last Anniversary lamented the insufficiency of church room in the principal town of the District, in which they were then assembled; and had expressed an anxious hope that the zeal which not many months before had manifested itself in favor of building a parish church in Brightelmstone, more suited to its increased and increasing population, might be rekindled. They now observed that a more pleasing task remained to them on the present occasion, that the necessity of the measure seemed to be universally acknowledged: and that many of the most respectable inhabitants and visitors had been discussing the means of carrying this important object into effect. The report moreover concluded with this

encouraging notice. "With feelings of loyal reverence and profound respect, they have now to state that a most munificent example of attention to the spiritual wants of the place was, as soon as they were made known, immediately set in the highest quarter, that the exalted personage, to whose royal favour and patronage of its various institutions, the town has ever been so largely indebted, hath been graciously pleased to command, at his own private expence, the performance of a third service every Sunday, in the parish church.

It may be proper that we should inform our readers, that this Committee send up annually to the Society fifty copies of their Report to be distributed among the Secretaries of other District Committees: an example worthy of imitation.

#### *Monmouth District Committee.*

The Annual Meeting of the Monmouthshire District Committee for promoting Christian Knowledge, was held at Usk, on Thursday, September 20, which was most respectably attended by the clergy and laity of the county. The business of the committee was transacted at the town-hall, the lord bishop of Llandaff in the chair. The treasurer, W. A. Williams junior, esq. and the secretary, the rev. F. Homfray, stated their accounts. It appeared that the funds of the Committee were much increased, and that there had been a very considerable distribution of Bibles, Testaments, and Prayer Books during the last year. Among other resolutions it was resolved, that every encouragement should be given to Sunday schools, and to the support of those which are already established. The annual sermon was preached on the occasion by the right rev. the lord bishop of Llandaff, for which the warmest thanks of the meeting were voted to his lordship.

#### *Cowbridge District Committee.*

The Anniversary Meeting of the Cowbridge District Committee for promoting Christian Knowledge for that part of the diocese situated within the county of Glamorgan, was likewise held at Cowbridge, on Tuesday, October 2, 1821; when after hearing a most excellent sermon from the lord bishop of the diocese, the company which was very numerous, adjourned to the Town-hall, where the business of the day was transacted, after which they dined together at the Bear inn. From the Report which was read by the treasurer, the rev. Dr. Williams, it appears that the Committee may be said to be in a most

flourishing state, and that the distribution of the different books of the Society was as usual very extensive. The following is the number of books given and sold by the Committee within the last year at the different depôts. Welsh and English Bibles, 147; ditto Testaments, 419; ditto Prayer Books, 531; ditto Psalters, 80; ditto Religious Tracts and School-books, 3710; making a total of 4887. The number of books disposed of since the establishment of the District Committee in November, 1814, has been: Welsh and English Bibles, 920; ditto Testaments, 1611; ditto Prayer Books, 2962; ditto Psalters, 1153; ditto Religious Tracts and School-books, 16,874; making a total of 24,520. The number of schools supplied with books from the Committee, is 28, wherein 1359 children are benefited. A benefaction was made to the parent Society of 76l. 3s. 6d. being one third of the subscriptions, collections, and sale of books for the year, commencing Michaelmas, 1820. Eight new subscribers were added to the list during the last year.

#### *Extract from the "Calcutta Monthly Journal for December, 1820."*

##### MISSION COLLEGE.

THE preparations for commencing the Mission College, having been completed, the Lord Bishop of Calcutta repaired at an early hour on Friday morning, the 15th instant, to the college ground, near the botanic garden, where he was honoured with the company of the Hon. J. Stuart, the Hon. J. Adam, Major General Hardwicke, Mr. and Mrs. Udny, and a numerous and highly respectable assembly of ladies and gentlemen, including the archdeacon and clergy, collected to witness the interesting ceremony of laying the foundation stone. When the company were sufficiently assembled, the bishop delivered first,

A prayer for a blessing on the work then to be taken in hand, and for Divine guidance and support to the professors, the students, the missionaries, and all who may in any way be connected with the institution, that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies and divisions, and party views; an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labours of love, being the best evidences that God is with them, and the surest pledge of his blessing.

Next, a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the Incorporated



rated Society for the propagation of the Gospel in foreign parts; for his Majesty's most gracious letter, authorizing them to collect the contributions of the charitable throughout England; for the munificent aid received from other religious societies and public bodies; for the the liberality of the supreme government of India; and for every manifestation of good will to the work; praying that the same may be continued, and that the Almighty may raise up to the Institution a long succession of benefactors, whose memory shall be blessed for ever.

Then, a prayer for the church of England, in whose Christian zeal the Institu-

tion has originated; and therein for his most gracious Majesty, King George, and all the royal family; for all orders of the clergy, and for the congregations committed to their charge; for the honourable the East India Company; for the most noble the Marquis of Hastings, and the members of council; for the judges of the supreme court, for the magistracy and for the people: this part of the ceremony was concluded with the Lord's Prayer.

The following inscription, engraved upon a brass plate, was then read by the Rev. John Hawtayne, the bishop's chaplain:

INDIVIDUÆ. ET. BENEDICTÆ. TRINITATI. GLORIA  
COLLEGII. MISSIONARII. .  
SOCIETATIS. DE. PROPAGANDO. APUD. EXTEROS.  
EVANGELIO.  
EPISCOPALIS. AUTEM. NUNCUPANDI.  
PRIMUM. LAPIDUM. POSUIT.  
• THOMAS. FANSHAW. EPISCOPUS. CALCUTTENSIS.  
• PRECIBUS. ADJUVANTE. ARCHIDIACONO. CÆTEROQUE. CLERO.  
RESPONDENTE. ET. FAVENTE. CORONA. DIE. XV.  
• DECEMBRIS.  
ANNO. SALUTIS. MDCCCXX.  
BRITANIARUM. REGIS. GEORGII. IV. PRIMO.  
PRINCEPS. ILLE. AUGUSTISSIMUS:  
QUUM. REGENTIS. MUNERE. FUNGERETUR.  
LITERAS. SOCIETATI. BENIGNE. CONCESSIT.  
QUIBUS. PIORUM. ELEMOSYNAS.  
PER. ANGLIAM. UNIVERSAM. PETERE. LICERET.  
• HOS. IN. USUS. ERGOANDAS.  
IN. EOSDAM. VIR. NOBILISSIMUS.  
FRANCISCUS. MARCHIO. DE. HASTINGS.  
REBUS. INDICIS. FELICITER. PRÆPOSITUS.  
AGRI. SEXAGINTA. BIGAS. BENGALENSIS. .  
AD. RIPAM. GANGETIS. PROPE. CALCUTTAM.  
NOMINE. CÆTUS. HONORABILIS. MERCATORUM.  
ANGLICORUM.  
CHARTULIS. ASSIGNAVIT.  
SOCIETAS. VERO. DE. PROMOVENDA.  
DOCTRINA. CHRISTIANA.  
PARTICEPS. CONSILII. FACTA.  
GRANDEM. EST. LARGITA. PECUNIAM.  
ILLA. ITIDEM. MISSIONARIA.  
CUI. NOMEN. AB. ECCLESIA. DUCTUM.  
NE. TALI. TANTOQUE. DEESSET. INCEPTO.  
PAR. MUNUS. ULTRO. DETULIT.  
CHRISTI. NON. SINE. NUMINE.  
LÆTA. HÆC. FUISSE. PRIMORDIA. •  
• CRÊDANT. AGNOScant. POSTERI. AMEN.

The plate was then deposited, and the stone was laid by the Bishop, assisted by

Mr. Jones, the architect, the bishop pronouncing

"In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever; I lay this the foundation stone of the Episcopal Mission College of the Incorporated Society for the propagation of the Gospel in foreign parts, to be commonly called and known as Bishop's College, near Calcutta."

His lordship then proceeded: "O Father Almighty, through whose aid we have now commenced this work of charity, we bless Thee that we have lived to this day: O prosper the work to its conclusion; and grant, that so many of us, as thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy Name, and in adoring thy mercy, and in supplicating thy favour to this house evermore, through Jesus Christ our Lord. Amen."

The assembly were then dismissed with the bishop's blessing.

His lordship and Mrs. Middleton now led the way to breakfast, which was very handsomely served up in a neat bungalow erected for the purpose, and in an adjoining tent, where about forty persons sat down.

The plans of the college were exhibited and were much admired, as was also an elegant drawing, executed and liberally presented by G. Chinnery, Esq. The college, we learn, will consist of three piles of building, in the plain Gothic style, disposed to a quadrangular form, the fourth side being open to the river. The principal pile will comprise a chapel to the east, divided by a tower from the hall and library on the west; and the wings and side buildings will form dwellings for the professors, with lecture-rooms and dormitories for the students; the whole being calculated to combine comfort and convenience, with an elegant simplicity.

After breakfast the company proceeded to view the ground, which is now in a great measure cleared; and it was impossible not to feel that a happier spot could not have been selected with respect to convenience, its retirement, or the beauty of its situation.

In a future number, we hope to be enabled to present our readers with further information on this interesting subject.

*The Lord Bishop of Meath's Circular to the Rural Deans of his Diocese.*

Ardbraccan-House, Oct. 1, 1820.

Rev. Sir,

I cannot give you a stronger proof of the  
REMEMBRANCE, No. 36.

estimation in which I hold you, or of the confidence I place in you, than by requesting you to continue to fill the office of Rural Dean, at a period of such interest to the Established Church. It is the reproach of her enemies, that her Clergy have in general become so secularised, that they have lost the stamp of their holy profession; and we every day hear it admitted by her nominal friends, that it is not without reason that sectaries and seceders arrogate to themselves the exclusive praise of that zealous discharge of the pastoral duties, to which every Minister of the Gospel pledges himself, on his having the care of souls committed to him in the Lord.

Without stopping to inquire to what an extent these charges may or may not be founded, I persuaded myself that you feel as warmly as I do how much it is to be wished that all grounds for them should be done away; and that you will seriously co-operate with me in my humble endeavours to rescue our Ministers from so fatal an imputation. As to what depends upon me, what I have chiefly at heart is, to see, before I shall be called away to answer for my own stewardship, the establishment of a Parochial Clergy in the Diocese, who should manifest the zeal of those sectaries and seceders without the fanaticism and excluding spirit that serve only to render their zeal dangerous and destitute of all Christian morality and true religion.—It would be to see that every officiating Minister, whom I shall licence, should be distinguished for assiduity and earnestness in preserving all who are committed to his charge from being tainted and led astray by the false teachers who are daily multiplying around us. These teachers are gaining proselytes from the Established Church; while professing to preach her articles of faith, they pervert them, as they pervert the Scriptures, and deduce from them doctrines, which the pious and learned compilers of them, and all their most distinguished successors have uniformly condemned as unknown to the Gospel. I need not observe to you, that we can no longer shut our eyes to our situation, nor be insensible to the circumstances that call forth the renovation of the spirit by which the early fathers of our Church were actuated in their successful exertions in the cause of truth, as it is in CHRIST JESUS, and for the restoration of which to that Church in her happier days, we are, under God, so much indebted to them; and so, were must be the account which every individual amongst us shall have to give, when his ministry is ended with his life, if

he shall be found to have discharged that ministry with the torpor and lukewarmness that so evidently bespeak the total absence of that primitive spirit, to which I fear, we are in a great measure to attribute the apathy in all matters of their religion, that characterises some amongst the Protestants of this country, and the like attachment they shew to the pure and reformed Church into which they have been baptized.

In humble endeavours to avert the evils with which this apathy and indifference threatens, as well in a civil as a religious view I rely with confidence in the co-operation of the Rural Deans. It is not alone a report of the state and condition of the Churches and Glebe-Houses that I expect from them. These are, undoubtedly, very important objects, and I earnestly hope that neither negligence, nor a too hasty inspection, nor a false delicacy, will stand in the way of the fullest and most faithful report on this head. You can never be capable of deserving the imputation of which I was obliged to take notice in a late charge, or of conducting your inspection otherwise than with the most becoming attention to the feelings of your brother incumbents, and to what one gentleman owes to another. But at the same time, you will not connive at nor pass over any dilapidations you may discover, which if suffered to remain unattended to, must in the end, with respect to the glebe-houses, operate to the distress of the family of the clergyman who allows them to take place; and, with respect to churches, to entailing a greater expence on the parish, besides the discredit to the Establishment. I am sorry to say, that some returns have been made to me, previous to every visitation, which will point out the other heads on which I wish to receive information from you; and I am confident that I may rely on the strictest accuracy in all of them.

The objects connected with the Association in Capel-street, on which I fully explained myself in one of my charges, I now wish more particularly to recommend to you. The Society I have recommended to each Rural Dean, and on which I rely for representing my expectations to the several officiating Ministers within his Deanery, that they should make every exertion to procure the countenance and co-operation of the respectable laymen in their respective Deaneries, and their presence at the meetings appointed by the Rural Dean for the promotion of the important object of the Society—that of disseminating the Scriptures, the Book of

Common Prayer, and Tracts, breathing the genuine spirit, and inculcating the unadulterated doctrines of the Gospel. I could not experience a more sensible mortification than to find that, in some instances, the Rural Dean cannot induce the Clergy of his Deanery to take any active part in the formation of those Societies, or to attend the meetings; and I request that the Clergyman who betrays such a want of feeling for what he owes to his own character and to his sacred profession, must expect to have his name brought by me before his brethren at the Visitation, with the stigma he so justly deserves.

Our united and unremitting exertions in promoting these Diocesan Societies are at present the most imperatively called for, as the management of the Hibernian Bible Society has entirely fallen into the hands of Sectaries and Seceders, and as the establishment of our Auxiliary Society, wherever it takes place through the country, has for its immediate object the increase of the number of their proselytes, and the extension and prevalence of their doctrines.

The Public Catechetical Examinations is the next object connected with the Association, to which I wish the Rural Deans to pay particular attention. To make due preparation for these examinations, it will be necessary to communicate with the several incumbents and officiating Ministers, to settle with them at what time, and in what places the examinations are to be held. On this head, also, I hope to be informed; if any Minister neglects to prepare the children of his parish for the examination, or absents himself from it, as, however incredible it may appear to be, I am grieved to hear some have done.

The last object connected with the Association which I have particularly to recommend to you, is the building of school-houses and the establishing schools. The funds at the disposal of the Association for these most essential purposes, I am happy to inform you, are now considerable; and the acting members of the Association are desirous of receiving applications from every place in which the conditions they require can be complied with. Mr. O'Connor, of this diocese, one of the Secretaries, will, give every necessary information on the subject, and this, I hope, you will communicate to the several incumbents.

The part we shall all have to act in this most important branch of our duty, will require no less prudence and discretion, than zeal. We shall have to expect oppo-

sition from the Roman Catholic Clergy, who, in the character of Ministers of the Gospel, anathematize all reading or use of it, unless accompanied with notes and explanations, which make it their own Gospel, and not that of the Apostles and Evangelists; from the Sectarians and Seceders, who, in establishing societies auxiliary to the Hibernian Bible Society, have, as I have already observed, for their object the increase of the number of their proselytes, and the extension of their own pernicious doctrines; and from the liberalised opinions and refinements of speculatists, who, to reconcile the religious differences that unhappily distract this country, recommend the summary process of excluding all religious instruction from schools instituted for the education of the middling and lower classes. In some schools established on this plan, under the sanction of the acting Minister of this country, and from a public fund, not only the appointment of the master, but all superintendence over the course of education he pursues, and the principles he inculcates, are taken out of the hands in which the religious feelings and the wisdom of happier days had placed them, to be vested exclusively in laymen granting ground for the

building of schools, and in the trustees to be appointed by them; and the interference the most strongly interdicted, is that of the Established Clergy.

In our endeavours to meet these difficulties, nothing is to be done with acrimony or intemperance, or in a spirit of irritating controversy. Let us do our utmost to promote the establishment of the schools under the regulations of the Association, countenanced and recommended, as they are, by the Bishops and Clergy of the Established Church, and leave them gradually to work their own way, as, under the divine influence, the truth is always sure to do.

Above all, we should make it our earnest prayer to ALMIGHTY GOD, that as he was pleased, after a long night of darkness, to cast the bright beam of light upon our Church, and to instruct her in the heavenly doctrines of the blessed Apostles and Evangelists, so she may continue to be established in the truth of the Holy Gospel, and all within her pale may be for ever preserved from being carried away with every blast of vain doctrine.

I am, Reverend Sir,

Your loving Brother,

T. L. MEATH.

## MISCELLANEOUS INTELLIGENCE.

### ECCLESIASTICAL PREFERMENTS.

The rev. R. Crutwell, LL. B. to the rectory of Spackshall, alias Spexhall, Suffolk; patron, the lord chancellor.

The rev. Edward Paske, M.A. to the vicarage and parish church of Battisford, Suffolk; patron, George Paske, esq. of Needham market.

The rev. L. R. Brown, A.B. to the rectory and parish church of Thorington, Suffolk; patron, the rev. B. Bence, of Beccles.

The rev. J. Homfray, B.A. licensed to be one of the ministers of St. George's chapel, Great Yarmouth; patrons, the corporation of that town.

The rev. H. Moises, of University college, Oxford, and rector of Whitchurch, appointed domestic chaplain to lord Stowell.

The rev. G. P. Lowther, M.A. to the rectory of Barton in Derbyshire; patron, F. Bradshaw, esq. of Barton Hall.

The rev. J. Blackburn, M.A. vicar of Gainford, Durham, to hold by dispensation the adjoining rectory of Romaldkirk, in Yorkshire, bequeathed to him by the late earl of Strathmore.

The rev. George Harker, to the handsome new church lately consecrated at Chatham, by the lord bishop of Oxford.

The rev. Thomas Cooke, M.A. of Oriel college, Oxford, to be domestic chaplain to the earl of Malmesbury.

The rev. Charles Mackie, M.A. to the rectory and parish church of Quarley, vacant by the death of the rev. Charles Brent Bairy, patron, the master, brothers and sisters of the hospital or free-school of St. Katherine, near the tower of London.

The rev. J. Wetherell, LL. B. appointed one of the prebendaries of Hereford Cathedral.

The lord bishop of Bristol has appointed the rev. S. Seyer, one of his lordship's chaplains.

The rev. J. Robson, to the vicarage of Ainderby Steeple, Yorkshire, vacant by the resignation of the rev. John Thornhill.

The rev. Henry Wrey Whinfield, instituted to the rectory of Battlesdon cum Potgrave in Northamptonshire; patron, sir G. O. P. Turner, bart.

The rev. W. Bell Moises, vicar of Filton in Durham, presented by the lord chan-

cellor to the vicarage of Outhorne in Yorkshire.

The rev. Henry Law, collated to the vicarage of Childwall, in Lancashire, by the bishop of Chester.

The rev. E. Benwell, licensed by the lord bishop of the diocese to be minister of St. George's chapel, Portsea.

The rev. Mr. Tredcroft, appointed to a Prebendal Stall at Lincoln, by the Lord Bishop.

The rev. William Wilkinson, M.A. of Christ Church, Oxford, appointed chaplain to the earl of Athlone.

The rev. J. H. Barber, B.A. of Wadham college, Oxford, to the rectory of Aston Sandford, Buckingham.

The rev. Charles Kingsley, LL.B. vicar of North Clifton, is appointed domestic chaplain to the marquis of Exeter.

The rev. Charles James Burton, to the vicarage of Lydd, in Kent, vacant by the decease of the rev. W. P. Warburton.

The rev. H. Wiles, M.A. Fellow of Trinity college, to the vicarage of Hitchin, Herts, vacated by the death of the rev. J. Ruddock; patron, the masters and fellows of that society.

The rev. J. Hodgson, M.A. to the vicarage of Kennington, near Ashford.

The rev. George Andrewes, son of the dean of Canterbury, to be sixth preacher of Canterbury cathedral, in the room of the late rev. R. Harvey; patron, the Archbishop.

The rev. Stephen Bevan, instituted to the rectory and parish church of Carlton Rode, Norfolk; patron, sir John Bunton, bart. of Shadwell lodge.

The rev. William Taylor, B.A. of Exeter college, Oxford, to the rectory of Litchborough, in Northamptonshire.

His Majesty has been pleased to establish by Letters Patent the Archdeaconry of Quebec in Lower Canada, and the Archdeaconry of York in Upper Canada. We are informed that the Lord Bishop of the Diocese will collate the Rev. Dr. Mountain to the former Archdeaconry, and the Rev. G. O. Stuart to the latter.

The rev. T. Jones, curate of St. Twinnell's, Pembrokeshire, has been presented to the vicarage of Llansiddian, in the county of Glamorgan.

The lord bishop of Mlandaff has been pleased to nominate the rev. R. Prichard, rector of Llangan, to the senior vicarage of Mlandaff.

The rev. T. Brigstock, junior, minister of St. Catherine's chapel, Milford, has been appointed chaplain to the countess of Mansfield.

The rev. James Edwards, rector of Reynoldston, Glamorgan, has been instituted to the rectory of Llanmadoc, in the same county.

### UNIVERSITY INTELLIGENCE.

OXFORD, October 13.—On Tuesday last, the rev. George William Hall, D.D. master of Pembroke college, having been previously nominated by the right hon. lord Greyville, chancellor of the University, to be vice-chancellor for the year ensuing, was in full convocation invested with that office; after which the vice-chancellor nominated his pro vice-chancellors, viz. the rev. Thomas Lee, D.D. president of Trinity college; the rev. Fredsham Hodson, D.D. principal of Brasenose college; the rev. Richard Jenkyns, D.D. master of Balliol college; and the rev. John Collier Jones, D.D. rector of Exeter college.

Congregations will be holden for granting graces, and conferring degrees on the following days this term: Tuesday, October 23; Thursday, November 15; Saturday 24; Tuesday, December 4; Tuesday, 11; and Monday 17.

On Wednesday last, the first day of Michaelmas term, the following degrees were conferred:

**MASTERS OF ARTS.**—Rev. Andrew William Burnside, of Trinity college, grand compounder; Arthur Jackson Drury, scholar of Trinity college; William Fisher, student of Christ Church; rev. William Lewes Davies, Fellow of St. John's college.

**BACHELOR OF ARTS.**—David Umpleby, of St. Edmund Hall.

The following gentlemen were ordained on Sunday, 7th of October, at a general ordination holden by the lord bishop of Chester, in the cathedral of that city:

**DEACONS.**—Robert Myddelton, M.A. Clare Hall, Cambridge; John Leigh, M.A. Brasenose college, Oxon; Oswald Fielding, M.A. Brasenose college; Richard Waterfield, M.A. Fellow of Emmanuel college, Cambridge; Henry Playsted Jeston, B.A. Worcester college, Oxon; Philip Gregson Harper, B.A. Wadham college, Oxon; G. Buckston, B.A. St. John's college, Cambridge; A. Browne, B.A. St. John's college, Cambridge; William Oldacres, B.A. Clare Hall, Cambridge; George Salt, B.A. Christ church, Oxon.

**LITERATES.**—Simon Clayton, Joseph Thomlinson, Henry. Hodgson, Joseph Stanley, John Allen Wedgwood, George Norris.

**PRISTERS.**—Wm. Whitby, B.A. Brasenose college, Oxon; John Buron, B.A.

Brasenose college; Thomas Stringer Mills, Magdalen college, Oxon; Samuel F. Treiman, B.A. Sidney Sussex college, Cambridge; Charles C. Cholmondeley, B.A. Brasenose college, Oxon; Francis Close, B.A. St. John's college, Cambridge; Thomas Warden, B.A. Trinity college, Cambridge.

**LITERATES.**—Edmund Ellwood, Henry Wingfield, George Wilkins, Thomas Garratt, Launcelot J. Wilson.

October 20.—On Sunday, the 30th ult. the lord bishop of Hereford held a private ordination in the chapel of Winchester college, at which Walter Farquhar Hook, B.A. student of Christ church, was ordained a deacon.

The rev. Charles Miller, M.A. demy of Magdalen college, Oxford, is appointed chaplain to the dowager countess of Roden.

The lord bishop of Lincoln held an ordination in the parish church of Buckden, on Sunday, the 14th of October, when the following gentlemen were ordained :

**DEACONS.**—Richard B. Worthington, B.A.; J. Bonham, B.A. Brasenose college, Oxford; J. C. Girardot, B.A. Brasenose college, Oxford; J. Cowherd, B.A. Lincoln college, Oxford.

**PRIESTS.**—C. Semple, M.A. Clare Hall, Cambridge; J. A. Ross, Trinity college, Cambridge; T. Anderson, M.A. Exeter college, Oxon; H. T. Atkins, B.A. Wadham college, Oxon; S. H. Knapp, B.A. Merton college, Oxon; T. Williams, B.A. Christ church, Oxon; J. Gould, B.A. Balliol college, Oxon; J. Fletcher, B.A. St. John's college, Oxon; J. Sankey, B.A. St. Edmund Hall, Oxon; W. Smith, curate of Riby, Lincolnshire; C. Ash, curate of Bicker, Lincolnshire.

CAMBRIDGE, September 28.—On Sunday last, his grace the archbishop of Canterbury, held an ordination in that cathedral, when the following gentlemen were ordained :

**DEACONS.**—Joshua Stratton, B.A. New college, Oxford; John Hurst, B.A. St. Alban's Hall.

**PRIESTS.**—John Billington, M.A. rector of Kenardington, and vicar of Kennington; John Dight, S.C.L. of St. Peter's college, Cambridge; William Vallance, M.A.; Goswick Prideaux, and George Cowell, B.A.

On the same day an ordination was held in the cathedral of Wells, by the lord bishop of Gloucester, when the following gentlemen were admitted to the order of

**DEACONS.**—F. Aston, B.A. University college, Oxford; W. S. Townsend, B.A. Worcester college, Oxford; W. T. Black-

burn, B.A. Christ's college, Cambridge; G. J. Harvey, B.A. Sidney college, Cambridge.

October 5.—This morning, William Joseph Bayne, B.A. of Trinity college, Cambridge; was elected a fellow of that society: the circumstance of there being only one vacancy, has not happened for more than thirty years.

There will be congregations on the following days of the next term; Wednesday, October 24, at eleven; Wednesday, Nov. 7, at eleven; Wednesday, November 28, at eleven; Saturday, December 16, end of term, at ten.

A grace having passed the senate to the following effect, that those to whom the sabbath afternoon turns and the turns for Christmas-day and Good-friday are assigned, shall, from the beginning of October, 1821, to the end of June, 1822, provide no other substitute than such as should be appointed in conformity with that grace. The following persons have been elected each for the month to which his name has been affixed :

October.—The Hulsean lecturer.

Nov.—Dr. Blomfield, Trinity college.

Dec.—Rev. S. Lee, Arabic professor.

Jan.—Rev. C. Musgrave, Trinity college.

Feb.—{ The lord bishop of Peterborough,  
          { Lady Margaret's professor.

March.—Dr. Wordsworth, Master of Trinity college.

April. } The Hulsean lecturer.

May. }

June.—Mr. Dicken St. Peter's Coll.

October 10.—This day, being the first day of Michaelmas term, the following gentlemen were elected officers of the University for this year ensuing :

**PRELECTORS.**—Samuel Berney Vince, M.A. King's college; Francis William Lodington, M.A. Clare Hall.

**TAXON.**—Beaupre P. Bell, M.A. Christ college.

**MODERATORS.**—John Hind, M.A. Sidney college; Temple Chevalier, M.A. Catherine Hall.

**SCRUTATORS.**—Thomas W. Hornbuckle, D.D. St. John's college; Henry Wilson, M.A. Trinity college.

October 19.—The following gentlemen were on Friday last, appointed the caput for the year ensuing :

The vice-chancellor; R. T. Cory, B.D. Emmanuel college, *Divinity*; E. D. Clarke, LL. D. Jesus college, *Law*; J. Haviland, M.D. St. John's college, *Physic*; W. Frere, M.A. Downing, *senior Nov. Regent*; F. Calvert, M.A. Jesus college, *senior Regent*.

The rev. W. W. Gurney, of Clare Hall,

was on the same day admitted bachelor in civil law.

The rev. J. C. Ebdon, M.A. fellow of Trinity Hall, was on Wednesday last elected junior proctor for the year ensuing, in the room of the rev. F. W. Lodington, resigned.

The rev. H. Robinson, M.A. fellow of St. John's college, was on the same day appointed a pro-proctor; the rev. D. Felix, of Trinity Hall, was also admitted bachelor of divinity; H. N. Jarrett, esq. of St. John's college, master of arts; and R. S. Battiscombe, esq. fellow of King's college, bachelor of arts.

At a general ordination, holden at the cathedral church of Norwich, on Sunday last, the following gentlemen were admitted into holy orders:

**DEACONS.**—Thomas Berkwith, Corpus christi college, Cambridge; James Blomfield, Christ college, Cambridge; Walter Burroughes, B.A. Clare Hall, Cambridge; Charles Codd, B.A. Clare Hall, Cambridge; Salisbury Dunn, B.A. St. John's college, Cambridge; Edwin Edwards, B.A. Jesus college, Cambridge; James Fowle, B.A. Wadham college, Oxford; William Frost, B.A. Clare Hall, Cambridge; Robert Edwards Hankinson, B.A. Corpus Christi college, Cambridge; Charles Wansborough Kennington, B.A. Queen's college, Cambridge; Robert Jay, Mareschal college, Aberdeen; Richard Lubbeck, B.A. Pembroke Hall, Cambridge; Charles David Maitland, Catherine Hall, Cambridge; Thomas Welby Northmore, M.A. Emmanuel college, Cambridge; Jermyn Pratt, B.A. Trinity college, Cambridge; John Jowett Stevens, B.A. Jesus college, Cambridge; Thomas Boston Wilkinson, B.A. Corpus Christi college, Cambridge.

**PRIESTS.**—Richard Cobbold, B.A. Cairns college, Cambridge; William Thomas Goodchild, James Irvine, M.A. Mareschal college, Aberdeen; Gilbert Nicholas Smith, James Dewhurst Sprigge, St. Peter's college, Cambridge; Isaac Temple, M.A. Queen's college, Cambridge; William Samuel Parr Wilder, B.A. Cairns college, Cambridge; William Hindes Wyatt, B.A. Pembroke college, Cambridge.

**BUCKINGHAMSHIRE.**—Died, aged 71, at the rectory house, near Mariborough, the rev. C. Francis, M.A. rector of that parish, and of Collingbourn Ducis, and chaplain to the marquis of Aylesbury.

**CHESHIRE.**—The lord bishop of this diocese has made a survey of all the churches to the extreme northern parts of his extensive jurisdiction. His lordship has been as far as Cockermouth, and has since proceeded on his important work.

The returns are said to be very flattering, and the residence of the new clergy much more general than was expected. Several new churches are to be built, others repaired and beautified, and what is of more consequence, divine service is to be performed, and a sermon preached twice on every sabbath day, throughout the diocese.

**DEVONSHIRE.**—Died, aged 50, the rev. George Moore, curate of the perpetual cure of Honiton's Clist, rector of Sowton and Peter Tavey, Devon, only son of the rev. archdeacon Moore.

**DORSETSHIRE.**—Died, at Sherborne, aged 76, the rev. Charles Toogood.

**DURHAM.**—Died at Durham, the rev. Dickens Hazlewood, rector of St. Mary the Less in this city, vicar of Ayliffe, minor canon and sacrist of the cathedral, and librarian of the dean and chapter of that church.

**GLOUCESTERSHIRE.**—Died, at Didmarton, where he had resided 32 years, the rev. Morgan Deere, vicar of St. Lythan, Glamorganshire.

**HAMPSHIRE.**—Died, the rev. Charles Bent Hairy, rector of Quarley.

**LANCASHIRE.**—On the 18th of September, the lord bishop of Chester consecrated the new church, St. James's Rochdale, and inducted the rev. J. Faring, on the presentation of the rev. W. Hay.

**LINCOLNSHIRE.**—Died, at the parsonage house, Waddington, the rev. J. Rawlins Deacon, B.D. rector of that parish 24 years vicar of Harmston and Rouston in this county, and formerly of Lincoln college, Oxford. Harmston and Rouston are in the patronage of B. H. Thorold, esq. of Harmston. Waddington is a valuable living in the gift of Lincoln college, Oxford.

**NORFOLK.**—Died, the rev. John Buxton, rector of Carlton Rode.

Died, at Downham Hall, in his 86th year, the rev. Peter Beauvoir, rector of Downham and Wickford.

**OXFORDSHIRE.**—Died, at his lodgings in Clarendon street, Oxford, Joseph Harper, esq. D.C.L. many years a much respected member of Trinity college, and for some time deputy professor of civil law, in the University of Oxford.

Mr. D. K. Sandford, B.A. of Christ church, Oxford, is elected professor of Greek, in the University of Glasgow.

The worshipful Joseph Phillimore, LL.D. M.P. chancellor of the diocese of Oxford, has appointed the rev. W. T. Garnett, M.A. curate of St. Peter's, Wallingford, to be his surrogate for proving wills, &c. &c. within the diocese.

**SOMERSETSHIRE.**—The new district

church, at Kingswood, in the parish of Bitton, the first completed in this county, under the late acts for building and enlarging churches, was consecrated by the lord bishop of Gloucester, on Wednesday, September 11. A very large concourse of the inhabitants and neighbourhood were assembled, and listened with the deepest interest to the solemn service of the day, and the peculiarly eloquent and pathetic manner in which it was delivered by his lordship.

**SURREY.**—Died, at Ashted rectory, in his 64th year, the rev. William Carter, formerly student of Christ church.

**WARWICKSHIRE.**—Died, at Warwick, aged 68, the rev. James Hall, curate of Radford Semele, in this county.

**YORKSHIRE.**—Died, at his house in Holsteds, in the West Riding, the rev. Thomas Hammond Foxcroft, rector of Beauchamp Roding, Essex.

#### WALES.

Died, in the 68th year of his age, the rev. Millington Buckley, of Nottingham place, and Dolvor, Montgomeryshire.

Died, the rev. Francis Parry, rector of Llanhar, and Llandanog, Merionethshire, and an acting magistrate for the county.

Died, at Swansea, aged 23, J. D. Thomas, esq. of Llwycoen, Caermarthen, and of Jesus college, Oxford.

In the course of the month of August, the lord bishop of Llandaff held his Primary Visitations and Confirmations throughout his diocese, which were numerously attended.

On Sunday, October 7, the lord bishop of Llandaff preached an admirable sermon at Neath church, for the benefit of the National School established in that town, when nearly 50*l.* was contributed towards that institution, a much larger sum than was ever before collected on any similar occasion. His lordship on Monday was present at an examination of the children, who acquitted themselves in a manner extremely creditable to themselves, and to their instructors, Mr. and Mrs. Cook, the highly respected master and mistress.

Died, on the 20th ult. at Holyhead, in his 67th year, the rev. Mr. Evans, for 37 years curate of the parishes of Llanpethlu, and Llanwrog, Anglesea.

Died, lately, very suddenly, the rev. Mr. Rumsey, vicar of Langmuidor, in the county of Brecon, and of Chapel Hill in the county of Monmouth.

### MONTHLY LIST OF PUBLICATIONS.

Private Devotions; or Prayers, principally intended for the private use of Christians. By Joseph Jones, M.A. 3s.

Popular Lectures on the Bible and Liturgy. By Edward Hawke Locker, Esq. F.R.S. 8vo. 7s. 6d.

Sermons on the Christian Character, with occasional Discourses. By the Rev. C. J. Hoare, A.M., Rector of Mitcham, and late Vicar of Blandford. 8vo. 9s. 12mo. 6s.

The Gospel Preacher; or, an Enquiry into some of the assumed and real Characters of the Evangelical Office: a Sermon preached at the Visitation, holden in the Parish Church of Swindon, on Wednesday, the 18th day of July, 1821, before the Rev. Matthew Marsh, A.M., Chancellor

of the Diocese of Sarum, (officiating for the Archdeacon of Wilts,) and the Clergy of the Deanery of Cricklade, and published at their Request. By William Roles, A.M., Rector of Upton Lovell, Wilts. 8vo. 1s. 6d.

Some of the principal Objections to Communion with the Established Church considered; in a Sermon, preached on September 23, 1821, being the Lord's Day immediately subsequent to the opening of a new and enlarged Independent Chapel, at Ashford, Kent. By the Rev. John Nance, D.D., published by Request. 8vo. 1s. 6d.

Will Waver, or Radical Principles, a Tale. Part the First. Dedicated to the Author of "John Wildgoose." 12mo. 1s.

### LITERARY INTELLIGENCE.

The Providence of God in the latter Days, being a new interpretation of the Apocalypse. By the Rev. G. Croly.

The Philosophical History of the Origin and Progress of the European Languages. By the late Dr. Alexander Murray, with a Memoir of his Life, written by himself, in two octavo Volumes.

The Rev. T. Broadhurst, of Bath, will shortly publish a third Edition of his "Advice to Young Ladies on the Im-

provement of the Mind and the Conduct of Life," carefully revised, with some Additions.

A short Treatise on the Summation of Series, by Increments. By the Rev. E. C. Tyson, M.A., Fellow of Catherine-Hall, Cambridge.

Hints towards the right Improvement of the present Crisis. By Joseph Jones, M.A.



## POLITICAL RETROSPECT.

THE harvest is now concluded, and the reports of its produce by which the nation was so much embarrassed, are beginning to assume a consistent shape. It appears certain that the consumer need not be alarmed by the apprehension of a scarcity; nor the grower by the prospect of open ports. The quantity of corn is very large; but the quality throughout the midland counties, and several other districts, is as bad if not worse than the oldest farmers can remember. In the north and in the south the reports are more favourable, and as the stock of old corn is understood to be large, there is no doubt that the country may be supplied for another year from its own stores. The principal inconvenience which we apprehend is this—the damaged corn of the late harvest will not make even inferior bread, until it has undergone a good deal of manufacturing from the miller and the meal-man. And as the baker regulates his prices by the cost not of the wheat, but of the flour, it is possible, and probable, that the nation may buy their bread very dear, while the farmer sells his corn very cheap.

This however is not the fashionable opinion upon the subject. Our statesmen and political economists, our farmer's journals and agricultural committees, have convinced the public that the general depreciation of the produce of land, ought to be attributed to the abundance of the two preceding harvests. And if this reasoning be correct, landlords and tenants have great cause to be thankful for the blight and mildew of the present season. But with all due deference to the high authorities whom we oppose by so saying, we must profess our utter inability to conceive how the landed interest at

large, can be benefited by a scarcity. The rise in prices to which it leads, must be nearly if not exactly balanced by the deficiency in produce. And whether a farmer sells twelve bushels of corn at eight shillings the bushel, or eight bushels of corn at twelve shillings the bushel, can make very little difference in his receipts. The wealthy landholder, who is in possession of a well furnished stack-yard, the growth of former and more favourable seasons, may of course be a great gainer by a deficient crop, but the majority of farmers throughout the country cannot be in this situation; and their losses must more than counterbalance the profit of the select few. If a nation be really benefited by a scanty crop, the least fertile should be the most valuable, for it has bad crops every year, to the incalculable advantage of consumers and growers.

The Quarter's Revenue to Michaelmas, has turned out highly favourable, and the consequence is, a material rise in the Funds. We are assured, indeed, from various places, that the manufacturers are fully employed, and that the number of hands now at work is as great as before the peace. Wages of course are lower; but the lower price of the necessities of life renders this circumstance easily supportable. We are prevented, by want of room, from enlarging upon these topics; but we have no hesitation in congratulating the country upon its prospects; we can have no doubt that the experience of one other year, is all that is now wanted to complete the exposure of those false prophets, who have assured us so repeatedly, that our destruction was at hand; and have frightened half their countrymen by the loudness of their warning voice.

## \* NOTICE TO CORRESPONDENTS.

\* *M.* and *Alpha* shall appear.

\* *Catholics*; *O.*; *I. P.*; *T. R. B.*, and *C. C.* have been received, and are under consideration.

# THE CHRISTIAN REMEMBRANCER.

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## ORIGINAL SIN.

THE controversy of which we are now to take our leave, has extended through the greater part of the present year. It sprung from three Essays with the signature N. R., which appeared in our 27th, and 28th, and 29th Numbers. And when the doctrine of those Essays was censured with severity, by several able correspondents, we declared our intention to publish any remarks with which we might be favoured either in reprobation or in defence of the Essayist, and to take an opportunity of reviewing the whole. As the third volume of our Journal is drawing to a conclusion; and the writers who have favoured us with their remarks have had ample opportunities of explaining their sentiments—the time has arrived for redeeming our pledge. But we cannot refuse to insert an explanatory letter from N. R., which has reached us while these observations were preparing for the press, and which is subjoined to them for his own and the reader's satisfaction. For ourselves, as the letter makes no material alteration in the opinion which we have formed respecting the Essays, we shall content ourselves with alluding to it very slightly. At the same time, we are happy to find that the interpretation which we had put upon the former communications of our correspondent, is sanctioned and confirmed by his concluding explanation. We proceed to make some remarks upon his original papers.

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He asserts (*Christian Remembrancer*, p. 129), that “no benefit has been obtained by attributing to human nature those degrading properties which are frequently ascribed to it,” “by describing us as totally corrupt; not only as having a proneness and propensity to evil, and being very far gone or removed from righteousness, but as actually sinful by the very nature which God gives us.” This proposition may be fairly considered as the sum and substance of N. R.'s doctrine; and while we are disposed to think that there is an inaccuracy in the wording of the passage, we deny that there is any fair ground for charging it with Socinianism or Pelagianism. It declares the frailty of human nature in the very words of the Church herself, and it proposes to understand and interpret them after the manner of her wisest and most esteemed sons. But referring to the distinction which our Articles and Homilies most expressly make between original and actual sin\*; it applies this distinction not only to our actions but to our natures, and intimates that the latter is not sinful. If the writer had contented himself with saying, that our nature is not utterly corrupt and polluted (and probably this was all that he in-

\* Art. II. “Not only for original guilt but also for actual sins of men.” Homily on Salvation—“To obtain thereby (viz. by God's mercy and Christ's sacrifice) God's grace and remission as well of our original sin in baptism, as by all actual sin committed by us after baptism.”

tended to say), no just objection could have been made to his doctrine. But by neglecting to observe the proper limits of the fore-mentioned distinction, he has fallen into an error, which pervades his Essays, and of which we shall have more to say hereafter. Remembering then that the writer's object is to oppose the exaggerated statements which are so often put forth upon the subject of Original Sin, we shall find no difficulty in appreciating the latter part of his labours.

In his second Essay, he contends that when man is spoken of in Scripture as "totally corrupt and depraved," these epithets do not refer to man as he is naturally and by God's appointment; but as he has frequently and too generally become by his own fault and wickedness. In adverting to several of the strongest scriptural declarations upon the subject, such as "every imagination of men's hearts was only evil continually," &c. &c. the writer maintains that these declarations do not refer to the inevitable consequences of the Fall, but to the effects, the avoidable effects of actual crime. "By nature children of wrath," and "in my flesh dwell eth no good thing:" these and other like passages whatever of actual depravity they may imply, yet have no connecting cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil by descent from him." (*Christian Remembrancer*, p. 104.) We conceive that the first of these texts is improperly applied, and it may be doubted whether the second has any direct application to the question before us. But they were selected by our correspondent because he had been referred to them by Mr. Simeon in his *Appeal*, as proofs of man's total corruption by nature. And the answer of N. R. is satisfactory and short. The depravity thus ascribed is not natural but adventitious. His first Essay set out with acknowledging that we

are very far gone from original righteousness in consequence of Adam's sin. The second Essay proceeds to prove that when 'proneness to evil is changed into total pollution,' and loss of original righteousness into "consummate depravity," then though the substitutes are often to be found among men, and are even declared by Scripture to belong to them, yet they are not so appropriated by a strict natural necessity. If this be a slice of the Socinian or Pelagian Heresy, the great body of the English Clergy, are and long have been heretics, and all our standard theologians are involved in the same condemnation. If Original Sin is synonymous with utter pollution, utter pollution is derived to us from Adam. If by the lapse of our first Parent, we have become weak, frail, prone to evil, but not totally depraved and abandoned, then depravity cannot properly be attributed to nature. And this was the real meaning of our ingenious Essayist; his words carefully interpreted will bear no other meaning.

His third and last Essay which has been so severely handled by another correspondent, bears additional testimony to the accuracy of this interpretation. The drift of it is to shew that "being inimical to God," "hating goodness," and "having no spark of righteousness," are qualities which cannot be ascribed to man as he is by nature. "It vindicates the character of man from the charge of being evil totally and continually and from his real nature," (*Christian Remembrancer*, p. 250.) and maintains that men do not hate God until bad examples, bad suggestions, bad habits of their own acquiring, produce an indisposition to religion. "Then indeed comes all that evil which actually does disgrace and vilify our nature, and which is declared concerning men in strong and full general expressions in the Scripture, but which is falsely attributed to the

nature which God gives them." In these remarks and in many that resemble them, we confess that we see nothing to censure. If the writer had asserted we could love God as we ought to do by our natural strength, his assertion would never have found its way into this Journal. But when he denies that by nature all men hate God, he speaks the language both of the Church and the Scripture; and his declaration and his proofs are not undeserving of attention. For many persons have been perplexed in their enquiries after truth, by their ignorance of the distinction for which N. R. contends. They read that man's nature is faulty and corrupt; that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God, and that works done before the grace of Christ have the nature of sin. This is the doctrine of the Church of England, and too many of her children conceive that they are testifying their filial obedience, when they draw together every passage in which the Scripture speaks of the wickedness of man, and put them forward in support of the Thirty-nine Articles. And then should it happen, as undoubtedly it must, that such passages being descriptive of particular individuals or nations, contain stronger expressions than any that the Church has applied to the universal human race, the inference is that the Articles have underrated our misery, and must be understood to signify a great deal more than they say. The best method of counteracting this prevalent absurdity, is by observing and calling upon others to observe the distinction that has now been pointed out. It is not a new discovery, but has been long understood and recognised. It is not a vain logical or scholastic nicety, but is of real and substantive importance in the great analogy of faith; and we cannot quit this portion of our extensive subject without thanking the

correspondent who has called our attention to it. But at the same time those thanks are not intended to imply approbation of every expression in his Essays, and in proceeding to notice his various opponents, we shall have occasion to dissent both from him and them.

*Oxoniensis* enters deepest into the merits of the Essayist, and with him therefore we shall begin. He tells us in the beginning of his first letter, p. 333, that the doctrines which he controverts may be reduced to these two propositions. "1. That human nature, employing that term in its proper and strict sense, being 'that by which we are what we are by God's appointment,' is not, and cannot be 'opposite to God's will,' or 'adverse to true religion,' or 'have implanted in it any seeds of evil.' 2. That whenever such characters are ascribed to human nature, the term is employed loosely, 'only a subordinate nature or habitual usage is in fact intended,' superinduced by bad examples, bad suggestions, &c." We were certainly somewhat surprised when our intelligent correspondent first informed us, that we had given circulation to such sentiments as these. But when he said in the next sentence, that the Essayist admitted the necessity of God's grace to support us against temptation, and allowed also, that we are by the very terms of that nature, which God gives us since Adam's Fall, prone to sin, our surprise was not unmixed with a more disagreeable feeling. *Oxoniensis* had already assumed a magisterial tone, talked of crude hypothesis, complete incompetency, palpable misconception, and sundry other harsh sounding qualities; he had taken a part of a sentence, an awkward sentence we admit, but still perfectly plain and intelligible, and pronounced it and the whole essay incomprehensible and chaotic; and then he proceeds to reduce it into form by rejecting exactly one half. The admissions of N. R. respecting

grace, &c. are put aside, because *Oxoniensis* thinks them 'inconsistent with other passages,' and 'obviously contradictory to the whole hypothesis.' Is this a proper method of reducing 'a rude and indigested mass' to regularity and order? Was not the critic bound to enquire whether the inconsistencies which disturbed him were real or apparent? Ought he not to have hesitated before he gave the hard name of heresy to writings which confess the very doctrine which he asserts that they deny?

But to come to the propositions themselves. When N. R. asserts, that human nature is not, and cannot be opposite to God's will and true religion; the context and the whole argument distinctly shew that he can only mean to say, that nature is not opposed; &c. *to the extent for which some contend*, or in the sense which he is combating. If he intended any thing else, it must be that men cannot sin at all; and even *Oxoniensis* has not charged him with so absurd a proposition. He denies that men naturally *hate* God; and who can prove that he is in the wrong? For our parts we are quite prepared to affirm, that such a proposition does not enlist him among either Pelagians or Socinians; and without defending the expression which he has used respecting 'seeds of evil,' we are unable to discover that his general sentiments are incorrect.

The second proposition is collected with greater fairness, although by the words 'such characters' it may be supposed that N. R. attributes nothing worse to the subordinate nature of grossly wicked men, than opposing God or being adverse to religion, whereas in fact he speaks of them continually in much stronger and more appropriate language. Let us consider, however, whether *Oxoniensis* establishes this part of his charge, viz. that by distinguishing between the real and acquired nature of man,

our Essayist abandons the orthodox doctrine of the Church. It is not necessary to dwell upon the opening of *Oxoniensis's* case, since it is the mere result of misapprehension—an honest and indignant and eloquent tirade against an imaginary deserter from our ranks. The letter which is appended to the present article will convince every one that it was not necessary to appeal to the Articles and the Liturgy, since their doctrine which they are cited to establish was never impugned. The more curious and important part of the controversy, is that which relates to the different significations of the word *Nature*, and of the texts in which that word occurs. N. R. appeals to Macknight and Bishop Butler in defence of that signification, which he has said, is often put upon the word. *Oxoniensis* adds Hammond and Grotius to the list: and Erasmus, Jeremy Taylor, and Whithy may bring up the rear.

"By *nature* here is most likely to be meant what Galen calls *φύσις επικτητος*, an acquisitive nature, that is, customs and evil habits. . . By *nature* means not by birth and natural extraction, or any original derivation from Adam, in this place, for of this these Ephesians were no more guilty than every one else, and no more before their conversion than after; but by nature signifies *οὕτως αληθινός*, so the Greek scholiast renders it, really, beyond opinion; *plene* and *omnino*, entirely or wholly, so the Syriac; and so St. Jerome affirms, that the ancients did expound it, and it is agreeable to the usage of the same phrase, Gal. iv. 8." *Polemical Discourses*, p. 723. In the English translation of Erasmus's paraphrase, appointed by Craumer to be fixed up and read 'in our Churches, the same interpretation is given, "That death is eternal that is appointed to the wicked; whereunto we also were subject as much as others touching our own state and condition. *We had addicted ourselves unto it of our free*

choice, but it was not in our power to wind us again out of that most miserable servitude." See also Whithy\* on Ephesians ii. 3. who speaks precisely to the same effect. Now for our own parts we do not agree with these illustrious men, nor have we any doubt that the passage upon which they comment alludes to Original Sin. The Church Catechism puts this plain and obvious interpretation upon the text, and we require no better authority for doing likewise. But will it follow that a writer who thinks differently is a heretic? May we not dispute the received meaning of a text without incurring the charge of Socinianism? Such liberty was granted in the best days of the Church; and without the slightest inclination to take advantage of it ourselves, we are not prepared to refuse it to others. Erasmus and Hammond, and Taylor and Whithy, and Butler are authorities to which the Pelagian is not wont to appeal. They err at times like other men; but their rank and estimation must be strangely altered, before it can be necessary to apologise for being found in their company.

Having mentioned the passage, Ephes. ii. 3. we are reminded of our intention of reverting to a declaration of the Essayist, from which it would appear that he thinks that there is not sufficient authority for saying, that human nature is sinful. We have already observed, that the declaration is inconsistent with his own admissions, and that therefore the dispute between us is probably verbal. But to clear up misconceptions we will state our own view of the subject. In the words of Pearson we believe, that "the law of

God is the rule of the actions of men, and any aberration from that rule is sin: the law of God is pure, and whatsoever is contrary to that law is impure. Whatsoever, therefore, is done by man, or is in man having any contrariety or opposition to the law of God, is sin. Every action, every word, every thought against the law is a sin of commission, as it is terminated in an object dissonant from, and contrary to the prohibition of the law, or a negative precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the soul of man, by the action committed against the law of God, is a sin constituting a man truly a sinner, even then when he sinneth not. Any corruption or inclination in the soul to do that which God forbiddeth and omit that which God commandeth, howsoever such corruption and evil inclination came into the soul, whether by an act of his own will, or by the act of the will of another is a sin, as being something dissonant and repugnant to the law of God." *Pearson on the Creed*, Article X.

Such is the declaration of this great divine; if it can be matched, it cannot be surpassed within the whole compass of English theology; and if disputants on both sides would consider it carefully, there might be some chance of terminating the controversy to which it relates. Human nature is sinful, not as Calvin teaches, by the imputation of Adam's sin, but because it is inclined to do that which God forbiddeth, and omit that which God commandeth. The facts are such as Jeremy Taylor would willingly admit, and if he had reasoned upon them with the accuracy of the logical Pearson, he might have avoided those errors into which he too surely fell. Not that he can be justly called a Socinian or a Pelagian, for he firmly believed in the indispensa-

\* There is a very remarkable exposition of this text in Nowell's Catechism under the title Baptism. *M. De baptismo ergo primum dic quid censeas? A. Quam naturam filii iræ, id est alieni ab Ecclesia, quæ Dei familia est simus, baptismus veluti aditus nobis est per quem in eam admittimur, &c. &c.*

sable necessity of an atonement, and loudly proclaimed the reality and the want both of preventing and co-operating grace. "By baptism children are made partakers of the Holy Ghost and of the grace of God; which I desire to be observed in opposition to the Pelagian heresy, who did suppose nature to be so perfect that the grace of God was not necessary, and that by nature alone they could go to heaven. Which because I affirm to be impossible, and that baptism is therefore necessary because nature is insufficient, and baptism is the great channel of grace; *there ought to be no envious and ignorant load laid upon my doctrine as if it complied with the Pelagian*, against which it is so essentially and so mainly opposed in the main difference of his doctrine." *Potent. Discourses*, p. 384.

The fact is, therefore, that Bishop Taylor lost his road by an anxiety to explore the bye-paths that were connected with it. The great Calvinistic stumbling-block, which he reached, but could not surmount, was the imputation of Adam's sin, to his posterity, by an original covenant with his Maker; and rather than accept this, the monstrous fiction of his puritanical persecutors, Taylor denied that man derived any corruption from Adam. A lamentable instance of the indirect evil which arises from fanaticism, and a warning to every one who is similarly tempted against falling into the same pit. While N. R. admits, as he has done distinctly and repeatedly, that proneness and propensity to sin exist in us by our descent from Adam, he cannot fairly be accused of adopting Bishop Taylor's error. But we conceive that he has manifested an inclination to approach nearer to it than prudence will permit; and it is to that inclination that we attribute his expressions respecting the seeds of sin, and the natural sinfulness of man. He may, however, mean that there is no such seed of

sin or sinfulness in us, as will lead us *necessarily* into sin, and the first paragraph of his present letter favours this supposition. If the supposition be correct, we have only to regret that he did not express his meaning with more perspicuity.

Before we take leave of Jeremy Taylor, we have another remark to make upon a declaration of *Oxonien-sis*. Reproaching the Essayist, for his inconsistency in admitting the necessity of grace, he adds, "but a moment's reflection must shew that it is the original depravation of our natural powers alone which can render supernatural assistance thus indispensable." *Oxonien-sis* is by this time aware that the position which he pronounces too plain to be disputed, was indignantly rejected by Taylor. He may also be glad to learn that Bishop Bull is of the same opinion as Jeremy Taylor. "The church of God hath constantly believed and asserted that our first parents, besides the seeds of natural virtue and religion sown in their minds in their very creation, and besides the natural innocence and rectitude wherein also they were endowed with certain gifts and powers supernatural, infused by the Spirit of God, and that in these gifts their perfection consisted." *Bull's Sermons*, vol. iii. 291.

The opinions of these celebrated men may or may not be correct; but at all events they prove that the doctrine is conceivable, and a writer who reflects upon the incompetency and want of information of his adversary, ought not to have spoken as if he had never heard of their existence. The circumstance rather cuts against ourselves, because if grace implied depravity, N. R.'s admission respecting grace must extend to depravity also. But this connection, as our great bishops have shewn, is perfectly untenable; and we have only mentioned the circumstance in order to shew our correspondent that he is

not infallible; and that there are other subjects on which he is mistaken, besides the Essays of N. R.

The interpretation which he puts upon the sentiments of Bishop Butler, appears to us to be correct. The bishop, he tells us, "asserts most justly, that if we consider all the whole sum of the various relations of human nature, taking a future state into the account, and subjecting the whole to the supremacy of reflection or conscience, in this sense human nature may be considered as congenial to virtue, and a law to itself, but he still admits fully, (and this is the great practical question) that our natural passions are in great measure (even those which are the strongest, and most influence our actions) of a vicious character," *Christian Remembrancer*, p. 655. This is a very remarkable sentence, and it winds up and concludes our correspondent's argument completely in favour of his opponent. How can a nature be totally corrupt which on the whole is congenial to virtue? Passions may lead it astray, which is the practical part of the subject, but the entire controversy from beginning to end has related to the *theory* of human nature. N. R. appeals to Butler, and *Oxonienſis* permits the appeal. The referee decides against him, and he says this is all right. We confess our inability to reconcile such contradictions; and turn without reluctance to a less encumbered corner of the field—to the historical deduction of the opinions which have been held in different ages upon the questions under dispute. The supplement which *Oxonienſis* desires would occupy a volume. The corrections we shall endeavour to compress into a shorter space.

He commences with begging the question, a practice which has its advocates as well as its inconveniences. "I conceive it will be almost unnecessary for me to remark in beginning this deduction, *that all our theological writers* before the

accession of Charles I. carry the doctrine of Original Sin to the full extent of those representations which form 'the excess of statement,' charged by N. R. against the Homilies." Now N. R.'s charge is not against the general doctrine, but against some particular expressions in the Homilies; and of these he says that "they are sufficiently defensible as general declarations and descriptions of mankind." Many of our most esteemed theologians have gone much farther in their condemnation of the passages to which he alludes. And among living writers he may plead the examples of Mr. Sumner (*Apostolical Preaching*, p. 124.) and of Mr. Young, (*St. Paul's Doctrine of Original Sin*, p. 278.) in extenuation of the fault that he has committed. For our own parts we have repeatedly declared that we are ready to abide by the decision of the Homilies upon the nature and extent of man's corruption. That decision however, is to be ascertained, not by quoting a few detached and rhetorical phrases, but by taking the real sense and scope of the Homilist when he treats of the question at length: and the result is, in the present question, (as was fully shewn in our second volume, p. 581.) that "there is no perfect good in man, no good that can merit reward, no good that can put away offences." If *Oxonienſis* should stand in need of farther information upon this part of the subject we beg leave to refer him to Dr. Laurence's Bampton Lectures, and to his *Doctrine of the Church of England upon Baptism*, Part II. p. 91—94.

But we have something more to say upon our correspondent's confident assertion respecting the theological writers who flourished before the accession of Charles I. In the first place we have to thank him for carrying us to Dean Nowell, whose Catechism (in the part quoted) is a literal translation of the Catechism of Edward VI. and does not



take the decided part which *Oxonienſis* imagines. For how is original righteousness defined? In the following remarkable terms.

“ Master. What image is that after the likeness whereof thou sayest that man was made ?

“ Scholar. That is most absolute righteousness, and perfect holiness, which most nearly belongeth to the very nature of God ; and most clearly appeared in Christ our new Adam. Of the which in us there scaut are to be seen any sparkles.

“ M. What are there scaut to be seen ?

“ S. It is true forsooth : for they do not now so shine as they did in the beginning before man's Fall ; for the much as man by the darkness of sins and mist of errors hath corrupted the brightness of this image. In such sort hath God in his wrath wreaked him upon the sinful man.”

We have quoted from the original on account of the quaintness and beauty of the language. The Latin omits the concluding words, but in other respects it is a literal translation. And is it not obvious, that when we appeal to these documents in proof of man's utter corruption, the passage which has just been quoted is overlooked or forgotten? Man's corruption is subsequently described in very strong terms ; but here he is allowed to retain some, although scant sparkles of the perfect holiness of God, which is sufficient, and more than sufficient to upset our correspondent's assertion. In a preceding part of the same singular tracts, the scholar says, “ By Original Sin and *evil custom*, the image of God in man was so at the beginning darkened, and the judgment of nature so corrupted, that man himself doth not sufficiently understand what difference is between honesty and dishonesty, right and wrong.” Here we have N. R.'s doctrine of a second and superinduced nature. And Nowell translates the passage into

his Catechism, and says, “ *Imago Dei in homine post Adami lapsum nativo malo et consuetudine prava,*” &c. On the whole the genuine doctrine of these and all our other early formularies are admirably summed up by Bishop Jewel, in his Apology—“ *Dicimus, hominem natum esse in peccato et in peccato vitam agere: monitum posse vere dicere mundum esse cor suum, justissimum quemque servum esse inutilem ; legem Dei perfectam esse, et a nobis requirere perfectam et plenam obedientiam ; illi a nobis in hac vita satisfieri non posse ullo modo ; neque esse mortalem quendam qui possit in conspectu Dei propriis viribus justificari.*” Here, at all events, there is no excess of statement ; and if *Oxonienſis* is satisfied with the passage, so are we.

But to satisfy him more fully respecting the value of his unnecessary remark, we subjoin another extract from Bishop Bull's Apology, in which that prelate quotes the words of the venerable Hooper.

“ In eadem Præfatione (ad Explicationem Decalogi) postquam fuse disseruerat de peccato originali (per quod discrete negat imaginem Dei in hominem deletam esse) in hæc verba progreditur, ‘ Hæc autem imperfectio sive morbus ingentus ex Adamo contractus hominem non excludit à promisso Dei in Christo, modo ne limites et fines originalis peccati per propriam stultitiam ac malitiam transgreditur, atque ex contemptu seu odio verbi divini in peccatum prolaturus sequetur ipsum in imaginem Diaboli transformet.’ *Bulli Opera*, p. 679.

Before we put this admirable volume out of our hands, we will copy another passage, which conclusively shews that the authors of our Articles did not symbolise with the advocates of total corruption. “ Si Patres Ecclesiæ nostræ credidissent locum Apostoli ad Rom. vii. de homine regniti omnino exponendum esse, certe istum imprimis locum citassent ad probandam conclusio-

nem suam nempe cononpiscientiam etiam in renatis manere, siquidem locus ille ita intellectus ad eam thesin conformandam omnium ap-possitissimus sit. Atqui plane aliter faciunt; omisso loco isto, altero ex epist. ad Galat. utuntur quem omnes de homine sub gratiâ evangelii constituto exponunt," p. 694. This reasoning is unanswerable, and it leads to the following inference. Since the fathers of our Church applied the seventh chapter of Romans to the unregenerate and natural man, they could not have believed in his total corruption. For all the maintainers of that doctrine have long ago been compelled to understand the chapter of the regenerate, because it ascribed more to man's unassisted strength than was compatible with the Calvinistic hypothesis. "See, then," says Bishop Sherlock, on Rom. viii. 16, the divided empire of sin and reason; reason approves what is just and holy, consents to and delights in the word of God; but sin captivates and enthral's it, and makes the man the slave of sin though the admirer and approver of virtue." This is the true construction of the seventh chapter and its connection with the eighth is admirably explained in the same discourse. The Dean of Chester's *General View of Regeneration in Baptism* contains a striking passage to the same effect, together with a brief confutation of the new and erroneous interpretation. "Man, indeed, since the Fall, is far gone from original righteousness, and has contracted a strong bias to evil in his will and affections, and a visible tendency to decay both in intellect and morals. But the most degenerate condition of the most ignorant and profligate of his kind is not his natural state, nor the immediate and universal consequence of the Fall. In the midst of this debasement and inherent bias to evil, he inherits many relics of his better self-principles of moral

goodness and distinct lineaments of that image of God in which he was created; and whatever his practice may be, the judgments of his understanding and the decisions of his conscience are usually on the side of virtue and morality, till his intellect has been degraded by ignorance and bad education, and his conscience seared by habits of profligacy and an universal corruption of manners." We have not room for the remainder; but it is worthy of the most attentive consideration. It proves that the Reformers acted rightly in rejecting Calvin's interpretation of Rom. vii.; and as the maintainers of total pollution agree in this instance with Calvin, they are diametrically opposed to our venerable Reformers. This is the correction of our correspondent's statements which we humbly venture to suggest to *Oxonien'sis*. Let him study the full meaning of these two chapters \*—and try whether they can be made to assert man's utter pollution. Let him turn over the works of every English Theologian, and see whether there be a single writer who applies the seventh chapter of Romans to the regenerate without adopting other peculiarities of the Calvinistic creed. He will then have made a full and sufficient historical deduction of the progress of the doctrine of man's utter pollution. He will find that it was not received by the authors of our Liturgy, Articles and Homilies; but was received by their Calvinis-

\* We extract a useful remark upon the meaning of these chapters from the work of a very judicious critic. "That the desire of the flesh should be death and enmity with God, proves the fatal consequences of sin and the righteousness of God. But it has no more reference to the universal depravity of human nature, than the opposite character of being heavenly minded has to its universal integrity and incorruption." *Morgan's Bampton Lectures*, p. 98. See also the 11th and 12th numbers of this Journal—Article Scripture Criticism.

tic successors, and by the Puritans and Presbyterians for whom those successors made way. He will find that it was not received by the great divines of the age of the Restoration, by Chillingworth, or Taylor, or Saunderson, or Barrow, or Bull, or Stillingfleet, but that it was received by the non-conformists Baxter, Calamy, and Owen. He will find that it was not received by the most celebrated churchmen of later times, by Sherlock, Waterland or Secker, but that it was received by the disciples of Wesley and Whitfield, and is devoutly retained down to the present day. No explanation can be given of this invariable practice, except the well known fact of the invariable difference which has existed between the parties, and their consequent disagreement respecting the Apostle's meaning. The Church believes that we can "delight in the law of God after the inward man," and that "to will is present with us, though to perform that which is good we find not." This she believes and refers to St. Paul as her authority. Non-conformists and Methodists deny that the authority is in her favour; and quote very different texts of Scripture, in order to establish a very different system. All who join with the Church in her interpretation of the Apostle, will also approve of her guarded and moderate and scriptural definition of Original Sin and its effects. All who take the opposite side, will follow up their premises to an opposite conclusion. Doubtless, as Mr. Sumner has said, there is much misunderstanding, much verbal dispute upon the subject of man's corruption. But we think that with Bishop Bull's invaluable aid, we have furnished a test by which every man's tenets may be tried. Does he apply St. Paul's words in the seventh chapter of the Romans to the regenerate or the unregenerate? In the latter case, whatever difference of opinion may separate him from

some of his brethren, he agrees with the Church of England respecting Original Sin. In the former, whatever subtleties or nice distinctions he may discover, yet in fact and in truth he differs from her.

What remains to be said must be said briefly. Our correspondent, C. P. appears to have taken the proper view of the question on which he writes, and W—r is evidently desirous of steering clear of Calvinistic errors. But we cannot congratulate him upon having proved his point, and the remarks already made shew that in our opinion, it is incapable of proof. He thinks that the total corruption of man may be established by those who reject Calvinistic predestination and irresistible grace. And when he says that man owes every thing to Christ in opposition to any power of extricating himself from the ruins of the Fall, he says no more than every churchman will acknowledge. But the question is, does this shew that man is totally corrupt? And we conceive that these words are used by W—r in a milder sense than that which they usually bear. One of his illustrations indeed speaks a different language, yet we conceive that even here there is only a verbal difference between him and us. The raising of Lazarus to life, (p. 261,) has often been compared to the delivery of a soul from corruption, and the comparison has been so much abused by Calvinistic writers, that it has got a very bad name. They have said that as Lazarus was restored instantaneously, so are men instantaneously converted. That as he had no power to accept or refuse, so men are merely passive in the reception of grace; and many other obvious but ill-founded conceits may be traced to the same source. W—r has no inclination to adopt them; he admits that grace is resistible, and may be lost. He admits that after it is received we may or may not employ it as a man may

or may not eat, drink, and walk. Were we sure therefore that the comparison never would be pushed beyond the point at which he stops, that nothing more would be inferred from it than that as Lazarus could not have recovered his life without Christ, so man cannot recover innocence or righteousness without grace and pardon, we should leave the whole matter where it is. But there is a Calvinistic refinement of which W—r seems not to be aware, and which fastens with peculiar avidity upon this celebrated illustration. The Calvinist will admit every word that has been said by W—r, and maintain his own peculiar principles notwithstanding. And his plea will be that as Lazarus could walk or not after his resurrection, but not before; so a Christian may accept (and perhaps even refuse) grace *after he has been savingly awakened*, but not before. From which it will follow that unless every man is savingly awakened, specially and irresistibly converted, endowed with a disposition to good, and a moral ability which naturally he cannot possess (*Scott's Refutation of Calvinism*, Vol. I. p. 124,) the gospel is not really offered to all. And if W—r rejects baptismal regeneration, as almost all men do, who maintain that we are totally corrupt, it will follow that even among Christians, a very great proportion of those who are born into the world are utterly unable to escape from the consequences of sin. They certainly are not converted in that sense which the Calvinist applies to the term, and therefore they remain all their lives, as dead and as incapable of living as Lazarus in his grave; and perish by an unavoidable necessity.

The connection therefore between total corruption and Calvinism is this—the first does on no occasion shut out or exclude the second; and if Calvinistic regeneration be inserted between them, it serves as a link to unite them indissolubly to one

another. "There are, however," says Dean Bethell, in the excellent treatise to which we have already referred, "some Divines who reject the Calvinistic system of predestination and indefectible grace, and yet maintain this theory of Original Sin and regeneration. Their notion is that in consequence of the state to which man is reduced by the Fall; he cannot repent, or believe, or perform any act of a spiritual kind without first experiencing a new creation of habits, and consequently that habitual holiness is the necessary criterion of regeneration. But they allow that after he has been born again he is in the same condition with Adam in his state of uprightness, and may depart from grace given, and relinquish the habits of holiness which have been planted in him. Yet even under this modification this theory of regeneration still hinges upon necessity, and excludes the voluntary agency of man from any share in believing the Gospel, and the conversion of the soul to holiness." The Dean proceeds to establish his position in the plainest and most convincing manner; and concludes by pointing out the connection which subsists between those views of Original Sin and regeneration, which when united lead at once to Calvinism. "Exaggerated descriptions of human corruption while they fail of acting upon the conscience, have a powerful effect upon the passions of the weak and unreflecting, and naturally serve to kindle and encourage the maladies of religious enthusiasm and self-imposture. For when men are taught that a sense of their own utter and unmingled depravity is the first or rather the sole qualification for regeneration, they endeavour to throw themselves into that posture of mind which the lesson that they have heard seems to require. Hence they give themselves up to certain vague and desultory feelings of unworthiness which they mistake for religious convictions, and establish

within themselves a kind of fictitious conscience which taxes them with utter depravity, &c. determined hatred of God, while it overlooks the specialities of sin, and calls them off from the task of self-enquiry and the pursuit of self-knowledge. But the transition from this state of mind to a state directly opposite to it is easy and natural. For he who can persuade himself that he is exactly such a creature as these views of Original Sin represent, will find no difficulty in persuading himself that he has experienced that mystical change and revolution of soul on which the corresponding theory of regeneration rests. Such is the fact in the history of the most prevalent kinds of enthusiasm; and it plainly confirms an observation made in a former part of this treatise, that the speculative errors of Divines naturally slide into practical errors and fanaticism, when they fall into the hands of the weak, the passionate, and the injudicious."—To this we have nothing to add. The learned writer has disentangled the knot of error, taken the chain to pieces, link by link, and shewn the unsound artificial nature of the rivets and fastenings. Our worthy correspondent is not included in the class of the weak, the passionate, and the injudicious, and therefore the doctrine which he professes may do him no harm. But it will lead the generality of his hearers and readers to reject the baptismal regeneration of the Church and the Scriptures, to embrace the total change and conversion of Wesley, and ultimately to make their system of theology complete, by crowning it with the personal predestination of Calvin. On these grounds, we hesitate not to assure our correspondent that there is both a moral and a logical connection between the tenet which he upholds and the tenet which he rejects. The accurate reasoner must embrace both or neither, and we trust that he will choose the latter alternative.

To the Editor of the Remembrancer.

SIR,

IN a preceding Number referred to by your Correspondent "Oxonien-sis" in your Number for November, I said that I should not enter into controversy on the subject of "Original Sin." But in order to explain myself, and justify my own sentiments in a former instance or two, I beg permission to say, that I admit as much of our ninth article as I conceive is required to be admitted: namely, "prone-ness" and "propensity" to sin in human nature clearly and decidedly. But "prone-ness" and "propensity" do not imply total and "complete" alienation from all good, and "enmity" to God by nature. And if it be true, which I admit also that we are as mankind "*very far gone*" *indeed*, (*quàm longissime*) from righteousness, which is a lamented truth; yet even this expression is not equivalent to *ἀπὸς*, or "total" aversion. Nor again does a "taint" or "infection of our nature" prove the quantum or malignity of actual disease and that too by a fatal "necessity."

My object is to oppose those alone who carry their depreciation of mankind so far as to acknowledge nothing good in them at all; "not a spark" of holiness: who speak of "seeds of evil" and of all kind of depravity as "implanted" in our very "nature." And my reason for so doing, is because I do most firmly and sincerely believe, that with such ideas as these, many expressions in the Holy Scriptures are not compatible; that such "extreme" debasement of human nature is not necessarily to be contended for; that "contests" of the Spirit against the flesh, (Gal. v. 17.) alone, would prove the balance not to be entirely on one side; and that there are many "righteous" emotions affirmed as of the "inner man," besides the great workings of conscience; whatever other emotions there may be within him also

to contend with these: nor is it any where stated that those evil emotions are "irresistible." If indeed they were so, "sin" would not be the term then applicable. I think also that much real goodness or what we may well trust, that God will graciously consider and reward as such, is frequently discernible among men; however on many occasions they may shew much perverseness and propensity to what is wrong. And what does all this prove but much irregularity and inconsistency, which doubtless must be charged upon all mankind? If also real depravity, great and gross in many instances, appear which is undeniable, the conclusion is, that this is all of their "own" creating.

It always appears wonderful to me, that in contemplating the state of man by nature, so little attention seems to be paid to the express declarations of Scripture, that "in the image of God" created *He* man. And has this image ceased? what is it that is expressly alleged in Genesis as constituting the crime of "murder," or killing "man" but the consideration of his being made in the "image of God." St. James also, iii. 9. speaking of the abuse of the tongue, says, "therewith curse we men who are made after the similitude (or image) of God." Now, whatever we may understand by this expression even in the lowest sense of it, still it implies so "high" an intimation of the character of man by the very *nature* which God gives him as appears totally irreconcilable with those other degrading notions above alluded to; such as "seeds of evil", in our make and frame, and the whole of man being a mere "mass" of depravity!

Nevertheless, that that free agency which is vouchsafed to mankind by God should be often irregularly employed; and that actions done against better knowledge should arise, may be well expected in va-

rious instances; that some degree also of "proneness and propensity" to sin may exist in us from causes which we cannot fully speak to by our descent from Adam: all this is perfectly admissible and is admitted. But in thus arguing against "complete" depravity, and in contending for some comparative or even "real" goodness; at least what for Christ's sake it may be believed God will regard as such: no "sabelian" self-sufficiency is thought of, or pretended, nor any degree of goodness as inherent or "native" in us, and *per se* existing; nor any ability to do good beyond what the grace of God ordinarily assisting us permits; preventing the world from becoming thoroughly corrupt, and actually and experimentally thus displaying its efficacy.

I am however particularly pleased in observing that "Oxoniensis" is not unacquainted with the sentiments of Bishop Taylor on this subject; because in my opinion, no one is qualified to say much concerning it, who has not carefully perused his observations; who no doubt has truth only in view, as I myself have, and I am sure "Oxoniensis" has also. To the writings of Bishop Taylor, those of many other very pious and estimable writers might be added. But I fear uniformity of opinion on the question is not to be expected, I shall not add more now, nor address you again upon it. The only motive operating on my mind is, to rescue the character of the Deity from the remotest appearance of promoting "sin" by the work of his own hands, the human creation still reflecting or resembling his own goodness "somehow;" so at least as to be declared "made in his own image."

I am, Sir,  
Your humble Servant,  
N. R.

November, 1821,

## BIBLICAL ILLUSTRATIONS.

(Continued.)

"He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies." Psalm xciii. 11.

"The ancient Egyptians according to Plutarch, had a similar idea of the residence of the Deity; they represented the throne of God as seated in an abyss of darkness, and himself as *invisible* and *occult*."—*Plutarch de Iside et Osiride*.

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north the city of the great king."—Psalm xlviii. 2.

"The holy chambers which looked towards the north."—Ezek. xvi. 19.

"Almost all the gates of the ancient caverns and temples were towards the north, both amongst the Hindoos and Druids." See *Maurice Ind. Ant.* Vol. VI. p. 146.

"The righteous shall flourish like a palm-tree." Psalm xciii. 12.

"The palm was supposed to rise under a weight, and to thrive in proportion to its being depressed.—There is possibly a further allusion in this than may first appear. The ancients had an opinion that the palm was immortal, at least if it did die it recovered again, and obtained a second life by renewal." *Bryant's Mythology*, Vol. II. p. 4.

"The Phœnicians gave the name of Phœnix to the palm-tree, because when burnt down to the ground it springs up again fairer and stronger than ever." *Notes to Beloe's Herodotus*, Vol. I. p. 301.

"Aristotle in his seventh book of problems, and Plutarch in the eighth of his Symposia, relates a thing really wonderful. If you place a great weight upon the wood of a palm-tree, continually increasing this till the weight is too great to be supported, the palm does not give way downwards, nor bend inwards, but rises against the weight, and bends and springs upwards, for

which reason, says Plutarch, the palm in contests was considered an emblem of victory, it being the nature of this tree, not to give way to pressure and opposition." *Aulus Gellius*, B. iii. C. 6.

"I will sing a new song unto thee, O God, and sing praises unto thee upon a ten stringed lute." Psalm cxliv. 9.

"There still remained a harp of ten strings, its precise form I do not well remember, for I had seen it but once when I first entered the cave. I look upon these harps then as the Theban harps in use in the time of Sesostrius, who did not rebuild, but decorate ancient Thebes; I consider them as affording an incontestible proof, were they the only monuments remaining, that every art necessary to the construction, ornament, and use of this instrument, was in the highest perfection, and if so, all the others must have probably attained to the same degree." *Bruce*, Vol. I. p. 131.

The harp seems to have been known in the very earliest ages, thus in *Gen.* iv. 21. we read that Jubal was the father of them that handled the harp.

From the following account it appears also to have been known in our island at a very early period, as well as in Gaul. Hecateus and some others say that there is an island in the ocean over against Gaul, as big as Sicily under the arctic pole, where the Hyperboreans inhabit; so called because they are situated beyond the breezes of the north wind. That the soil here is very rich and very fruitful; and the climate temperate, inasmuch as there are two crops in the year. They say that Latona was born here, and therefore that they worship Apollo above all other gods; and because they are daily singing in praise of their god, and ascribing to him the highest honours, they say that these inhabitants demean themselves, as if they were Apollo's priests, who has here a stately

grove, add renowned temple of a round form, beautified with many rich gifts. That there is a city likewise consecrated to this god, whose citizens are most of them harpers, who playing on the harp, chant sacred hymns to Apollo in the temple, setting forth his glorious acts."

The Gauls also have poets, that sing melodious songs, whom they call Bards, who to their musical instruments like unto harps, chant forth the praises of some and the dispraises of others. *Diod. Sic. B. 2. C. 3. and B. 5. C. 2.*

"And thou shalt not let any of thy seed pass through the fire to Moloch." *Levit. xviii. 21.*

"There shall not be found among you any one that maketh her son or her daughter to pass through the fire." *Deut. xviii. 10.*

"Can one go upon hot coals, and his feet not be burned." *Prov. vi. 28.*

"When thou walkest through the fire thou shalt not be burned." *Isa. xliii. 2.*

These passages more or less refer to the trials by ordeal, a practice frequent from the earliest times.

"The guards accused each other; nought was proved

But each suspected each, and all denied  
Offering in proof of innocence, to grasp  
The burning steel, to walk thro' fire, and take

Their solemn oath they knew not of the deed."

*Sophocles Antigone, l. 270.*

"In the Hindoo laws mention is made of the Purrekeh, or trial by ordeal, which was one of the first laws instituted by Moses among the Jews. Fire or water were usually employed, but in India the mode varies, and is often determined by the choice of the parties. I remember a letter from a man of rank, who was accused of corresponding in time of war with the enemy, in which he says—'Let my accuser be produced; let me see him face to face: let the most venomous snakes be put into a pot; let us put our hands into it together; let it be covered for a certain time; and he

who remaineth unhurt, shall be innocent.' This trial is always accompanied with the solemnities of a religious ceremony." *Sketches of the Hindoos, Vol. II. p. 60.*

"Mr. Maurice mentions these ordeals; on great occasions, he says, criminals are to be tried by fire and by water, and of him whom that fire burns not, or who sinks not in that water, the veracity must be considered as perfect." *Maurice Ind. Ant. Vol. VII. p. 360.*

"The trials of the guilt, or innocence of persons accused of crimes and misdemeanours, are made in presence of an idol, called Fudo, sitting amidst fire and flames; not indeed in a judicial and public way, but privately in the house, where the fact was committed, and in presence of the domestics, either by a simple conjuring and uttering certain words, or by fire, or by a draught of Khumano Goo. If the first or simple conjuration proves ineffectual, recourse is had to the second, a trial by fire, to be performed by making the suspected persons walk thrice over a coal fire, about a fathom long, which if they can do without being burnt on the soles of their feet, they are acquitted." *Kempfer's Japan, Vol. I. p. 236.*

"Amongst the people of Congo there is an oath or a test, called Chilumbo, which might rather be said to be applied than administered; for the person accused hath a red hot iron passed over his naked leg; which if it causes any blister, he is forthwith thought guilty; but if not he is released. The deceit of this is, that if the patient be determined to be acquitted, the subtil wizard has a certain preparation concealed in his hand, of an exceeding cold nature, with which stroking gently over the part, the fire when applied there loses its force; but if he be to be found guilty, that remedy is to be omitted, and then the iron is left to cause its effect." *Merolla da Sorrento's*



*Voyage to Congo. Churchill Coll. Vol. I. p. 676.*

“ La question qu'on donne aux voleurs (en Japon) faute de preuve, fait plutôt condamner les malheureux que les coupables. Pour averer le crime l'on fait rougir une piece de fer d'un doigt d'espais, et d'un pied en quarré, et des que la premiere couleur est revenue on la couche sur les deux mains de l'accusé, sur deux feuilles de papier, qui s'allument aussi tot, et si l'accusé la peut jeter sur une petite claye, que l'on y pose aupres, sans qu'il se brule on le renvoye absous, mais si les mains sont tant soit peu offencées par le feu, on le condamne à la mort.” *Oleamis Mandelelo, Vol. II. p. 406.*

*To the Editor of the Remembrancer.*

SIR,

MY object in the present letter is very briefly stated. It is to point out certain abuses as they appear to me, or if that be too strong a term, certain irregularities in our mode of administering the Sacrament of Baptism, that are little becoming so holy an ordinance, and as little calculated to excite a feeling of reverence in the minds of the laity.

I allude in the first instance to our almost general substitution of a paltry earthen-ware or pewter dish for the old and venerable and more appropriate font.

I am aware that during the earliest ages of the Gospel, I mean during the times of the Apostles and their immediate successors, the rite of Baptism was administered in any place, where there was water. Baptizabant, says Durand, “in stagnis et fluminibus.” The several cases of baptism recorded in the Acts of the Apostles, such as the baptism of the Eunuch, of the three thousand converted by the preaching of St. Peter, of Cornelius, and the Keeper of the prison, clearly prove this. And such I am equally aware continued to be the practice of the

Church as low down as the third century, with this only difference, that the solemnity of renunciation, though repeated afterwards at the water, was previously performed by the catechumens in the Places of public worship. Towards the conclusion however of this century, or the beginning of the next we find baptisteries mentioned among the exedre or outer buildings attached to the Churches, often capacious enough for the assembling of councils within their walls, and always sufficiently large to admit of distinct apartments, and distinct fonts or baths for the separate baptism of men and women. From this period down to the sixth century the baptistery was the appointed place of public baptism, and was attached to the principal Church of every city where a bishop resided, which from this circumstance was styled the Mother-Church. The privilege of baptizing had been however of necessity extended to the country-parishes; and to this indulgence we may date the introduction of the font, at first into the porch, and subsequently into the Church itself. In our own country the font appears to have been generally adopted; for the cathedral of Canterbury exhibits the only instance of a detached baptistery. These fonts were for the most part of stone; and Durand in his way assigns this reason for it. *Debet ergo fons esse lapideus, nam et de silice aqua in baptismi præsagium emanavit; sed et christus, qui est fons vivus, est lapis angularis et petra.*”

By a decree indeed of a Council mentioned by Durand, permission was given to any presbyter who could not procure a stone font, to provide any other proper vessel for the occasion. “Statutum est, ut omnis presbyter, qui fontem lapideum habere non potest, vas conveniens ad hoc solum officium habeat, quod extra ecclesiam non deportetur;” but then we are told by Lyndwood in his comment on

the words "lapideum" and "competens" which occur in one of Archbishop Edmund's constitutions, that that only was to be considered as a proper vessel which was solid, durable, strong, capable of retaining the water, and capacious enough for the immersion of the child; for his words are these:—"Lapideum vel de aliâ materiâ congruâ et honestâ: tale videlicet, quæ est solida, durabilis, et fortis, ac aquæ infusæ retentiva: competens, quod baptizandus possit in eo mergi." So that no argument can be drawn from this permission in defence of our present use of the bason. Of whatever material the vessel in question was made, it was in every respect a regular font. The use of fonts then for the purpose of public baptism was formerly universal, and continued to be so in our own country with only some small diminution in their size, down to the period of the Reformation: a diminution however, that though no longer admitting of the immersion of the whole body, as was the case in the older fonts, yet still left depth and room for the dipping afterwards prescribed in the common prayer-book of Edward the Sixth. At this period the only change made in the public administration of baptism regarded the additamenta of Romish superstition. These were justly discarded; but the font was left in the full possession of its antient honour. Enquire says Bishop Ridley in his articles of Visitation in 1550, "whether the water in the font be changed every month once," and again in 1564, there is this injunction, "that the font be not removed, nor that the curate do baptize in parish Churches in any basons. This injunction was renewed in the book of Canons put forth in 1571; and is thus alluded to with a renewal of the injunction in the 81st of our present Canons; "according to a former constitution, too much neglected in many places, we appoint that there shall be a

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font of stone in every Church and Chapel, where baptism is to be ministered: the same to be set in the antient usual place; in which only font the minister shall baptize publicly."

I shall not stop to enquire how it came to pass that these repeated injunctions were disregarded: a more important question for ourselves is this; why we of the present day continue to disregard them? Is this calculated to excite a reverence for the holy sacrament of baptism in the minds of the people, or impress them with the idea that we reverence it ourselves? That feeling with which the members of our Church as they grow up would be led to look on the old venerable font, wherein themselves and their forefathers before them had been baptized—that common font of a whole parish.—All this feeling, and any good effect, which might spring from it, is entirely lost. It cannot be transferred to the little paltry bason which for what they know, may have been borrowed or purchased but a few minutes before, and before the evening may be broken, or applied to an unconsecrated purpose. The parochial font on the contrary is a kind of common unalienable unperishable property; a spiritual heir-loom: there it stands and there it has stood from time immemorial, never applied to any other purpose; and that purpose the dearest to man, even his spiritual birth, his free admission into all the privileges of the Gospel covenant. And I question much whether the substitution of the bason in the place of the font has not indirectly had another bad effect in tending among other causes to encourage a custom unhappily but still, too prevalent among the laity of having their children baptized, and, strange anomaly of words, received into the Church, at their own houses, for in weakening their attachment to the font by our neg-

lect of its use, what do we, but loosen one of the ties, by which they might have been drawn to desire a more public celebration of the sacrament?

And now what have we to plead in our defence? Is it antiquity? no sooner were Churches built, and matters brought into a regular train, but baptisteries and fonts were erected, and in these alone was baptism performed. Are the several articles of visitation, canons, and constitutions, that have been made from time to time, in favor of the practice? they are expressly against it. Is the practice calculated to raise the sacrament in the eyes of the people? It is more likely to lower it. Is it agreeable to the words of the Rubric and the intention of our Church? What then shall we say to the last of the three injunctions that are prefixed to the ministration of the public baptism of infants, wherein are these words, "And the priest coming to the font, (*which is then to be filled with pure water*)"—How can we be said to comply with this Rubric, when the font that common baptistery or fountain of baptism, (as the old offices term it) is not so much as used on the occasion? Again, in the prayer of consecration, when having prayed to the Almighty and ever-living God to "sanctify the water to the mystical washing away of sin," we farther beseech him to "grant that the child now to be baptized *therein*, may receive the fulness of his grace." But may we not well ask, baptized in what? on the supposition that the font itself is filled with water, the expression is strictly appropriate; but where this is not the case, few I think can use the prayer without wishing to substitute the word "therewith" in its stead. And to give one instance more, in a following Rubric the priest is enjoined "if the sponsors shall certify him that the child may well endure it) to dip it in the water

discreetly and warily" Does not this injunction then suppose the font to be duly filled with water? When I consider therefore that the use of the font is strictly agreeable to the practice of the early Church, at least from the time of the third century, that it is expressly enjoined by the oldest canons and constitutions down to the present time, that the Rubric and a part of the service suppose the font itself to be filled with water, and that when so filled it is at once appropriate and respectful, and calculated to excite proper and devotional feelings in the minds of the people, I cannot but indulge the hope of seeing the time, when the bason will be altogether discarded, and the font restored to its primitive honours\*.

I have been so long on this first irregularity in our ministration of baptism that I have not room to do more than briefly to notice the remainder. It is a remark of Arch-deacon Sharpe's, that our Church doth not direct sprinkling or aspersion, but affusion or pouring of water upon the children to be baptized; and, though the quantity of water to be used is no where prescribed, yet he gives it as his opinion that the action should be such as is properly a *washing* to make the administration correspond with the institution: and secondly, such as is properly a *pouring of water* which is the Rubrical direction to express *that washing* at all times, when *dipping* is not practised. "And this," he adds, "we are bound to observe, as members of the Church of England in particular, taking it always for granted that there is a reason for whatever is prescribed in the Rubric, and such a one as is not to be contradicted by

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\* By a little search the hole through which the water was formerly carried off through the shaft, might still be discovered in most if not all the older fonts: and again secured, as then, with its stopple.

our private practice, or rejected for the sake of any modes or customs brought in we know not how." Notwithstanding these judicious remarks, which require neither comment nor addition, aspersion, and that in a very slight degree, is too much the prevailing practice of the day.

A third irregularity is the using the ministration of public baptism in houses, together with the two frequent practice of privately baptizing without a *sufficient* necessity. For this latter deviation somewhat perhaps may be said; but the former is as indefensible in itself, as it would be, I am verily persuaded, unwished for by the laity, wherever its impropriety should be kindly, and fully, and impartially stated,

I will only add in conclusion that much benefit would arise from a frequent allusion in our public discourses and private admonitions to the nature and necessity of the holy sacrament of baptism; from the seriousness and fervency of our manner in administering it—from our attention as far as is possible to the fitness and behaviour of the sponsors, and the distinctness with which they make the answers\*; from the cleanliness and order in which every thing is kept in and about the font, and the careful provision of hassocks for the people to kneel on, where the service requires it; all these precautions could not fail of exciting and keeping up under God's blessing, a due sense of the importance of that rite, which is in very truth

\* May I be permitted to suggest, that whenever the numbers will permit, the interrogatories would be put with closer conformity to the Rubric, and greater effect on the people, to each separate set of sponsors, than to the whole in a body. The noise and confusion of several persons answering at once can neither add to the decency nor the solemnity of the occasion; and, where each set of sponsors are successively called forwards, they will be more likely to feel their individual responsibility.

the appointed door of our admission into the Church of the living God.

In the preceding remarks I trust that I have not been betrayed into any inadvertency of feeling or expression. I have ever thought that much good would accrue to the Church, if the clergy could be roused to a freer communication of their observations and experience relative to the discharge of their pastoral duties. Much practical information that would otherwise have been confined to the small limits of a private parish, would thus be made general, and afford valuable hints and assistances to their younger brethren, who are but fresh in the vineyard. Your Remembrancer, Sir, offers a safe and easy channel of communication, and deserves to be duly prized.

I am, &c.

Yours,  
C.

### *To the Editor of the Remembrancer.*

Sir,

YOUR Caen correspondent L. seems surprised to find a false translation of 2 Cor. v. 18, 19, in the French Testament circulated by the Bible Society. His astonishment will, perhaps, be increased when he is informed that this is by no means a rare occurrence, either in the Society's French or many other translations. Their Icelandic Testament has been "revised and corrected," till it is said that the honest unsophisticated beings for whose use it was principally designed, have in their simplicity declared, that "it broke their hearts" to see the liberties that had been taken with their Scriptures. And their Spanish Testament has undergone a similar treatment, till it is nearly unintelligible to Spaniards.

All these "revisions and corrections" are, no doubt, like those of their French Testament, made from

the "Greek text;" and a Society which has such a laudable dread of the contaminating effects of notes and comments, will be more than ordinarily careful that the Sacred Text be not sophisticated in the translating: this would be polluting the waters of life at their very source, and consequently they never translate from a translation, but always from the original, as well as revise and correct by it. Their French Testament is however an exception to this rule; which, although on the title-page it is said to have been "revised and corrected with care after the Greek text," is, in fact, servilely translated word for word, errors and all, from Diodati's Italian translation, which is chiefly remarkable for its ultra-calvinistic constructions; a recommendation to the Bible Society, perhaps, which Martin's French translation may not possess.

Diodati's translation of the passage in question, is as follows:—

*"Ora il tutto è da Dio, che ci ha riconciliati a se, per Gesù Cristo, ed ha dato a noi il ministero della riconciliazione.— Poichè Iddio si riconciliò il mondo, in Cristo, non imputando loro i lor falli; e pose in noi la parola della riconciliazione."*

I do not mean to affirm that "revised and corrected with care after the Greek text," as it stands on the title-page of the Society's French Testament necessarily, includes, strictly speaking, that it was also translated from the original Greek, although I think it calculated to convey this impression. But I think it must appear to every one to amount to a guarantee on the part of the Bible Society, that a very faulty translation had not been adopted for their text book, and the original Greek only resorted to for correcting the press. But even in this humble capacity, after a tolerably careful search, I cannot find that the Society have made any great use of the original Greek; for as far as I can discover, they stick close to Diodati, and make common cause

with him through good report and through evil report, even in his most violent aberrations from the original, so that their "revised and corrected with care after the Greek text," amounts to neither more nor less than a bookseller's puff.

If you express any distrust to a member of the Bible Society, either of the qualifications or disinterestedness of their translators, or of the accuracy of their translations, the only reply you get is, Look at the Archbishops, Bishops, and other Dignitaries associated with us. But these Right Reverend and Reverend Divines, I fear, have little sway over the Society's proceedings.— They leave their Episcopal authority with their hats and great coats in the passage when they attend the Committee-Room, and the vote of a calvinistic or socinian dissenter will at any time neutralize that of an Archbishop. It is, therefore, in vain for your correspondent to hope that these Prelates can be any check upon the dissemination of corrupt translations or the consequent propagation of Socinianism. Besides, it may be fairly questioned, whether the "rapid strides of Socinianism" be so ungenial to the sentiments of the Bible Society as your correspondent seems to imagine. Certain it is, that no two persuasions make more frequent exchanges of proselytes than Calvinism and Socinianism, a notable instance of which is recorded in your Remembrancer for September. The two creeds are separated but by thin partitions. The Calvinist never blushes openly to affirm, that the sacraments of his Redeemer are not means of grace; that baptism has no regenerating influence; that the Lord's Supper has no renewing effect; with him they are only badges, tokens, signs, symbols, any thing but reality; and thus Christ having failed in endowing his sacraments with spirituality, the obvious inference is, had he the power? was he divine?

Up to this point, or nearly the

Socinian will come. He will freely own that Christ spake as never man spake; that he did many wonderful works; that God gave not the spirit by measure unto him; that he was sinless, spotless, and far superior to any other human being that ever lived; but, was he divine?

And thus a professor of modern evangelical tenets may continue all his days oscillating between the two opinions, without doing any great despite to either creed, or in any way disqualifying himself for a seat at the Bible Society's Board.

Diodati was a sufficient scholar to have translated so easy a passage as the one in question correctly, if he had found no let or impediment in his own Calvinistic prejudices; and I presume from similar scruples, the Society's corrector and reviser with care after the Greek text, chose to permit the error to remain undisturbed, as he has done in every other place as far as I have observed. Diodati's Italian, and the Society's French and Spanish, are among the worst translations of the New Testament extant, and the Romish Priests will never lack cogent arguments with their flocks against modern translations of Holy Writ, as long as the Bible Society circulates these through Italy, France, and Spain. But they are evangelical, or in other words, Calvinistic, and that covers all their sins.

ALPHA.

9th Oct. 1821.

*To the Editor of the Remembrancer,*  
Sir,

YOUR Caen correspondent accuses the British and Foreign Bible Society, of circulating in France a corrupt version of the New Testament, in preference to an orthodox one approved by the Protestants, and he proceeds to justify the charge by the quotation of a single passage, which is certainly translated differ-

ently in our own version, and which he pronounces to be wrong. I agree with him that an awful responsibility is incurred by those who knowingly propagate error for truth, but happily the members of this Society have no occasion to reproach themselves on this account. As a friend to it, I am desirous of correcting any misconception of its proceedings, and am willing to give him the explanation which he seeks, relying upon your candour to give as wide a circulation to this reply as to his letter.

The Bible Society has published several new versions of the Scriptures, but they have been in languages in which none had previously existed. Faithful to its principle of not interfering with the ecclesiastical authorities of any country, it has always restricted its grants to the publication of authorized versions, wherever there are such; and in Roman Catholic states it has approximated as nearly as it could to its rule, by distributing in France De Sacy's translation, in Italy Martini's, which was sanctioned by the late Pope, and in Turkey one approved by the Patriarch. It has behaved in the same manner to the French Protestants; and this very version which your correspondent condemns is no new nor altered one, but that of Ostervald. He informs us that most of the Protestants prefer that of Martin. I presume it is so at Caen, but I know that the Protestant Clergy of Paris have publicly declared their approbation of Ostervald's, and that in 1813 it was read in the Church of the Oratoire. Our Society never undertook to recommend any particular version to any denomination of Christians; as edification is its only object, it hath felt itself justified in reprinting what was in use, provided it was correct in all material points, and the Society for Promoting Christian Knowledge acts upon the same reasonable plan, and has admitted, if I am not mistaken, upon

its list of books this very Testament deemed by your correspondent so objectionable \*. I allow, that if any authorised version were heretical, it would be blameable in this or any other Society to circulate it; and such was actually the view taken by our Committee, who when solicited to print the Bible for Geneva, stipulated that it should be Ostervald's, and not the one in use in that Canton. Ostervald's version has, no doubt, like other human works its mistakes; but certainly the instance selected is an unfortunate one, for great authorities might be urged in favour of Ostervald's translation. It is rendered in the same manner in the Zurich translation, in Diodati's, in De Sacy, and in Calmet, and certainly such respectable names, to which others might be added, are sufficient to vindicate the Society from the charge either of a mischievous design or of gross negligence in sanctioning the version in question.

I am, Sir,  
Your humble servant,  
M.

Oxford, Oct. 19, 1821.

*To the Editor of the Remembrancer.*

PERMIT me Sir, through the medium of your pages, to make a few comments on a passage from Mr. Wilson's Sermon on the Death of the late Rev. J. Scott, quoted in the thirty third Number of the Remembrancer, p. 560. in which after giving a sketch of the principles and practice of the deceased, he concludes with these words: "*Now I ask whether any fair solution can be given of such a case but the truth of the principles from which it sprung?*"

It is with extreme regret I perceive an intelligent and exemplary

man (for such I esteem Mr. Wilson to be) drawing an inference which every reflecting observer of times and histories must know full well to be one which if pursued to its consequences would lead of necessity to bigotry or scepticism; the infidel will gladly avail himself of an assertion upon which he may establish an argument of no inconsiderable weight against some of the most valuable and vital doctrines of Revelation.

I wish not to give offence to any individual who from conscientious motives may have adopted the peculiarities of the creed in question. Whatever may be my own opinion as to its merits or demerits, I will if you please admit with Mr. Wilson that the doctrines of Mr. Scott contained whatsoever things were true, whatsoever things were honest, whatsoever just, or whatsoever pure. But having admitted this, if Mr. Wilson's solution is equally admissible, thousands with myself must be forced to the awful conclusion that as long as other characters can be found pursuing a course lovely and virtuous as Mr. Scott's, as piously sought, as conscientiously adopted though influenced by opinions diametrically opposite, the Deity has vouchsafed no certain guide to direct our steps, and that all is doubt and error: for alter, pervert, entangle the question at pleasure, the substance remains unchanged. If the only fair solution of a case similar to Mr. Scott's, viz. exalted purity and piety resulting from the adoption of certain principles and opinions, be that they are founded on truth, where is the pure and pious man of a different persuasion who has not a right to consider his own creed stamped with the mark of certainty. And where is the sceptic who may not with equal confidence amidst the contradictory assumptions of the divided followers of Christianity challenge us to point out that unerring guide from which there can be

\* This is a mistake: the translation used by the Society for Promoting Christian Knowledge is that of Martin. Ed.

no rational well founded deviation. I am unwilling to hold up the patched and party coloured garb of religion to the scorn of those who would delight in a display of its rents and motley shades, or magnify the force of my argument by quoting an infinity of instances in detail from the almost infinite varieties of sects professed by the followers of the Gospel. But knowing that they may be produced, he must be a bigot indeed who does not see that in many of these, however visionary their doctrines, some might be found with characters fair as imagination can conceive, framed and disciplined in accordance with a standard, which if Mr. Wilson's reasoning be just had truth and nothing but the truth for its basis. The fact is, human nature is every where the same—imperfect to the core—weakness and frailty are its inseparable characteristics; for its vices and foibles they form a soil in which each may revel with luxuriance; for its virtues they form toils and snares which fetter the impulses of that blessed Spirit, which here below cannot divest them entirely of earthly defilements and selfish feelings. In our country more especially pre-eminent for competition of every description, where each individual is born with a hope of shining in a little circle of his own, is it possible that prejudice and passions should not interfere in his advancement? Experience has lamentably taught us that religion is not excluded from this general operation. Within its hallowed recesses the same passions insinuate themselves though modified, and we think at times rendered almost laudable from the association they have formed, but still human passions they remain and as such they act. The weak they excite to enthusiasm, the zealous too often betray their presence by want of judgment. In some they appear co-operating more or less with the selfish principle, dis-

playing at one time a gratification in vindictive or oppressive acts, at another persuading the actor that he is peculiarly favoured of God and destined for scenes of bliss, his less fortunate brethren were never born to experience. Were I to select an example to illustrate my meaning, in vain should I search for one more appropriate than Mr. Scott's. From an impartial view of his life the reader will collect that he was possessed of the warmest feelings, from his own account he confesses himself to be "self-sufficient and positive in his opinions\*." To these Mr. Wilson justly adds "determination of mind and extraordinary diligence," from such materials what conclusions might not peculiar circumstances have elicited? What part of his life is unaccountable or extraordinary? Certain causes led him to views which no reflecting person can be surprised that he adopted and supported with daily increasing zeal and confidence. Had he lived in the days of the Reformation a character like his could never have remained dormant. He might have assisted in the extravagance of Tetzl, or aided Luther in dispelling the darkness of popery: in either case equally conscientious and equally illustrative of a supposed "force of truth." Yet even he is candid enough to confess "that he is mistaking daily, finding himself in continual danger of mixing his own imaginations with divine truth and following his own spirit instead of God's\*." All this, though a few pages before we find him asserting "as surely as I believe his promises to be faithful, as surely as I believe him to be a God that heareth prayer; so surely do I believe that flesh and blood hath not revealed to me the doctrines I now preach, but God himself by his Holy Spirit." Such is human nature!

It may be asked to what does

\* See Force of Truth.



this reasoning lead. Are we then to reject every religious impression as a delusion, are we to deny that there is a spirit working within us to help our infirmities; God forbid? it is because I respect the doctrine and am firmly convinced of its truth, that I hold up my hand to combat the difficulties surrounding it when pushed to excess. My feelings indicate the probability; revelation declares the certainty that he who created the spirit of man will condescend to visit it with his own. When therefore I perceive good men differing on doubtful theological points, I conclude that for wise reasons the Holy Spirit has not decidedly intimated the full knowledge of truth and I hold therefore that it partakes more of our earthly than our heavenly nature to adopt the high tone of authority which is daily widening the breach already a disgrace to the Christian world.

In viewing the scheme developed by Mr. Scott, I perceive some things respecting which we materially differ. He believes them to be true on the ground that "God himself has revealed them by his Holy Spirit." I disbelieve them because in as earnest enquiry after truth I come to very different conclusions; and I cannot bring myself to think the Spirit would have led me into error; and induced me after serious investigation to reject his lessons as misrepresentations or exaggerated deductions. Who is right or who is wrong are questions for Omnipotence to decide. But assured as we are that errors may creep in to seduce if it were possible the very elect, there is less danger in adopting a system accordant to our views of justice, mercy and reason, and upon which we may argue if not without infallibly convincing, at least without exciting the sneer of infidelity, than one which in the opinion of those who differ from Mr. Scott is repugnant to all these

truly divine attributes, and contains within it seeds which may and have ripened into excesses deplored by many a serious

CHRISTIAN OBSERVER.

#### ON MR. MACDIARMID'S LIVES OF BRITISH STATESMEN.

*To the Editor of the Remembrancer.*

Sir,

THE lives of British Statesmen, by Mr. Macdiarmid, have lately come under my notice, and, as the work is certainly entertaining and likely to be put into the hands of many, especially the younger members of society, who may be misled by its *apparent candour and liberality*, I trust you will allow the following remarks a place in your valuable pages.

The Author appears to be a Scotch Presbyterian, and, from his political and religious prejudices, to be led into many gross mistatements (particularly observable in his life of Lord Burleigh, as well as in various parts of the second volume) wherever the Church of England or its Clergy are introduced. His frequent reference to Neale's partial and distorted History of the Puritans continually misleads him, and must have the same effect on many of his readers. He appears not to be aware of the elaborate answer to that insidious book, begun by the learned Bishop Maddox, and brought to a conclusion by the eminent Dr. Zachary Grey, a work now very valuable and scarce.

\* Through his prejudices Mr. Macdiarmid is also much drawn aside from the truth in the case of the unfortunate Mary, Queen of Scotland. Can this, in the present day, be any other than a wilful error? Can he be ignorant of Whitaker's elaborate and very satisfactory defence of this much in-

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\* Vide pages 259, 260.

jured and murdered Princess? Has he never seen the memoirs of her private life, by his own countryman, Chalmers? If he has, his misrepresentations of the conduct of this very accomplished Princess, are base and unpardonable; *charity* ought to have induced him *at least* to admit that it was a disputed point, and therefore it behoved him to have leaned to the favourable side; and if he has not seen these fat-famed and well established works, his authority as an historian is worse than nugatory.

Throughout the life of the great and faithful Strafford, and, in short, wherever circumstances, which took place in the reign of that eminent nobleman's much injured and amiable Sovereign, are introduced, the Author gives a false colouring to almost every occurrence; so much is he misled by *popular and political prejudices*; which are in no instance more evident than in his jaundiced remarks on the learned and pious Archbishop Laud, who is a particular object of this writer's hostility, and of whom Lord Clarendon asserts, that "*his learning, piety, and virtues, have been attained by a very few; and the greatest of his infirmities are common to all, even to the best of men.*" But Laud and Strafford had their lot east in evil times,

and the share they were obliged to take in the management of public affairs during those ill-fated days, has afforded materials for the biassed misrepresentations of party writers who have little or no regard for what is sacred and venerable.

A gross mistatement also occurs in this Author's account of the ejection of the puritainical Ministers on the Restoration, when the regular and orthodox Clergy, unjustly deprived for their loyalty, by the Rump Parliament, were replaced in their preferments\*. An act of justice which confers immortal honour on the great and upright Minister of that day, and which ought to "*be had in everlasting remembrance.*" Did Mr. Macdiaruid ever hear of that justly celebrated work entitled "*Walker's Sufferings of the Clergy, &c.?*"

Your's, &c.

B. C.

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\* It is true that others of the Puritainical Preachers were also removed at that time, but this was in consequence of their obstinate refusal to conform to the judicious Rubrics and decent ceremonies of our venerable Church; which, in accordance with the Apostolic Rule, requires that "*all things*" relative to the worship of God "*be done decently and in order.*"

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## EVENING.

*A Poem which obtained the Chancellor's Medal at the Cambridge Commencement, July, 1821. By Thomas Babington Macaulay, Scholar of Trinity College.*

FAIR hour of Poesy's and Passion's dreams,  
Of sweetest breezes, and of purest beams,  
Rich clouds, and twinkling stars, and balmy dews,  
Come, loveliest theme, and be thyself my Muse;  
Breathe o'er the lay which fondly tells thy praise  
The splendour of thine own voluptuous rays,  
The colours of thy bright and varying skies,  
The music of thine airy melodies.—

For I have loved thee, EVENING.—I have felt  
My soul beneath thy gentle influence melt,

REMEMBRANCE, No. 36.

6 A

Which lends to every scene and every tone  
 A mild and pensive softness all its own.  
 The shadows lengthen'd by the sloping light,  
 The gleam which lingers on the purple height,  
 The gale that whispers through the cool arcade  
 Form'd by the dark-green chesnut's massy shade, 15  
 The lake which burns one sheet of yellow fire,  
 The knell resounding from the distant spire,  
 The echoes which the circling hills prolong,  
 The raptures of the wild bird's piercing song, 20  
 Ev'n the rich music of the mellow horn  
 Which swells so jocund on the breeze of morn,  
 The blithest sounds, the gayest forms receive  
 A tinge of sadness from the spells of Eve.  
 The spirit of sweet melancholy floats 25  
 O'er all her scenes, and thrills in all her notes,  
 Breathes in the fragrant languor of her sigh,  
 Weeps in her dews, and blushes in her sky.

How sweet it is, at that enchanting hour,  
 When earth is fresh with April's sunny shower, 30  
 To wander through some green and quiet lane,  
 O'erhung by briars and wild flowers moist with rain;  
 And view the Sun, descending to his rest,  
 Lead his bright triumph down the gorgeous West.  
 Amidst the glories of that radiant sky 35  
 Dun wreaths of cloud with crimson dappled lie,  
 Like the dark curls, with roses crown'd, which play  
 Around the brow of some fair queen of May;  
 And dusky streaks on which the sunbeams throw  
 A lurid mellowness, a sullen glow, 40  
 Whose inky masses seem to fancy's sight  
 Blue hilly isles amidst a sea of light,  
 Rugged with many a crag's fantastic shape,  
 And swelling ridge, and far projecting cape.—  
 Dyed by the sinking rays the heavens assume 45  
 A brilliant tint of deep and rosy bloom,  
 The lovely hectic of declining day,  
 Height'ning its charms and marking its decay:  
 From hue to hue the varying splendours fade,  
 And melt into a pale and saffron shade. 50

At length the cottage windows cease to blaze,  
 And a soft veil of dim and silver haze  
 Floats o'er the watery meadows. All is still  
 Save the faint tinkling of the pebbled rill,  
 Or beetle's drowsy hum, or bat's shrill wail, 55  
 Or thrilling chaunt of love-lorn nightingale.  
 The stream hath darken'd to a purple hue;  
 The turf is fresh with cool and fragrant dew.—  
 Who loves not then with upward-gazing eye  
 To pore into the wide abyss of sky? 60  
 So still, so vast, so colourless, so pure,  
 Clear without light, and without gloom obscure;  
 And here and there to catch some lonely star  
 Twinkling in humid lustre from afar;

Or flashing in the West, fair Eve, to see  
The planet dear to Venus and to thee.

65

Oh! thou whose myrtle grove and od'rous shrine  
An earlier age adored with rites divine,  
When infant genius tuned the Grecian lyre  
To hail thee Queen of beauty and desire ;  
Oh ! nurse of softest hopes and fondest fears,  
Of melancholy smiles and rapt'rous tears,  
Thou phantom which some rich voluptuous mind  
Fom all its wealth of glowing thoughts combined,  
Thou sweet embodied wish, thou loveliest dream  
That e'er in moonlight sleep, by lili'd stream,  
Bright with all mem'ry's and all fancy's dyes,  
Floated before enamour'd Poet's eyes ;  
How justly ancient lore assign'd thy name  
To yon fair emblem of thy mystic flame,  
Love's consecrated lamp, which lights from high  
The vespers of his fond idolatry !  
How oft, fair star, have bards been wont to twine,  
In flowery raptures, beauty's praise with thine,  
And loveliest eyes gazed fondly on a ray  
As bright, as dewy, and as soft as they !

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But see the broad and yellow Moon emerge  
Upon the dim horizon's eastern verge  
In cold and ghastly beauty. Tree and height,  
River and plain, are starting into light.—  
How beautiful its gleams of silver fall  
On the bright lattice and the flower-clad wall  
Of snowy cottage, or the Gothic tower  
Of some grey church which tufted yews embower !  
How fair is yon meek wand'rer, as she strays  
Through filmy shades which scarce conceal her blaze,  
Or measures with her cold and pensive eye,  
From some clear island of cerulean sky,  
The billowy ocean of pale clouds around  
O'er which her lone and nightly course is bound !

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What marvel then if Man, while heaven denied  
A hope to cheer him, and a law to guide,  
Thou pure and radiant orb, adored in thee  
The source of radiance and of purity ?  
Oft, when along the sweet Campanian bay  
The latest flush of sunset died away,  
Th' Italian maid with reverence saw thee shine  
Silvering the purple peaks of Apennine ;  
And kneeling on the fragrant turf where played,  
In quivering fretwork, chequered light and shade,  
Beneath some vine-clad elm's fantastic boughs,  
Pour'd forth to thee her blessings and her vows.—  
No longer from thy hundred altars rise  
The voice of prayer, the smoke of sacrifice.  
Cithæron owns no more her Cynthia's reign,  
And jackals howl above th' Ephesian fane.  
Yet Contemplation still delights to gaze  
On the wan lustre of thy frozen rays,

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And pay, at that serene and solemn hour, '  
A juster homage to a holier Power. 120

Less gay is Evening when December's breeze  
Sweeps through the roaring forest's leafless trees  
In dreary cadence ; when th' undazzled eye  
Beholds, athwart the grey and frosty sky,  
Stripp'd of his glittering robes and golden crown, 125  
The blood-red Sun without a ray sink down.  
Yet then 'tis sweet to stray in pensive mood  
Through the dim twilight of the naked wood,  
Where groaning branches yield a mournful sound,  
And wither'd leaves in eddies flit around. 130  
'Tis sweet to seek the flickering light and gloom  
Of the neat fireside and the curtain'd room.  
'Tis sweet to listen to the driving rain.  
The bellowing chimney and the rattling pane ;  
And sweet it is, at every gust, to raise 135  
The glowing embers to a brighter blaze,  
And mark their quivering lustre glance the while  
On eyes that sparkle, and on cheeks that smile ;  
On furrow'd brows which now forget to lower,  
Charm'd by the sorcery of that tranquil hour, 140  
And rosy infant lips which fondly press  
To snatch the willing yet delayed caress.

Alas !—no more with England's ancient rites  
Blithe \* Christmas leads along the wintry nights,  
As when of old his purple visage bluff 145  
And pointed cap, and rustling length of ruff  
Came forth, with minstrel's song and jester's tale,  
And boar's head garlanded, and amber ale,  
And masquers † decked with bugle horn and bow,  
And hissing ‡ crabs and amorous misseltoc ; 150  
While the bright hearth, in joyous concert, roar'd  
With blazing logs ; and o'er the groaning board  
Of glossy oak the prickly holly spread  
Its varnish'd foliage and its berries red.  
Yet joys, perchance as sweet, remain to cheer 155  
The sullen evenings of the closing year ;  
The fire-side circle at the close of day ;  
The licensed school-boy's Saturnalian sway ;  
The listed combat of the warrior train  
In order marshalled on the chequer'd plain, 160  
When these in sable, those in argent mail  
The Chief, the hostile Chief alone assail.  
To guard their King with brave devotion fly  
His serried foot and bounding chivalry ;  
His mitred prelates burn with martial zeal ; 165  
His princess grasps her Amazonian steel.—

\* This costume of Christmas is taken from the masque in which Ben Johnson has personified the festival.

† Robin Hood and his followers were principal characters in the old Masquerades of Christmas.

‡ " When roasted crabs hiss in the bowl."—*Shakespeare*.

Hard is his heart who views with cynic eyes  
 Those bloodless fights, those tearless victories ;  
 But his far harder, who can coldly turn  
 From the sweet rites of that enchanted urn  
 Whence some terrestrial Hebe deals around  
 The social cups with fragrant nectar crown'd. 170

Thine, gentle Evening, is each power that binds,  
 In mystic harmony, united minds,  
 And lulls to soft repose in verdant bowers,  
 Amidst a glowing paradise of flowers, 175  
 Of sparkling streams and spicy gales of bliss,  
 The way-worn pilgrims of a world like this.  
 Thine is the tenderness whose blameless joys  
 No guilt pollutes and no remorse alloys, 180  
 The rest which soothes the tortured spirit's strife,  
 The fairy Graces of domestic life.  
 Thine is the prayer lisp'd forth, with downcast eye  
 And lifted hands, by kneeling infancy,  
 And thoughts of solemn awe and grateful love 185  
 Which link mortality to realms above.

Nor less, enchantress, to thy reign belong  
 The mines of science and the flowers of song,  
 And every glorious deed and thought sublime,  
 By virtue, or by Genius, snatch'd from time. 190

I love to trim the taper o'er the page  
 Where lives the mind of Poet or of Sage.  
 Then, as that beauteous and imperial \*Fay  
 Renown'd in many a wild Ausonian lay  
 Crowds with fair shapes, and paints with glorious dyes 195  
 The sparkling azure of Sicilian skies,

And hangs her pillar'd domes and waving shades,  
 Her terraced streets and marble colonnades,  
 O'er the bright waters of that sapphire sea  
 Which laves thy sunny realms, Parthenope ; 200

So o'er the soul the Muse's spells diffuse  
 The pomp of graceful forms and lovely hues :  
 Things uncreated, men unborn appear ;  
 The past is present, and the distant near.  
 In long array on Fancy's wond'ring eyes 205  
 Visions of beauty or of terror rise ;

The cauldron† mantling with the drugs of hell,  
 The suppliant charms of purest ‡ Isabel,  
 Or that dire § huntsman whom with shudd'ring awe  
 The love-sick wand'rer of Ravenna saw. 210

Now, led by Milton's mighty hand, she roves  
 Through the dark verdure of primeval groves,  
 By streams that from their crystal bosoms fling  
 The gay profusion of unfading spring :  
 O'er beds of flow'rs, more fair, more frail than they, 215  
 She views a form of peerless beauty stray,

\* The Fairy Morgana.

† See Macbeth. ‡ See Measure for Measure.

§ See Theodore and Honoria.

Tend the gay fragrance of the nuptial shawl,  
 And twine her locks with many a dewy braid.  
 The rose-crown'd\* priest of love and wine she sees  
 Lead his quaint pageant through the moonlight trees. 220  
 She foams through proud Duessa's gilded hall † ;  
 She melts in anguish o'er Clarissa's pall.  
 The fabled East pours forth its witching dreams,  
 Sweet as its gales, and gorgeous as its beams.  
 The Gothic Muse recounts in northern rhyme 225  
 The sterner legends of a sterner cliffe,  
 Her tales of trophied lists and rescued maids,  
 Of haunted fountains and enchanted blades.  
 To graver themes shall wit and mirth succeed,  
 And urge the ling'ring hours to flecter speed : 230  
 Again Parolles shall seek his luckless drum,  
 And Falstaff jest, and Epicene ‡ be dumb,  
 The city's § champion wield his flaming mace,  
 And dear Sir Roger lead the joyous chace. 235  
 Come ever thus, sweet Eve, and let thy smile  
 The sorrows and the toils of day beguile ;  
 And as thy starlight dew and cooling breeze  
 Revive the swarthy turf and drooping trees,  
 Paint every sun-burnt flower with richer bloom,  
 And bathe the plains in moisture and perfume ; 240  
 Thus let thy moral charms, with influence kind,  
 Repair the wither'd verdure of the mind ;  
 And thus to fresher life, and brighter hue  
 Each languid hope, and faded joy renew.

## REVIEW OF NEW PUBLICATIONS.

*A Vindication of 1 John v. 7. from the Objections of M. Griesbach, in which is given a New View of the external Evidence with Greek Authorities, for the Authenticity of the Verse, not hitherto adduced in its Defence. By the Bishop of St. David's. Pp. 70. Rivingtons. 1821.*

It is a circumstance, which has essentially contributed to the stability of the Christian faith, that its principal doctrines are not involved in detached and isolated texts, but

incorporated, in the whole volume of the Scriptures. If by any artifice the authenticity of all the several passages which most distinctly and directly assert the doctrines of the Trinity, of the Divinity of Christ, of the Incarnation, and of the Atonement, could be disproved ; or if their meaning could be explained away, the doctrines themselves would not be affected, but would retain sufficient evidence and authority in their indirect assertion, and in the necessity of inferring them from other passages of the Scrip-

\* Comus. † Spencer's Fairy Queen, Book I. Canto iv.

‡ See Ben Johnson's Silent Woman.

§ See Fletcher's Knight of the Burning Pestle.

tures, which, without the admission of these doctrines, it would not be possible to explain, or to reconcile and harmonize with the Sacred Code. There is no passage of the Scriptures, of which the genuineness has been more frequently or more powerfully debated, than 1 John v. 7. and there is no text which more directly asserts the doctrine of the Trinity in Unity. But has it been attempted to prove, that the imputed want of that text, weakened the belief of the primitive Christians in this important doctrine? Or has the assumed success of Unitarians in controverting that text, or the persuasion of its spuriousness in which some Trinitarians have abandoned its defence, thrown any new doubt or difficulty on the doctrine which it attests?

But if the text may be conceded without injury to the essential doctrine which it contains, a question may possibly arise on the necessity of a new vindication of its authenticity. The question is more specious than solid. Believers in the doctrine of the Trinity may abandon the text without prejudice to their faith; but no man, who is zealous for the purity and integrity of the Scriptures, can be uninterested in its vindication and defence. If any one text of the Bible is worthy to be called a "*palpable forgery*," and if this palpable forgery and interpolation, passed for a long time in secret, and without detection, and was originally introduced gratuitously, and without any occasion to justify the imposition, at a time when it is not pretended that any controversy was agitated or expected on the doctrine which it means, at a time which no man can ascertain, and of which no man will venture to affirm, that at this period it was invented, and before this period it was unknown, there is an end of all the argument, which rests on the jealousy of men under the controlling providence of God, in sustaining the authenticity of the Scriptures. "The

credibility of the whole Bible" is involved in the discussion; for if one text could be interpolated, there is no security for another; if one or another text is a palpable forgery, how shall the whole Bible be vindicated from a similar imputation? It is true that critics, as critics, have condemned the verse, and that its authenticity has been denied by men of the first eminence in profane and sacred literature, by Griesbach and Porson, by Marsh and Middleton. These are imposing names; but, however, Porson might denominate them, they are not "inferior writers," by whom the verse has been defended; nor will religion or learning, ever discharge their respective obligations, or cease to venerate the names of Pearson, Stillingfleet, Bull, Grabe, Mill, Bengelius, Ernesti, Morsley, Hales, Nolan, and Burgess.

The inquiry is, therefore, highly interesting and important: the scholars, who have been engaged in the controversy, are equally balanced; and the reader is left at liberty to form an independent judgment, without deferring to the dictates of authority, on his own unbiassed view of the strength and force of the evidence collected on either side. The profound erudition of the Bishop of St. David's, and his long experience in critical investigations, render him peculiarly qualified to undertake the discussion, which he conducts with a singular perspicuity of arrangement, and in a temper of unqualified moderation.

"I hope in the following vindication of 1 John v. 7. from the objections of Griesbach and others, to make some material additions to the evidences of its authenticity, and to prove that the cause of orthodoxy does not support itself by passages indisputably spurious," by shewing, *first*, from the internal evidence of the passage, that it is an essential and indispensable part of the epistle; and *secondly*, that during the three first centuries, there is no external evidence against the verse, and much of the most probable kind for it, that during the next six hundred years,



there is, comparatively, *very little* of external evidence against it, and at the same time some direct and positive evidence for it—*negative* evidence against the verse, and *positive* for it; and that after that period, there is extant a Greek manuscript containing the verse, a manuscript not of the sixteenth century, as Michaelis and Mr. Porson supposed, but most probably of the thirteenth, and therefore as ancient as fifteen of the manuscripts which are quoted in evidence against it, and old enough to meet the challenge of Mr. Porson, and more ancient by one or two centuries than fourteen others, which are opposed to it.

"The new view of the external evidence which the title page to this tract promises, is the division of it into the three periods before mentioned, which excludes all external evidence from the first period, and reduces it to four manuscripts in the second. The new Greek authorities are the Greek heretics called ALOGI, on account of their rejection of Saint John's doctrine of the Logos in the second century, and Epiphanius's testimony in the fourth century, to the agreement of Saint John's Epistle with his Gospel, respecting the divinity of the Logos or the Word. I am inclined to think, that the stores of antiquity are not yet exhausted; that ampler researches in the writings of the ancient fathers, (similar to Dr. Wordsworth's inquiries into the authorities for Mr. Sharp's rule,) and among the uncollected manuscripts in the libraries of Europe and Asia, will bring more and more evidence of this verse; and that the time is not far distant when there will remain no just cause to doubt its authenticity." Pref. xv.

It is not possible to enter upon the proposed inquiry, without calling in question the judgment of M. Griesbach, to which the scholars of this country are not disposed implicitly to defer, and which in respect of this text the Bishop pronounces to be *precipitate* in risking an assertion which is injurious to the authenticity of the whole Bible; *partial* in its elaborate investigation of the external, and cursory and superficial view of the internal evidence; *contrary to his own rules of criticism*, in not preferring the *intra bonitas* of a reading, to its external evidence; and *untenable*, being grounded not only on partial evidence, but on negative and erro-

neous positions. The chief of the erroneous positions is the assertion of Griesbach, that the verse is first quoted by Vigilius Tapsensis in the fifth century, an assertion which the Bishop, after a severe examination, confidently denies.

"It is clear, then, that Griesbach is mistaken in the main conclusion which he draws from his elaborate Diatribe, for we find, that the seventh verse *does not rest solely or chiefly on the authority of Vigilius Tapsensis*, nor on Cyprian, but almost on the whole Western Church, and on the Latin Version which they used from the end of the first century, and not on that only, but on the original epistle of Saint John, of which the Latin version is an evidence." P. 11.

The disingenuousness of Michaelis, and of Porson, in misrepresenting the argument of Bengelius, is next exposed, and it is shewn, that the judgment of that scrupulous and conscientious critic, did not rest on one but on many (xviii) arguments, of which he considered that from the context to be irrefragable.

It is not incumbent on the defenders of the text to be able to account for its present absence from the Greek manuscripts.

"For the first fifteen centuries of the Christian Church, during all the controversies of conflicting parties, no suspicion was ever raised of corruption or interpolation in the Latin version of this passage. On the other hand, the Greek text of the very epistle which contains the controverted verse, had suffered mutilation, as we are informed by Socrates the historian, and the Latin version was in the sixth or seventh century, charged with deviation from the Greek text, in the omission of the verse, by the author of the prologue to the Canonical Epistles." Pref. p. xv.

"The whole of the external argument from the absence of the verse in the Greek manuscripts, and from the silence of the Greek Fathers, will avail nothing if it can be proved that the verse was ever extant in the most ancient Greek copies of the original epistle of Saint John. That it was so extant, Mill, Bengelius, and others affirm, on the authority of the Latin Version, and the express citation of the verse by Cyprian." P. 16.

A doubt has, however, been raised, whether Cyprian did actually quote the seventh verse, or only allegorize the eighth. The Bishop shews that there is no necessity for this doubt, and takes occasion to expose the perplexity, and the gratuitous assumptions of some of the writers by whom it is suggested.

“Mr. Porson allows, that it might have been in the Latin version, from the end of the second century; (Mill, that it was there long before,) but says that the Latin version was corrupted and interpolated, and this might have been one of its interpolations. As the Latin fathers of the three first centuries were undoubtedly acquainted with Greek, they must have known whether the seventh verse was in the original or not, and Cyprian would not have quoted it as *Scripture*, if he had not found it there. It is remarkable too, that through all the controversies of the second and subsequent centuries respecting the divinity of Christ, it was never objected by heretics of any description, that the seventh verse was interpolated in the Latin version.” P. 19.

In the judgment of Bengelius, the strength of the internal evidence was irrefragable, and there was “*adamantina versiculorum coherencia omnem codicum penuriam compensans.*” The opposers of the verse affirm on the contrary, “that its insertion confuses the whole sense, breaks the connexion, and makes the most intricate and ambiguous sentence, that ever was seen.” The Bishop therefore examines the internal evidence which Griesbach neglected, and shews that there are insuperable difficulties to the rejection of the verse.

“There are three that bear record,” *τρεις μαρτυροῦντες*, three persons distinguished as persons by the masculine participle, of which the Spirit is declared to be one. But who are the three? If we admit the reading of all Greek manuscripts but one, we must admit the following reading in defiance of grammar and the context: *Τρεις νουν ΟΙ μαρτυροῦντες ΤΟ Πνευμα και ΤΟ υδωρ, και ΤΟ αιμα.* And thus *Πνευμα*, which in verse six has itself a neuter participle, is in the next verse, when accompanied with two other neuter nouns, most unexpectedly and solecistically

connected with a masculine participle, a violation of grammar, which is a stronger evidence of the loss of some intervening sentence, than the existence of a verse in only one manuscript, is of *interpolation*. But in the seventh verse we have the three witnesses already recorded by Saint John in his Gospel, and at the same time language of a legitimate construction; for *Πνευμα* being by signification masculine, though by form neuter, and being one of the three *μαρτυροῦντες* in verse seven, retains its construction in the eighth, and associates with it the other neuter nouns, which follow its construction.” P. 24.

The Bishop reverts to this argument in the postscript, in answer to some observations of Dr. Pye Smith, who appears to think little of the solecism arising from the omission of the verse, for which he endeavours to account, by asserting, that the neuter nouns are, by the composition of the sentence, personified.

“But the solecism is greater than Dr. Pye Smith states it to be, *Πνευμα*, a neuter noun, is in the sixth verse accompanied with a neuter participle. But in the eighth verse, when accompanied with two other neuter nouns, it is accompanied with a masculine participle. To account for this, Dr. Smith says, that in the eighth verse, the three nouns are personified. Not more so than *πνευμα* is in the sixth, where it has a neuter participle. But in the seventh verse, *Πνευμα* is accompanied with two masculine nouns two persons, and therefore is used with a masculine participle, and then the three masculines of the eighth verse follow by natural attraction and parallelism from the seventh.” P. 67.

In a question of criticism, the authority of the Bishop of St. David's is decisive. The remarks on *οι μαρτυροῦντες* in the beginning, naturally apply to *οι τρεις* in the end of the verse. There is the same solecism in the expression, nor can it be avoided by the plea of personification. “*Hi tres*” was the common language of the Latin Fathers, which was grammatically appropriate to “*spiritus, aqua et sanguis,*” and at the same time a literal translation of *οι τρεις*. Encherius, indeed, in quoting the eighth verse, and in proposing his own exposition, and referring to

that of others, renders the words in the neuter gender, "Tria sunt quæ perhibent testimonium, aqua, sanguis, et spiritus. . . . Hæc autem tria," &c. He did not, therefore, admit the prosopopœia, nor did Facundus, who allegorizes the eighth verse, and who appears to have been sensible of the grammatical difficulty of "*hi tres*," when he asks, "Qui sunt *hi tres* qui in terrâ testificantur, et qui unum esse dicuntur? Num Dii? Num Patres? Num Filii et Spiritus sancti? Non utique. Sed *hi tres* Pater, et Filius, et Spiritus sanctus sunt, tamen etsi non invenitur unum nomen, quod de omnibus communiter masculino generis prædicatur, sicut communiter de illes personæ prædicantur genere feminino. Aut si forsitan ipsi quæ de verbo contendunt in eo quod dicit: "Tres sunt, qui testificantur in terra spiritus aqua et sanguis et hi tres unum sunt;" Trinitatem quæ unus Deus est nolunt intelligi, secundum ipsa verba, quæ posuit pro Apostolo Johanne respondeant, Nunquid hi tres qui in terrâ testificari et qui unum esse dicuntur, possunt spiritus, aquæ et sanguines dici?" The Greek writers were not more possessed with the notion of personification, and their construction is worthy of observation in respect of the seventh verse. In the homocanon published by Cotelierius, Ἀντα τὰ τρία Πάτερ καὶ Υἱὸς καὶ ἅγιος Πνεῦμα ἰν ταῦτα τὰ τρία and in the allusion of Lucian, Θεὸς, υἱὸς πατρὸς, Πνεῦμα ἐκ πατρὸς ἐκ πορευόμενον, ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία ταῦτα νομίζε Ζηνα: and in the words of Andreas Cretensis, quoted, according to Porson from Gregory Nazianzen, καὶ τὰ τρία εἰς Θεὸς, τὰ εἰς δις ἢ θίς: in these several instances, the adjectives are in the neuter gender, although two of the nouns to which they apparently refer, are in the masculine: but do they not in fact agree with the neutral noun πνεῦμα; which was common in the discussions upon the "Trinity after the Apostolic age? And if 1 John vi 7. had been a for-

gery, would not the forger have fallen in with the common language of the Church, and have written τὰ τρία with the Fathers, instead of εἰς τρεις with the Apostle. Even in the seventh verse, therefore Saint John deviated from his own previous application of the neutral participle to πνεῦμα, (and from the subsequent usage of the Church,) that there might be no doubt of the equal personality of the Father, and the Son and the Spirit; and in the eighth verse, the expression is so completely ungrammatical, that it cannot be accounted for, except on the supposition, that the words are repeated from the preceding verse, retaining the construction peculiar to that verse. We proceed to another part of the internal evidence.

"Without the seventh verse, the solecisms of the eighth will be unaccountable and indefensible. Without the εἰ of the fourth verse, the article with εἰ in the eighth, is equally unaccountable, as Wolfius, and the Bishop of Calcutta have observed. Neque enim dicitur εἰ εἰς neque εἰς εἰ εἰς sed εἰς TO εἰ εἰς. Articulus itaque ille TO indicio est, antecessisse εἰ aliquod, ad quod respiciatur, hoc sensu quod testes illi terrestres, testi coelesti trino sed simul uni, in hoc negotio suffragantur."

These are the words of Wolfius: the remarks of the Bishop of Calcutta are delivered in a tone of doubt and hesitation, sufficient to indicate his known opinion, that the verse ought on no account to be abandoned and given up. He asserts, indeed, that the passage is "pretty generally abandoned as spurious:" and still more strangely, that "the interpolation has been proved:" and he conceives that the result of an accurate investigation of the evidence will be a belief, that the text is "spurious." The Bishop, however, in the course of his own observations, powerfully qualifies the force of these preliminary assertions, acknowledging, "that if the seventh verse had not been spurious, nothing would have been plainer, than that τρι of verse viii,

referred to in verse vii:" and that "the difficulty is not diminished by a comparison of the present with other passages of the New Testament, which most nearly resemble it; for in them we find, that the article is uniformly omitted." The instances which he is able to collect tend "to prove, that the reading of the eighth verse, on the supposition that the seventh is spurious, is not authorised by ordinary usage;" and, that "the difficulty attending the final clause of verse viii. remains thus far not only unobviated, but in some degree confirmed; and I do not perceive, how the present reading is to be reconciled with the extermination of verse vii." He proposes two conjectures, which he acknowledges to be barely possible; and although he is "not ignorant, that in the rejection of the controverted passage, learned and good men are now for the most part agreed," he is led on the whole "to suspect, that though so much labour and critical acuteness have been bestowed on these celebrated verses, more is yet to be done before the mystery in which they are involved is wholly developed." Thus the adamantina vesiculorum abhærentia which, with Bengelius, is an irrefragable argument for its retention, is with the Bishop of Calcutta, an insuperable obstacle to its rejection. The Bishop of St. David's continues his view of the internal evidence.

"With the seventh verse, the witness, μαρτυρία, which God bore of his Son, in the ninth verse, has an obvious reference to the Πάρος one of the μαρτυροὺς in the seventh. But without it, there is no expressed reference; for though Πνεῦμα which occurs in the sixth verse, may in a general sense be understood of God, yet as one of the witnesses to the Son recorded in the Gospel, it is always mentioned, not as the Father, but the Holy Spirit.

"Without the seventh verse, there is no reason to be given, why the evidences of Christ's incarnation are limited to three in the eighth verse; for he is proved to be the Son of God incarnate, by all the pre-

dicted circumstances of his birth, life, miracles, and sufferings, which are verified in the Gospel. Without the seventh verse, therefore, instead of three, there might be thirty witnesses. But with the three witnesses of the seventh verse, the limitation to three witnesses in the eighth followed by a natural and obvious parallelism. If the seventh verse had not preceded, it is probable that the water and the blood would not have been mentioned as witnesses. For they are not so recorded in the Gospel, nor so styled in verse vi.

"To these proofs of the mutilation of the passage, by the absence of the seventh verse, we may add the proofs of the integrity of the passage with that verse, arising from its suitableness to the *modes of thinking* and *peculiar diction* of the Apostle, as well as to the *scope* and *context* of the verse. The *mode of thinking* is peculiar to Saint John. No other of the Apostles or Evangelists speaks of the witness of the Father and Holy Spirit, as he does in his Gospel, chap. v. 31—37. viii. 13—18. xv. 26. Though Griesbach very greatly undervalues the internal evidence, yet he states the affinity between the doctrine of the Epistle and the Gospel fairly and fully. He mentions it as the second of the internal arguments: '2. Johannes respexit ad sermonem Christi.' Jo. v. 31. 39. coll. Jo. viii. 12. 18. et idem quod Jesus ibi docuerat, eisdem argumentis probare suis lectoribus voluit; quo posito comma 7 vix deesse potest.' The *diction* is peculiar to Saint John. No other Evangelist or Apostle calls the Son of God the Word. The *scope* of the passage leads to the addition of greater testimony than had been alleged. Saint John had hitherto testified of Christ from his own and the other Apostles personal knowledge. But greater testimony than human testimony was necessary, as our Saviour said of himself: John v. 33, 34. 'Ye sent unto John, and he bare witness unto the truth; but I receive not testimony from man.'

"In short the grammar and reasoning of the context, require the seventh verse. The *conjunctive* particle, which, in the Syriac version, introduces the testimony of the Spirit, the water, and the blood, betrays the loss of the preceding clause. The words in *terra* in those Latin copies which omit the seventh verse, indicates the absence of the verse which contained the correspondent terms. The article of the eighth verse refers to a *previous* union of testimony; and the testimony of God the Father in the ninth verse, implies a *previous* mention of the Father. When Christ speaks of himself in the Gospel, John v. 31

he confirms his own testimony by that of the Father. He does not on that occasion mention the Spirit; but he then twice appeals to the testimony of the Father. The witness therefore in the ninth verse is that of the Father, and its reference is to the Father in the seventh verse.

"Whatever then may have been the cause of its omission, in all Greek manuscripts that are extant, but one, it is clear from the internal evidence of the verse, from the *manner of thinking and diction* expressed in the verse, as well as from the *scope and context* of the passage, that the verse is the authentic language of Saint John, and an essential part of the Epistle; and that without it the passage becomes disjointed, defective in its references, and inexplicably solecistical." P. 28.

The history of the external evidence is divided into three periods; in the first of which, (A. D. 101—300) there is no evidence against the verse, and much evidence in its favour.\* The positive evidence consists in the rejection of the writings of Saint John by certain heretics, whom Epiphanius calls ALOGI, on account of their denial of the Apostles' doctrine of the Divinity of the Logos or the Word. The Bishop clearly shows, that no part of the writings of Saint John could have been so obnoxious to these heretics, as the Epistle, and especially as the controverted verse; and he not only refutes the assertion of Michaelis, that the Alogi did not reject the Epistle; but ingeniously retorts the inference from that pretended fact, that the controverted verse must therefore be spurious.

"If the seventh verse were to be considered as spurious because the Alogi did not reject the Epistle, then the three first verses of the first chapter must also be spurious. The supposition, therefore, is groundless and unsupported by any ancient testimony; no ancient writer says, that the Alogi did not reject the Epistles of Saint John." P. 31.

To the testimony founded on the rejection of St. John's writings by the Alogi, the Bishop adds certain passages from Clements Alexandrinus and Tertullian, which though they do not positively recite, are plainly founded upon 1 John v. 7. If it be genuine, the testimony of Lucian in

the *Philopatris*, to which allusion has been already made; and from which Cave constructed an ingenious argument in favour of the authenticity of the verse, should be referred to this first period. Mr. Nolan and Dr. Hales, recite from the most ancient Rabbinical Books, the phrase "The Three are One," with its Rabbinical exposition: "There are three Ones, and lo! they are One," which not only furnishes the identical clause, but points to the source from whence the Apostle derived it. There is also a Scholion on Psalm cxxii. attributed to Origin, which exhibits a curious Jewish analogy, between the Trinity and the constituent parts of man, in the conclusion of which, the disputed words are recited. But the Scholion is supposed to be spurious and *sequioris æri*.

In the second period, A.D. 300—500, the negative evidence against the verse consists of its absence from the only four manuscripts of this period, which are known, or have been collated, and from whose omissions no definitive conclusion can be drawn concerning the many manuscripts which have been lost. This negative evidence is counteracted by positive evidence in favour of the verse. The author of the Prologue to the Canonical Epistles, which was probably written in the seventh or eighth century, complains of the inaccuracy of the Latin translations, which he exemplifies in the omission of the controverted text, and thus asserting the integrity of the Greek, implies that the Greek manuscripts of that period contained the verse.\* Walmsley Strabo wrote in the ninth century both upon the verse and upon the prologue to the Canonical Epistles, and could not therefore have been ignorant of the alleged integrity of the Greek, or of the imputed defects of the Latin version.

"Epiphanius, who lived in the fourth century, says that the Epistles 'agree with the Gospel and the Apocalypse' in the doctrine of the Logos; and assigns this

agreement as a reason for thinking, that the Alogi rejected the Epistles as well as the other writings of St. John. And how do the Epistles agree with the Gospel? St. John calls the Son of God the Word in the first chapter of the Gospel and in the fifth of the first Epistle and *no where else*. In the Epistle St. John calls the Son of God *the Word of Life*, and in the Apocalypse *the Word of God*. The Gospel therefore agrees both in terms and doctrine concerning the Logos, *only with the controverted verse*. The testimony therefore of Epiphanius to the agreement of the Epistles with the Gospel, is in effect an acknowledgment of the controverted verse." P. 37.

The argument is ingenious, but as the Bishop scrupulously abstains from appealing to any suspicious authority, and from using any argument which will not bear the strictest examination, we will submit to his further consideration, whether, as Epiphanius maintains the agreement of the Epistles with the Gospel and the Apocalypse, it is just to argue upon a single expression in which the Epistle agrees with the Gospel *only*. The Epistles, the Gospel, and the Apocalypse, all agree in attributing to Christ, the title of the Logos, simply or with additions. In the Gospel he is called the Word, John i. 1. 14. in the Epistle the Word of Life, 1 John i. 1. of the Word 1 John v. 7. and in the Apocalypse the Word of God, Rev. xix. 13. There is therefore a common agreement as alleged by Epiphanius, concerning the Logos in the Gospel, the Epistle, and Apocalypse: the precise agreement for which the Bishop contends is found in the Gospel and the Epistle only.

"To the negative evidence then of the four manuscripts of this second period, now extant, we have to oppose the probability collected from Epiphanius and Walfrid Strabo, and the certainty derived from the Prologue to the Epistles, that Greek manuscripts were extant, between the third and the tenth century, which contained the seventh verse. If it be asked, why the verse was not quoted by almost all the Greek and many of the Latin Fathers? the objection amounts to

no more than this; it was not quoted by them because it was omitted either by accident or design in *their copies*, and probably in the generality of the Greek manuscripts and many of the Latin. But this does not affect the certainty or the probability, that the verse was extant in other copies. If it be again asked, what is become of the manuscripts that contained it? we may reply, by asking what is become of the many hundred manuscripts of this second period, containing the Catholic Epistles, of which only four remain to this day? In the last century of this period, the ninth century, many valuable works were extant, of which we have now only Latin translations or fragments of the originals, which have been preserved in the inestimable Bibliotheca of the most learned Patriarch of that or perhaps of any other century, Photius of Constantinople. The last remaining copy of Cicero's work *De Gloria* is said to have perished in a fire at Canterbury, since the invention of printing." P. 38.

From the Prologue to the Canonical Epistles compared with Fulgentius, it also appears, that some Latin manuscripts wanted, and that other Latin manuscripts, contained the verse, of the authenticity of which the African Church, as the depository of the Latin version, is the principal witness for four centuries, namely, from the time of Tertullian to that of Fulgentius. But it has been objected that the African Church generally followed Augustin in the allegorical interpretation of the eighth verse: and the Bishop, who takes nothing upon authority, nor suffers any objection to pass without examination, proceeds to inquire into the *fact*, "whether Augustin was generally followed in applying the eighth verse to the Trinity," and into the *inference*, "whether such application of the eighth verse is an admissible proof of the absence of the seventh." By appealing to the original writings of the African Fathers, the Bishop succeeds in disproving the alleged fact, and in shewing that the African Fathers did *not* coincide in the allegorical interpretation, and that Augustin by his peculiar expō-

sition of "*unum*," of unity of essence, was constrained to adopt the mystical interpretation of the eighth verse. The Bishop proceeds to the third period in the history of the verse, A.D. 901—1522.

"In this period we have a Greek manuscript containing the controverted verse . . . considerably more ancient than Griesbach or Mr. Porson supposed it to be. Griesbach asserts it to be of the fifteenth or sixteenth century. Mr. Porson fixes its date and says 'it was probably written about the year 1520, and interpolated in this place for the purpose of deceiving Erasmus.' In this conjecture Mr. Porson was undoubtedly mistaken. Mr. Martin of Utrecht supposed the Montfort manuscript to be of the eleventh century. Dr. Adam Clarke, who examined the manuscript in the year 1790, and has described it in his *Succession of Sacred Literature*, says 'the manuscript is more likely to have been the production of the thirteenth than of either the eleventh or the fifteenth century. The former date is as much too high, as the latter is too low.' P. 50.

At this point the Bishop concludes the history of the verse, without adverting to what Mr. Porson is pleased to call "the prudence of Erasmus, the honest bigotry of the Complutensian editors, the typographical error of Robert Stephens, and the strange misapprehension of Theodore Beza." These questions had been amply and satisfactorily discussed 'by Dr. Hales, and it was therefore not necessary that the Bishop should repeat the discussion, although they naturally fall under the third period, and are inseparable from a complete history of the verse.

The Bishop annexes seven appendices to his Vindication: viz. I. A table of MSS. arranged in the three periods. II. The passage from Encherius. III. The passage from Facundus. IV. Dr. Carr's argument for the authenticity of 1 John v. 7. from the Philopatris of Lucian. V. Note on the quotation of v. 7s in the Formulæ of Encherius. VI. Note on the omission of passages occasioned by the near occurrence

of similar words, and on the reading of the eighth (sixth) verse in the Neapolitan MS. VII. Note on the Passage from Maximus. In a Postscript the Bishop remarks on Dr. Pye Smith's objections to the authenticity of 1 John v. 7. and on the fallacies of arguments opposed to the seventh verse, which Dr. Smith is disposed to impute to the defenders of the verse, but which the Bishop retorts on its opposers.

The result of the Bishop's exact and elaborate investigation is a conviction in his own mind, that we have, in the testimony of the three heavenly witnesses, the authentic words of St. John. Nor will the conviction of his own mind be the only fruit of his labour. His Vindication will hardly fail to shake the convictions of many who are now persuaded of the spuriousness of the verse, to remove the doubts of such as have suspicions of its authenticity; and to dissipate the prejudices of those whom the authority of great names has beguiled, and possessed with a prejudice, that the spuriousness of the verse has been proved, and that it is no more capable of defence. It was the honest advice of Parkhurst, that the reader should "consult the critical writers on both sides, and then judge for himself:" and he will not easily find a better guide in the controversy than the Bishop of St. David's. The vindication is marked by the general temper and moderation of its argument; the perspicuity of its arrangement; the independence of its judgment; and the laborious industry with which the Bishop, not deferring to the authority of others, not servilely copying their citations, nor subscribing to the arguments from those citations, has consulted the original records, and thus developed the misapprehensions and misrepresentations of others, and established his point to the conviction of himself and his readers.

*Sketch of Proceedings at a General Meeting for the formation of an Auxiliary Bible Society for the County of Warwick, held at the Court House, Warwick, on Tuesday, the 2d Day of October, 1821. Merridew. Warwick.*

*Observations on the Bible Society, delivered by the Rev. John Boudier, at a County Meeting, holden in the Court House, Warwick, on Tuesday, the 2d October, 1821, addressed to his Parishioners, as Members of the Established Church. Warwick.*

THE controversy respecting the Bible Society had nearly subsided, before the Christian Remembrancer made its appearance. The arguments on both sides had produced their effect; and one set of men had become the decided supporters, and another the no less decided opponents, of the Institution. Among the latter were a large majority of the Clergy; among the former were the whole body of the dissenters, and of the churchmen who admire and resemble the dissenters; as well as a small list of clergymen of all ranks, whose orthodoxy and respectability were alike unquestionable, and who thought that they could discover the emblem of peace on the banner of the Bible Society. The laity were more equally divided; a considerable portion of them, without renouncing their claims to sound churchmanship, came forward with zeal in the new cause, and gave it that effectual patronage which the gentry of England are always able to bestow. This is a brief outline of the state of that Society for the last six years; and we thought it best, under all the circumstances, to leave the subject where we found it. Fresh facts or fresh reasonings were not likely to be attended to, by those whom we desired to convince; and the example and advice, of our Bishops and Clergy, and the gradual progress of truth, might be expected to ensure the ultimate

triumph of common sense. We determined, therefore, not to plunge into those muddy waters, and we have seen no reason to lament or to change our determination. A few flagrant cases of unecclesiastical conduct, have been submitted to the attention of our readers; but we have never entered upon the general question. For that we refer to the many able treatises which were in existence long before the period of our humble nativity. Adhering to this plan, we shall venture to make a few remarks upon the recent proceedings at Warwick; the anomalies of which are not unworthy of notice. And without presuming to question the reader's preconceived opinion in favour of the Institution in general, we anticipate his concurrence in the strongest censure that can be pronounced upon this particular case.

The first of the little pamphlets at the head of this article, has been published by the agents of the Society, and is the authorised document on that side of the question. Mr. Boudier has only printed his own speech; which has been reprinted and inserted at length in the Sketch. The first page of the Sketch contains the names of the officers of the Warwickshire Auxiliary, and of the president, the vice-presidents, and the other officers of the Parent Bible Society. The second page informs us that the meeting at Warwick was "very numerous and highly respectable," and that Mr. Lawley, the newly elected member for the county was called to the chair, and introduced C. S. Dudley, Esq. one of the life-governors of the Society, to explain the plan and object of the Institution. Mr. Dudley concluded a common-place speech by introducing the Rev. Mr. Grimshaw, another stranger and another life-governor; who was succeeded by the Rev. Mr. Burn. These three gentlemen "attended on behalf of the Parent Society;" and were the principal speakers throughout the day.—The former



having addressed the meeting four times—Mr. Burn thrice, and Mr. Grimshaw twice. As Mr. Boudier only spoke once, there can be no undue preference in extracting his excellent observations.

"I present myself to your notice this day, in the discharge of a duty imposed upon me, as I humbly conceive, by the situation I hold here, as Vicar of this extensive and populous parish. The avowed object of the present meeting being that of promoting the dissemination of the Holy Scriptures, the oracles of God, and the Gospel of our blessed Saviour; both public duty and private feeling dictate that I should not look carelessly on, and subject myself to an imputation of coldness or indifference to the good work in which you are engaged. It is clear, that if I approve the measures proposed to be carried into effect, I ought to be here to support them; and if I object, I conceive it to be equally my duty to explain the nature of my objections, and thus to prevent misconception of my motives and misconception of my conduct. You will, I am sure, readily give me a patient hearing of the few observations I have to offer. I see around me persons of various religious persuasions, all of whom are most justly entitled to my respect, and all of whom are responsible to themselves alone for the line of conduct they may be pleased to adopt; I have no right, and I have no inclination, to question their motives; I have no right, and I have no inclination, to dictate to them on such a question. I address myself to those only who are either Clergy, or members of the Established Church, and chiefly to such of them as are my own parishioners; and, therefore, I may and ought to speak freely in terms both of advice and exhortation. You have heard much that is exceedingly plausible, and its first impression perhaps convincing; you have heard much that exhibits, in a very favourable light, the warmth of heart, and the zeal of the speakers; you have heard a very strong and pathetic appeal made to your best feelings; but surely it behoves you on such an occasion and on such a question, not to be hurried away by the torrent of your feelings, without being sure that it will carry you down the proper stream; for nothing is more certain, nor a maxim more true, that when the passions and feelings are warmly excited, the judgment becomes proportionally weak. You have been urged to become members and supporters of a certain

society, and to join that society in the distribution of the Holy Scriptures, and so far all is well. To a Bible Society, as a Bible Society, it is impossible you can object; and God forbid that I, a minister of God's word, should throw impediments in the way of its support, or check your laudable zeal in this good work, provided the support given be really a support of your own principles, and your own Church; and that your zeal be under proper controul. Far from restraining your pious efforts to disseminate the book of God or to place the word of eternal life in the hands of your poorer brethren at home, and of the poor heathen abroad, I would call upon you to strain every nerve to promote the dissemination of the sacred volume; but I would have your efforts well directed; I would have your zeal a zeal of knowledge and understanding. I would have you open widely the hand of charity and universal love; but not without first considering how you may best scatter the seeds of your bounty, and how it shall best be bestowed in support of what you sincerely believe to be sound principles, and of that Church to which you conscientiously belong. It is my duty to endeavour to direct you, not to tell you, for it is a fact with which you are well acquainted, that there is another society which you have heard alluded to more than once this day—a society whose avowed object is also the universal diffusion of the Scriptures both at home and abroad; that this latter society is conducted by members of your own Church;—that its operations are in strict conformity with her doctrines, and her principles, and are zealously, but temperately and unostentatiously carried on for the promotion of Christian knowledge throughout the whole world. There are arrayed under its banner nearly the whole collected body of the established clergy; nearly, if not all the heads both of Church and State, together with a very great and commanding number of the laity, while its ramifications are daily extending, and its comprehensive objects carried more or less into effect, in almost every town and village in the united kingdom. Give this society but the means, and while its voice is heard, as it now is, in all nations, so will its blessed effects be felt in the remotest corners of the earth. May we not then, ought we not, call upon you, the members of our Church, not only to give it your support, but to support it, before, and in preference to every other? Your circumstances, and your inclinations, may dispose you to give

to other societies, but most unhesitatingly and most strongly do I say to you, that you are bound by every tie both of religion and duty, to support first and foremost, what may so properly be called your own. Following the precept and advice of the great Apostle, I would say to you, "do good indeed to all men, but especially to those whom you conscientiously believe to be of the household of sound doctrine and orthodox of faith." I come now to my objections to the establishment of the proposed Branch Bible Society at Warwick. It is my most earnest desire to wave every thing personal, and to avoid dropping a single word which might be construed into a reflection upon any man, or class of men. I shall confine myself, therefore, in the first place, namely, to two points: the sufficiency of the District Committee of the Society for Promoting Christian Knowledge, already established at Stratford, and the comparative small extent of our local wants. In regard to the first, the operations of the Society for Promoting Christian Knowledge are not unknown here—they have already been brought to bear to a certain extent in this place; it has been the means of diffusing very considerable numbers of copies of the sacred writings; and at this moment it is, and has for some time been in contemplation to establish a committee here. There is a plan in progress and nearly matured, not only of furnishing, through the medium of this society, a full supply of the Scriptures, but also of furnishing the poor with a lending Library of Books and Tracts for their reading at home. In the second place, speaking of our local wants, I believe them, as I have said, to be comparatively small. I speak, both from my own knowledge, and from information derived from a very respectable individual, who actually made, a few months since, a minute and full investigation into the extent of their wants, by personally visiting all, or nearly all, those within the Borough whose circumstances in life could place them in a situation to need, or to accept, a Bible as a gift. The result of this inquiry, I conceive, must be the same with the one to which allusion has been made, and I must confess that I have been greatly surprised by the statement of it which has been given. To the best of my recollection it is rated as nearly double. I had certainly understood that the number of Bibles wanted were not more than one hundred—but in order to reconcile the two statements, satisfied as I am that the statement of the larger number must be made on the conviction that it is

correct, we will suppose that there are double that number wanted: I submit that the proportion is not, and cannot, be considered large in a population of at least 8000 persons. Taking, therefore, their own statement, there may be 200 persons ready to accept a Bible if offered, but of these not more than about one half were wholly unprovided; of the others, some complained of the smallness of the print of their Bibles, and the remainder that their Bibles were in some parts defaced. Further it should be observed, that these persons reported to be in need were taken indiscriminately, without any guarantee that they were likely to make a good use of a Bible when given. I mention this on the authority of the same individual, who very fairly and candidly admitted that such was the case. This statement I conceive to be conclusive; it fully refutes any imputed attention, and accounts for any delay, on my part, especially when I add, that the very same persons of whom I have before spoken, for I must once more allude to him, has been in the habit; for a length of time, nay, for some years, of applying to me for Bibles, books, and tracts, on the Society's list, at the Society's prices; that such applications have been uniformly complied with by me; that he has been requested to mention to his friends, (and I know that his acquaintance with those amongst us who are disposed to charity of this kind is very extensive,) he has been requested, I say, to mention to them that every facility would always be given to supply even them, at their very reduced prices, for charitable distributions to proper objects. And further, that it such poor persons were pointed out who could not themselves raise the money, and had not friends to assist them, I would be responsible that they should still have a Bible. It is fair then to argue, from what has been done, or what is in contemplation to do, that the Society for Promoting Christian Knowledge is amply sufficient to meet our local wants. I have now explained, I trust satisfactorily, my reasons for appearing before you. Confining my address solely to the members of the Established Church now present, I have thrown out such cautions as I hold to be necessary before we identify ourselves with any, even the most praiseworthy, or charitable institution—I have observed on the duty of supporting the establishments connected with your own church before, and in preference, to all others—I have alluded to the very extensive operations of the Society for Promoting Christian Knowledge—and I have shown you, I hope,

that with the addition of the plan we contemplate, of a Branch District Committee, and a lending Library, our local wants will be fully met; and, therefore, that the establishment of the proposed Branch Bible Society is, locally speaking, unnecessary. I must now touch upon a more general point; and I cannot but express my surprise that it should have been wholly passed over by the Gentlemen who have addressed you; it is a point, I confess, which in my mind carries with it the greatest weight. I allude to the pretty general opinion, at least among the Established Clergy, that the Society you are called upon to support, is not only not identified with our Church, but as it is at present conducted, is in a considerable measure in the hands of those who dissent from us. I mean disrespect to no one; but I must be allowed to say that my own observations, and my own reading, and my own enquiries, lead me to the same conclusion. I know that some years since, this Society was supported by a very considerable proportion of highly distinguished and highly dignified members of our Church, and by no inconsiderable number of her officiating Clergy; but I know also that a great change has taken place, and very many have withdrawn their support from it altogether, while very few can now be found (I speak of the Established Clergy) to come forward, and take any active part in its concerns. To bring the matter a little nearer home, I appeal to your own observation as to the present meeting, and to the late one held at Stratford; and I ask, taking my data from the newspapers, was this latter meeting attended, or the Society supported, by even a moderate proportion of the Established Clergy? is this present meeting so attended and supported? Comments would be idle. No man present can draw any other conclusion, than that the Bible Society is looked upon by the Clergy of our Church, as being, to say the least, somewhat equivocal, as not being the one which they ought to sanction; it is consequently not the one which those who are zealously attached to her doctrine and discipline ought to support. We do not hear of those who dissent from us, coming forward and giving their support to the Society for promoting Christian Knowledge; it would be absurd, it would be almost insulting to ask them to do so; why then should they expect, that because there are even a few clergy and churchmen, who still adhere to the Bible Society, from conviction, and some others

who allow<sup>d</sup> in my humble opinion, most unadvisedly, their names to remain, as they say, for the sake of peace—Why, I ask, should the members of the Church in general, be pressed to support a Society, which is scarcely any longer under even its partial controul? It is not my wish to trespass any longer upon your time, and I have only to make my acknowledgement for the attention with which I have been favoured, and retire." P. 14.

Messrs. Dudley, Burn, and Grimshaw replied to this speech. The former stated that the District Committee of the Society for Promoting Christian Knowledge had, in two years, remitted to the Society only 3l. 12s. \*; and contended that the Bible Society was not supported by dissenters more than by churchmen and clergymen. He likewise asserted that at the Stratford meeting, alluded to by Mr. Boudier, there were only *one or two* dissenting ministers present; and "that he knew of no clergyman who had solicited to have his name erased from the Bible Society." In conclusion, he said that there could be no plot in an institution which was patronized by the First Lord of the Treasury and the Chancellor of the Exchequer.

"Mr. Grimshaw, in refutation of Mr. Bondier's statement that the Bible Society was not generally sanctioned by the ministers of the Established Church, read over the names of the Vice-Presidents of the Bible Society, among whom were many of the first dignitaries in the Church." P. 20

Mr. Burn asserted, that at the present meeting there were present sixteen clergymen of the Established Church, and only three dissenting ministers, and that at the Stratford meeting there was but one dissenting minister.

\* The author and the repeaters of this squib, might have known and ought to have known, that it was a gross misrepresentation. The fact is, that the sum mentioned is the third part of some small donations made by persons not connected with the Society for promoting Christian Knowledge. The money transactions of the Committee with the Board in London have amounted to some hundred pounds.

Mr. Richard Spooner, the late unsuccessful candidate for the representation of the county in Parliament, said that

"Even were the objections of Mr. Boudier well-founded, he could not agree with him that the friends of the Established Church would be exercising a sound judgment in abstaining from joining the British and Foreign Bible Society, as recommended by the rev. gentleman, and for this plain reason, *that the Church was already so intimately connected, and so completely committed with the British and Foreign Bible Society, as to make it RESPONSIBLE for every thing that emanated from that Society!!!*" P. 24.

Another of Mr. Boudier's answers shall speak for himself.

"The Rev. Arthur Wade was not prepared with the various arguments on the subject, as was usual with persons standing as he did; he could not give them much information on the subject, but would just state the reasons that had brought him there. He had not been invited to attend; but that he believed arose from his being from home at the time the arrangements were made. He wished well to the Bible Society, and that feeling was principally instrumental in bringing him there. After the remarks which had been made by so many Gentlemen, he had only to glean those few things which they had neglected, more especially as it referred to those made by Mr. Boudier. Mr. B. had told them there was no occasion for a Bible Society in Warwick, for he had supplied to a certain individual a considerable number of Bibles, and would engage to supply all the people of Warwick. But how stood the fact? This Gentleman had applied to him for Bibles for two years without success. Mr. B. came before them as a clergyman in that borough, being Vicar of St. Mary's, and as such he opposes this Society. He (Mr. Wade) also came forward as a Clergyman of that borough, being Vicar of St. Nicholas, and as such he should support the Society. Mr. B. had used all his interest to oppose it in favour of the Bartlett's Buildings Society; to that he (Mr. Wade) did not subscribe, being anxious to do all in his power to promote a Bible Society. Some years ago he had a conversation with the Rev. Mr. Percy on the subject, but they found that the Rev. Gentleman was opposed to them, and that by his influence he drew around him as it were a magic circle, which paralysed all the efforts of the peo-

ple of Warwick; but he (Mr. W.) congratulated them that this deputation from the London Society had broken through this spell, and that now they saw a society established in their own town and county. He was convinced the establishment of this Society had not been opposed to the interests of the Church. If his own observation had failed to convince him of this, Dr. Milner's able defence of the Society, in reply to Dr. Marsh, would have convinced him." P. 27.

There is no part of this speech which can be read without pain. It gives us a peep behind the curtain, and communicates information which more experienced speakers would have withheld. So far we are obliged to Mr. Wade. But for the rest, he is uninformed, he is unprepared, he is uninvited; and why did not he stay away? His reasons for attending divide themselves into two branches, viz. that he himself wished well to the Bible Society, and that Mr. Boudier did not. On no better grounds than these does he come forward at a public meeting; set himself in avowed and uncompromising opposition to a brother clergyman of the same town; question, nay deny the truth of that gentleman's word; and all this in the hearing of the mob of Warwick, who composed "the very numerous and highly respectable meeting" he addressed. Upon his own showing Mr. Wade was the aggressor. He had long seen and deplored the want of Bibles in the parish of St. Nicholas, and had neglected (for good reasons doubtless, though he was not prepared with them) to become a member of the Society for Promoting Christian Knowledge. He had conversed upon the subject with Mr. Percy, the Methodist teacher at Warwick, for the period of two years, but they were both paralysed by Mr. Boudier's magic, and continued mute and motionless under the rod of the enchanter. He congratulated himself on his escape from his very disagreeable dilemma by the counter-spell of "the London deputation," and felt convinced that

the establishment of this society had not been opposed to the "interests of the Church!" What? was it for the interest of the Church that Mr. Wade should make this speech? Because he had no Bibles to give away, and did not choose to avail himself of the assistance of the Society for promoting Christian Knowledge, and had not influence enough to establish a Bible Society in his own parish; was it for the interest of the Church of England that a London deputation should come to his aid, and give him an opportunity of affronting the principal Clergyman of the place, in the presence of all the Dissenters in the neighbourhood? Mr. Wade evidently implies that his station and his character are as good an argument in favour of the Warwick Auxiliary Bible Society, as Mr. Boudier's station and Mr. Boudier's character are against it. If so, why did Mr. Wade remain spell-bound and powerless till he was set at liberty by Messrs. Grimshaw, Burn, and Dudley? The comparison between St. Mary's and St. Nicholas' reads well, but the confession by which it is followed spoils its effect. We have Mr. Wade's own testimony against himself and his friends; the town in which he is an incumbent did not want or desire a Bible Society, and it is forced down their throats by a deputation.

The case, as it regards the county, is, if possible, more clear. There were, as we have already heard, sixteen Clergymen present, from a county which must contain several hundreds. Many of these gentlemen had also attended the meeting at Stratford. Three of them at least were entire strangers to the county of Warwick; and a fourth said that he had resided there for a very short time. So much for the Clergy. Of the laity, the shew was still more scanty. Mr. Lawley, forsaking the footsteps of his respected predecessor\*, was there, and

so were Mr. Greathed and Mr. Spooner; and from all that appears in the *Sketch*, they were the only county gentlemen present. Mr. Stratton, well known for his good humoured eccentricities, was also of the party, and he signalized himself still further by repeating the story of the 31. Dec., in the Warwick Newspaper. But all the world is aware that this facetious gentleman† is an inhabitant of Oxfordshire.

Such then is the short and simple fact; three country gentlemen, and twelve Clergymen constitute, in their respective classes, the sum total of a General Meeting for the Formation of an Auxiliary Bible Society for the county of Warwick. The said three gentlemen consented to be vice-presidents, and Mr. Stratton was also named to the same situation. No president was elected, but "we understand," says the reporter, at p. 21, of the *Sketch*, "that it is intended to solicit the Lord Lieutenant of the county to accept that office." This is the reporter's understanding of the matter, but the Resolutions speak a different language.

"Resolution II.—(Moved by the Rev. W. Spooner, and seconded by G. Harris, Esq., Under-Sheriff.) That the Committee be authorized to elect a President.

"Resolution III.—(Moved by the Rev. John Davies, of Coventry, and seconded by the Rev. W. Chambers, of Rugby.)

tleman who carries with him into retirement the affectionate regret of his constituents; and whose charity was as unostentatious as it was extensive and judicious. Some allowance may be made for his successor, on the plea that a newly created county member is expected to take the chair at a Bible Society, as a matter of course, precisely in the same manner as he is bound to take charge of a turn-pike bill.

† Having once been a candidate to represent the city of Coventry in Parliament, Mr. Stratton took an opportunity to enliven the meeting by telling them that "he had been sent to Coventry." Upon the establishment of the Oxfordshire Bible Society, in 1813, the same gentleman asserted, that he had conferred with 15,000 persons upon the occasion!!

\* Sir Charles Mordaunt, Bart., a gen-

That the following Noblemen and Gentlemen be respectfully invited to become Vice-Presidents of this Society.—(The Mover here read the Names.)' P. 37.

The names of the committee are subjoined, and, with the exception of Mr. Stratton, there is not a single individual among them who is dignified with the title of Esquire. It rests therefore with the worthy shopkeepers of Warwick and Leamington to elect, or not to elect the Lord Lieutenant for their President; and we would put it to our readers whether their recollections can furnish them with an instance in which similar powers were ever before delegated by a general county meeting to a humble town committee. What necessity was there for all this haste? Why could not Mr. Wade and Mr. Percy, who had been silently at work for two years, wait a week or a fortnight longer, till they knew whether the destined president would accept their offer? Did they fear that his Lordship would refuse, or did they fear Mr. Boudier and the district committee? A little of both. At least this is the natural inference from what follows respecting the vice-presidents, a list of whose names was read to the meeting, but has been carefully excluded from the Resolutions and the Sketch. The consequence and obvious object of which manœuvre is, that in case all or any of the gentlemen shall decline the honour, the fact of their refusal may be concealed, and new names substituted in their stead. And this is called a public meeting of a great, opulent, and loyal county. It is a smuggling (not a conjuring) business from the beginning to the end. The courthouse was crowded with respectable gentlemen, and nothing is forgotten but their names. The Clergy flock together to the number of twelve; and the members of the deputation from London read over a long list of the neighbouring nobility and gentry, and solicit them to be Vice-Presi-

dents of the Institution. Many of these solicitations have been met, to our certain knowledge, by a decided refusal; and even the ladies who are now undergoing the process of a canvass, are not so tractable as Mr. Dudley had been prepared to believe. He has been present, as he told the Ladies' Association, at four thousand similar meetings, (p. 32.) and though he added that not one had given him more pleasure than that which he had been the humble instrument of assisting to establish in the town of Warwick; we suspect that by this time he is inclined to vary his phraseology, and confess that none has given him more trouble. We trust that he will not suspect us of wishing to add to his embarrassments, by the remarks which we are called upon to subjoin.

Our readers will probably have participated in the surprise which we felt, at hearing from Messrs. Dudley and Burn, that there were not more than three Dissenting Ministers present at the "very numerous Warwick Meeting," and that at Stratford there had been only one. As the persons who gave us this unlooked-for intelligence, had summoned the meetings, and arranged the plans of operation, it seemed impossible that they should be misinformed; and yet if their assertions be correct, what are the Dissenters about? Was not the Bible Society instituted for the purpose of uniting them gradually to the Church, of softening down prejudices, and of promoting goodwill and harmony between them and us? And how is this object to be answered, if such an experienced deputation as that which attended in Warwickshire cannot procure the co-operation of half-a-dozen Dissenting Teachers throughout the entire county? The circumstance, therefore, as it stands in the *Sketch*, is quite beyond our comprehension, and but for the good offices of Mr. Stratton, we must have quitted

this part of the subject in despair. That gentleman, in his letter to the editor of the Warwick newspaper, kindly, furnishes a clue to the whole. By repeating the joke about the 3*l*. 12*s.*, he called forth a clear explanation of that very diverting circumstance, and by reiterating the declaration of the deputies, respecting the sound churchmanship of the Bible Society, he has enabled us to understand and explain their meaning. "Of nineteen Ministers *who were on the platform* at Warwick, on Tuesday last, sixteen were of the Established Church." This little word platform is the key to the mystery. Not a syllable is said about meeting or room. There might have been a hundred Dissenting Teachers present, and Mr. Stratton's declaration still be true. And as his is the only declaration, which is formally signed with the writer's or speaker's name, we are bound to correct the reported speeches in the Sketch, by comparing them with the authentic statement in the letter. By so doing, the difficulty is removed at once. The zeal and charity of our Dissenting brethren are not compromised by their non-appearance at Stratford and Warwick, but with their wonted humility, and wonted prudence, they did not aspire to the platform, but mingled ignobly with the crowd. By this unassuming conduct they gave the precedence to the Church; and they gave the deputation a plausible argument in favour of the Society's orthodoxy. We do not know who is entitled to the praise of inventing this trick, but the praise of exposing it, and we mention it to his honour, is due to Mr. Stratton.

The next topic to which we must advert, is the refutation offered by Mr. Grimshaw of Mr. Boudier's statement, "that the Bible Society was not generally sanctioned by the ministers of the Established Church." His argument is, that several of our Bishops, and

several of our Clergy, support the Society; therefore, it is generally sanctioned by the Church; and all the opposition that has been offered is a mere pretence! Really, this is too bad. The Clergy may be right, or they may be wrong; but to say, that they generally sanction Mr. Grimshaw's favourite society; to cajole a "respectable meeting" by such an assertion as this, is to do evil that good may come, at a rate which must astonish the Jesuit himself. Mr. Dudley, in his speech to the ladies, (p. 32,) says, that "the want of a Bible Society is the want of God:" and if this be the opinion of his reverend colleague, we cannot censure the zeal which he displayed at Warwick. But Christianity neither requires nor authorises the use of the weapons which he has been pleased to wield, and we exhort him to disavow his reporter with all convenient dispatch.

And in case he should be unwilling to come alone before the public, we can recommend him a partner for the occasion in the person of Mr. Richard Spooner. The latter gentleman declares, that the Church of England is committed for the British and Foreign Bible Society, and is responsible for every thing that emanates from it. That Mr. Spooner is committed for this declaration, and that the British and Foreign Bible Society will hold him to be responsible for every thing that emanates from it, we can readily imagine and believe. But how a person in his situation could venture upon such a speech, we are quite at a loss to understand. Does Mr. Spooner mean to say, that we can neither retract nor repent? that those who have got themselves into a scrape have nothing to do but go through with it? On this principle the pilferer is quite in the right when he breaks open a house and gets hanged. On this principle the Methodists and the Dissen-

ters are drivellers, if they do not pursue the Church of England to her ruin, and murder another Primate on the scaffold. On this principle the Irish White-Boys, who have commenced their reign of terror, and are committed for the cause of blood and crime, are bound to pursue the career in which they have set out, and to extirpate every Protestant in the country.\* We trust, therefore, that Mr. Spooner will unite with Mr. Grimshaw, in disavowing the sentiments attributed to him. And if he will be so kind as to add a note to his protest, shewing how, when, and where, the Church of England made herself responsible for emanations from the Bible Society, he will fill up a chasm in his argument, and confer a great favour upon his friends. Hitherto we have believed that the Church is just as much committed for the Bible Society, as she is committed for Messrs. Spooner, Stratton, and Dudley. But if there be an original contract, like that between the king and his subjects, and Mr. Spooner has got a copy of the deed, he is bound to produce it for the information of the public.

The last point to which we shall advert, is Mr. Wade's contradiction of Mr. Boudier. The latter declared that he had complied with every application which had been made to him for Bibles, for the use of his parishioners. The former asserted that a gentleman in Warwick had applied to Mr. Boudier for two years without success. Here, in the first place, it is to be observed, that Mr. Boudier could not be mistaken upon this point at issue, and that Mr. Wade could. The one might have misapprehended the information that had been communicated to him, the other spoke of what he had himself said and done. The inference, therefore, which must be drawn (supposing Mr. Boudier and the anonymous gentleman to remain silent upon the

subject) is that Mr. Wade was in error, and that he expressed himself in unguarded and unwarrantable terms. And this inference is strengthened by subsequent events. Mr. Boudier contents himself with abiding by his original declaration; and proceeds to institute and recommend a District Committee of the Society for Promoting Christian Knowledge in his parish, and in the adjoining neighbourhood. His appeal is crowned with success\*. Upwards of seventy pounds are subscribed by ninety individuals in the town of Warwick, and the gentry and clergy in the vicinity come forward in considerable numbers. Now these persons, the inhabitants of Warwick especially, must know whether Mr. Boudier's declaration be true or false—and the manner in which they have supported him, is a sufficient confirmation of his statement. They prove, beyond the possibility of doubt, that Mr. Wade's charge was unfounded; and we trust are ready to believe that it was merely the result of misconception.

Having alluded to the formation of the Warwick District Committee, we have a few words to say upon the reception that it has experienced from the friends of the Bible Society. Mr. Richard Spooner declared at the meeting, that he would plead equally for both Societies. And in the Newspaper Report of the transaction, the Deputies from London are made to say that "they are themselves strenuous supporters of the Society for Promoting Christian Knowledge." *Morning Herald*, Oct. 12. Of course it follows that Mr. Boudier has their best wishes for his success, and that they have exerted themselves in forwarding his plans. As a proof of this, the Committee of the Warwick Bible Society printed a report of Lord Liverpool's Speech at Margate, in which his Lordship is made to say that he prefers the Bible Society to

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\* See our Register for this Month.



the Society for Promoting Christian Knowledge, and left a copy of it at every house in the town, the very morning on which the District Committee was to meet. Had this expedient been resorted to, on the day of the Auxiliary meeting, it might have passed off as an ordinary puff; we cannot blame the Bible Society for being proud of Lord Liverpool's support, and his appearance at the Margate meeting is the only new argument which they have discovered during several years. But the distribution of his Speech upon the morning in question, was neither a puff collateral nor a puff defensive. It was a direct and wanton act of aggression; an endeavour to defeat the efforts of the regular clergy; a violation of those assurances which had been given by Mr. Spooner, an open declaration of war against the Society for Promoting Christian Knowledge. No quibbling can alter or obliterate this plain fact.\* The two Institutions are opposed to each other in Warwick as well as elsewhere; but while on one side the opposition is open and above board, on the other it does not disdain the aid of subterfuge and chicanery.

With respect to the distributed document itself, in which our excellent Prime Minister is reported to have said that the Society for Promoting Christian Knowledge was limited in its operations, and never gave the Bible without a Book of Common Prayer, it must be observed that if his Lordship actually used these words, he betrayed a want of information upon the subject which is very unusual with him, and expressed himself with an inaccuracy of which he is never guilty in his Parliamentary speeches. Lord Liverpool certainly might be supposed to know that the Society for Promoting Christian Knowledge has no limits, but those which are imposed by its revenue. The Bible Society is limited to the Bible without note or comment.

The Prayer-Book and Homily Society is limited by its very title. The Religious Tract Society, is in the same situation. And so is every existing Institution, except the Society for promoting Christian Knowledge. That Society not only gives Bibles to all persons whatsoever, but gives Prayer-Books to such as will accept them; and every species of religious instruction into the bargain. School-books for the young, and books of devotion for the old: parochial libraries for the poor, and commentaries on Scripture for the rich: Offices of Penitence, and consolation for those that are sick and in misery: Demonstrations of the truth of Christianity for the blasphemers and the infidel, and pious Missionaries for the heathen. So much for the limitation of the Society's designs. Its enemies have reported that because it disapproves of a formal divorce between Bible and Prayer-Book, it will therefore refuse to furnish Dissenters with the Scriptures. Its members and friends, know that the very reverse is the fact, and the truth becomes more notorious from day to day. So notorious indeed has it been for the last ten or a dozen years, that we no more believe Lord Liverpool to have used the expressions which have been attributed to him, than we believe the Church to be responsible for the Bible Society, or Mr. Dudley "never to have known of a Clergyman who had solicited to have his name erased from that Society's list."

These two latter assertions are contained in the *Warwick Sketch*; which *Sketch* is published by the Warwick Committee, and paid for in all probability out of the Committee's funds. The speakers whom it so shamefully misrepresents are indefatigable supporters of the Institution; most of them neither talking or thinking on any other subject. The gross errors however which are contained in the speeches of Messrs. Dudley, Grimshaw, Spooner, and Wade, can only be referred to the

inaccuracy of the Society's reporters. And why may not Lord Liverpool have suffered from a similar cause. Which is most probable: that so cautious and well informed a man as his Lordship should have brought forward the unfounded charge which has been fathered upon him, or that reporters who cannot take down the words of their own deputation without inserting flagrant falsehoods, should have employed their talents for embellishment upon the Prime Minister's speech? His Lordship's station and employments render it very unlikely that he should notice the circumstance. He is too much accustomed to newspaper reporting to attach any importance to its errors. He is too conscious of his established character for integrity and good sense, to fear that he can be hurt by any trash that may be imputed to him. In all probability he has never read a copy of his speech. We may be quite confident, that he does not and will not know the circumstances under which it has been printed and distributed at Warwick; or if by any accident they should come to his ears, he has something better to do than correspond with newspaper editors or Bible Society reporters. On the whole, therefore, every thing com-

bines to mark out Lord Liverpool as the properest person in the kingdom for the reporters to go to work upon. And if the reader should think us uncharitable for entertaining such suspicions, we only request him to peruse the *Warwick Sketch*, and count up the gross misrepresentations which it evidently contains. If the statements which we have extracted from it are genuine and avowed, our conjecture respecting Lord Liverpool will be somewhat weakened. But to what a situation will that avowal reduce Messrs. Dudley, &c. Either the reporters or the itinerators must hide their heads. If we believe that his Lordship has been correctly reported, we must also believe all that has been said about the *responsibility* of the Church and the *clerical* support of the Bible Society, and the presence of only three dissenting teachers on the *platform*. If these are mere inaccuracies, as we trust they are, Lord Liverpool is exposed to a similar misfortune, and his sentiments may not correspond with the report of his speech. The Bible Society must take its choice of the alternative, for our own parts we are not at a loss to know which we should prefer.

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## MONTHLY REGISTER.

### *Society for Promoting Christian Knowledge.*

IN consequence of an application from the Dublin Association for Discourtenancing Vice, stating that the funds of that Society were inadequate to supply the calls that are made upon them for Bibles, Prayer-Books, &c., it was resolved, at the last general meeting, to request the Association for Discourtenancing Vice to forward such applications as might be deemed expedient to the Board in London, who would dedicate a sum of one thousand pounds

REMEMBRANCE, No. 36.

to the purpose of meeting and answering such application. For an account of the Dublin Society our readers are referred to the extracts from their last Report, which are inserted in this Number.

### *Warwickshire District Committee.*

AT a special meeting of the members of the Society, holden in the vestry room of St. Mary's, Warwick, the 13th day of Nov. 1821.

C. MILLS, Esq. M.P. in the Chair.

It was resolved unanimously,

1st.—That this meeting has the greatest satisfaction in noticing the liberality of the

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inhabitants of Warwick, in raising a handsome sum, already amounting to upwards of 60*l.* for the purpose of promoting among themselves the objects of the Society, by establishing a Lending Library, and obtaining a deposit of the Society's books, and that it heartily concurs in their wish that a district committee should be formed in Warwick.

2nd.—That it is desirable that Warwick, as the county town, should become the centre of a certain district, and it is in consequence determined that such district shall comprehend the borough of Warwick generally, and the neighbouring villages; and that a district committee be now formed, consisting of all the members of the Society in that district or neighbourhood who may be pleased to attend, together with all subscribing members to its funds who shall contribute the amount of 10*s.* 6*d.* or upwards.

3rd.—That such district committee be considered as immediately connected with the committee already established at Stratford, but that its funds be kept distinct.

4th.—That each subscriber to the district fund, be entitled to receive annually books from the depository to the value of four times his subscription, or to recommend poor persons who shall be supplied with such books to the same amount.

5th.—That 50*l.* be expended in the purchase of a library for Warwick, and that a further sum of at least 30*l.* be laid out in procuring books for a deposit, and that such books be entrusted to the care of Mr. Boudier, till a suitable place be decided upon for the library and depository, and an arrangement made for the necessary attendance.

Mr. Mills having left the chair, the very cordial thanks of the meeting were voted to him for his kind and zealous efforts to promote the business of the day.

JOHN BOUDIER, Secretary.

Donations and subscriptions to the amount of 70*l.* have been already received, from the inhabitants of Warwick, and 30*l.* was subscribed at the above meeting.

#### *Colombo District Committee.*

Proceedings of a Special Meeting of the Colombo District Committee of the above Society, called by direction of the President, his Honor the Lieutenant Governor, at the request of the Lord Bishop of Calcutta, and held at the King's House on Wednesday, 23d May, 1821.

The President having intimated to the Committee the purpose of their meeting, the Bishop entered upon a very luminous

and satisfactory statement of the general objects of the Society, and took a cursory view of its proceedings since its foundation in the year 1699. His Lordship observed that, though it had never made a great noise or display in the world, it had all along been silently and effectively promoting the cause of Religion both at home and abroad: at home, by the formation of schools, and the distribution of useful books; and abroad, by translations into foreign languages, and the support of Christian missions, particularly in the southern part of the continent of India; and more recently, by its Committees established in every part of this Diocese. After this statement, which we regret our inability to give more in detail, the following Resolutions were unanimously passed.

1. Resolved—That experience has strongly proved the usefulness of the system upon which the Society for promoting Christian Knowledge is founded, and that a wider extension of the system, particularly in Ceylon, would be highly beneficial to the cause of Christianity.

2. Resolved, therefore, that it is essential that the Committee do adhere in all respects to the standing Rules and Orders of the Society.

3. Resolved, that the quarterly Meetings of this Committee be held at the King's House on the third of January, April, July, and October.

4. Resolved, that members of the District Committee be such Gentlemen as have been recommended according to the Society's prescribed form, and elected by ballot; each member to pay a benefaction of twelve Rix-dollars on admission, and the same sum annually, in advance, the latter being due at Christmas.

5. Resolved, that a Select Committee be formed, consisting of the President and other members, including the Secretary, any four of whom may be competent to act; and that they meet on the second of every month at the King's House to receive applications for books, to consider in what way the designs of the Society may be best promoted, and to recommend such measures as may be approved by them, to the next quarterly meeting of the general Committee.

6. Resolved, that members may of right purchase annually to the amount of their subscription, and moreover to any farther amount with the sanction of the Select Committee, or even have books gratuitously without any limitation, subject to the same sanction.

7. Resolved, that all persons shall be permitted to subscribe (though not mem-

bers of the Society) and shall be allowed to purchase books to the amount of their subscription; the Select Committee being empowered to object, when they apprehend that the views of the subscribers are incompatible with the objects of the Society.

8. Resolved, that the meetings of the General and Select Committees commence and terminate with the devotions prescribed by the Society.

9. Resolved, that printed forms of recommendation be sent to every member throughout the Island, with a request that he will use them in recommending new members, as any fit opportunity may offer.

10. Resolved, that it be an especial object of the Committee to take care that the poorer members of the Church of England throughout Ceylon, and especially the soldiers of his Majesty's regiments be constantly supplied with Prayer-Books; and that Bibles, Prayer-Books, and other books be supplied to poor persons of any religious denomination who are well recommended as likely to make a proper use of them.

11. Resolved, that whereas the Society for promoting Christian Knowledge has upon its list a very large collection of approved tracts upon every subject connected with the doctrines and duties of Christianity, the education and religious instruction of youth, and the evidences of our Holy Religion, many of which are especially applicable to the exigencies of this Island, it is highly expedient that this Committee do henceforward direct its attention to this department of the Society's designs; and that a subscription be raised among its members and others, as a separate fund, to defray the expence of translating into Singalese or Malabar such of those tracts as the Bishop of the Diocese, or the Select Committee, shall recommend as adapted to that purpose.

At this stage of the proceedings, the Bishop observing that the Committee appeared to be most favourably disposed to the proposition of translating the Society's tracts into the native languages of the Island, intimated his intention of recommending to the Society at home to send out a printing press to the Committee at Colombo, for their temporary use at least, until the new College at Calcutta should be enabled to supply all such Singalese or Malabar tracts as the Committee might require.

His Lordship at the same time desired it might be entered on the minutes of this day's proceedings that he gives to the Committee the three hundred pounds sterling, liberally granted to him by his Majesty on each visit to the Island, for "funding, or contributing to, institutions for the advancement of religious instruction;" and desires that this sum may be applied to the general purposes of the printing department of the Committee. The Bishop further subscribed the sum of 300 Rix-dollars to the same fund.

After which, upon the motion of the Lieutenant Governor, seconded by Sir Harding Giffard, it was

12. Resolved, that the Lord Bishop of Calcutta be requested to accept the cordial thanks of this Committee for the very valuable information he has been pleased to communicate, respecting the advantages to be derived from forwarding the objects of this Society: for the great zeal he has manifested in furtherance of these objects, and for the very splendid and liberal assistance he has so generously contributed. And that his Lordship be requested to communicate a copy of his excellent address delivered this day, in order to its more general diffusion.

Signed by order of the Committee,  
CHAS. J. LYON, Secretary.

### *National Society.*

A handsome compliment has been recently paid to this Society, through the medium of its respected officer, the Rev. Mr. Johnson, superintendant of the National Society's Central School, at Baldwin's Gardens. This gentleman has received a letter from the Russian Ambassador, informing him that his Imperial Majesty had been pleased to command that a diamond ring should be offered to Mr. Johnson, in his name, as a mark of his Majesty's satisfaction for his exertions in favour of the four students who were sent to England in the year 1817, for the purpose of studying the system of education adopted at the National Central School.

# CHURCH BUILDING SOCIETY.

*A Table shewing the Grants which have been made by the SOCIETY for promoting the Enlargement and Building of CHURCHES and CHAPELS, from MARCH, 1821, to NOVEMBER, 1821, inclusive, and the additional Accommodation which has been thereby obtained.*

(Continued from No. 27, Vol. III, p. 181.)

Place.	Diocese.	Addit. Accom.	Sum Granted.	Additional Accommodation, how produced.
Ruddington .....	York.	394	£500	Enlarging Church.
Blagdon (additional).....	B.&W.		200	Enlarging Church.
Winnecote .....	L.&C.	358	200	Enlarging Church.
Radford (additional).....	York.		100	Enlarging Church.
Heworth, Parish of Yarrow....	Durh.	800	400	Rebs. and Enlarg. Chapel.
St. Peter's, Notting. (additional)	York.	105	300	Enlarging Gallery.
Stretford .....	Chester	295	500	Rebs. and Enlarg. Chapel.
Firbeck .....	York.	114	120	Rebs. and Enlarg. Church.
Widcombe .....	B.&W.	680	500	Rebs. and Enlarg. Church.
Wombridge .....	L. & C.	300	270	Enlarging Church.
Allendale .....	York.	401	125	Building Chapel.
Deal, St. George's Chapel .....	Cant.	201	400	Altering Pewing.
Wrexham .....	St. Asa.	1550	200	Building Galleries.
Moreton .....	St. Asa.	47	50	Enlarging Chapel.
Aberford .....	York.	300	150	Enlarging Church.
Walsall (additional).....	Chester		500	Enlarging Church.
Rochester .....	L. & C.	330	250	Enlarging Church.
Peppard .....	Oxford	100	100	Enlarging Church.
Larfe End (additional).....	L. & C.		200	Enlarging Chapel.
St. Thomas's, Exeter .....	Exeter.	300	200	Enlarging Church.
Jesus Chapel, St. Mary Extra, } Southampton .....	Winton	222	100	Enlarging Chapel.
Kingsbury .....	L. & C.	150	100	Altering Pewing.
Bryhar, Scilly Isles .....	Exeter.	94	250	Rebs. and Enlarg. Church.
Fishborne .....	Chich.	46	50	Enlarging Church.
Oaze .....	Chich.	220	150	Enlarging Church.
Fazeley .....	L. & C.	100	60	Building Gallery.
St. Agnes, Scilly .....	Exeter.	80	50	{ Altering Pewing and building Gallery.
Petworth .....	Chich.	200	70	{ Altering Pewing and building Gallery.
Bishop Wearmouth .....	Durh.	800	500	Building Chapel.
St. Giles's, Reading .....	Sarum.	710	500	Enlarging Church.
South Newton .....	Sarum.	54	50	New Pewing Church.
Turnbridge (second grant) .....	Roch.	70	100	Enlarging Chancel.
Worth .....	Chich.	120	50	Altering Pewing.
Atherstone .....	L. & C.	300	200	Building Galleries.
Hemel Hempstead (second grant)	Lincoln	70	50	Building Galleries.
Rawden .....	York.	350	500	Enlarging Chapel.
St. Mary's, Nottingham .....	York.	300	500	{ Enclosing vacant part of Church.
Hestow .....	Lond.	279	250	{ Altering Pewing and building Gallery.
Slaughtenford .....	Sarum.	125	100	Rebuilding Church.
Clare .....	Norw.	450	100	Building Gallery.
Daypool .....	York.	814	500	Rebs. and Enlarg. Church.
Gildersome .....	York.	143	200	Building Gallery.
Nunney (additional).....	B.&W.	80	50	Enlarging Church.
Manningtree (additional).....	Lond.	85	100	Building a second Gallery
Eccleston .....	Chester	40	30	Enlarg. Accom. in Church.
Lund .....	Chester	42	50	Enlarg. by Rebs. Chapel.
Sowe .....	L. & C.	181	100	Enlarg. Accom. in Church.

Total 12,392 £10,025

	Donations.		Ann. Sub.	
	£.	s. d.	£.	s.
Total amount of Contributions to this Day .....	59,763	6 10	621	5
Total amount of Grants to this Day .....	46,167	0 0		

Total number of Applications to this Day ..... 350  
 Total number of Grants to this Day ..... 189

The whole additional Accommodation obtained is for 57,174 Persons.  
 Of which Number, the Free-Sittings are for 42,154 Persons.

November 22nd, 1821.

	Donations.		Ann. Sub.	
	£.	s.	£.	s.
T. Roworth, Esq. ....	10	10	2	2
T. C. Reeve, Esq. ....	21	0		
W. Ward, Esq. ....	21	0		
Mrs. Lang .....	100	0		
C. Baker, Esq. ....	10	10		
Rev. Dr. Lloyd .....			2	2
Rev. P. Aubertin .....	5	5		
G. S. ....	50	0		
Clergyman's Daughter .....			5	5
Mrs. F. Salisbury .....	25	0		
M. A. C. ....	20	0		
Miss H. Magan .....	10	0		
Rev. J. Bissett. ....			2	2
Rev. J. Croft .....	10	10		
Rev. E. Rowden .....	21	0		
A. B. ....	50	0		

The above is a list of Subscriptions from the last insertion to the present day.

*Extracts from a General Report of the Dublin Association, incorporated for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion.*

THE Association for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion, commenced on the 9th of October, 1792, consisting of Three persons only. The motives of their associating they declare in their first Resolution, as follows :

“RESOLVED,—That the rapid progress which infidelity and immorality are making throughout the Kingdom, calls loudly on every individual, both of the Clergy and Laity, who has at heart the welfare of his country, or the honour of God, to exert all his powers to stem the baneful torrent; but as many may be disheartened by considering the impotence of *separate* attempts to discountenance vice, and promote the cause of religion and piety, it appears to us advisable to ASSOCIATE for that purpose.”

In regulating the mode of extending their Association, and pursuing their plans, its founders displayed a caution and wisdom which have been productive of the happiest effects : Warmly attached to the Established Church, from their conviction

of its pre-eminent fitness to preserve scriptural truth, to cherish rational piety, and to inculcate the practice of virtue, they determined on adhering to that Church as a regulating principle of their Association, and in all their proceedings they aimed chiefly, though not exclusively, at the moral and religious improvement of those within the pale of that Church; and proposed, as their primary object, to make the members of the Church of Ireland competently acquainted with the principles of the Faith which they profess, and the obligations by which they are bound to conform their practice to those principles: but they did not confine their efforts to this object alone; but studied, as far as was consistent with this leading pursuit, to communicate instruction and promote virtuous conduct amongst all sorts and conditions of men.

In order to secure the steady pursuit of these objects, it was necessary to take the best precautions in their power, that the Members hereafter to be admitted should be animated by a similar spirit; they could not therefore act like other Institutions, pursuing only some fixed charitable object, and admitting indiscriminately all who would subscribe to that object, without seeking any other recommendation than their solvency; they therefore adopted the mode of admission by ballot, as the

best mode of guarding against that fluctuation and inconsistency, to which a mixed and changing multitude, actuated by no fixed principle, is ever subject.

The Society thus formed, after Eight years' experience of its usefulness, was incorporated by Act of Parliament, on the First of August, 1800; and has ever since continued to enjoy the confidence of the public, and the approbation and support of Government. The strong and increasing conviction of the utility of this Association, felt by the clergy and the laity of the Established Church in Ireland, is abundantly testified by the rapid increase of the numbers and rank of its Members.

The Association, which in 1792, was set on foot by THREE humble individuals, consisted in 1800, of FOUR HUNDRED AND NINETY, included among whom were the Lord Lieutenant, (now its constant President) all the Archbishops, Twelve Bishops, and THREE HUNDRED AND SEVENTY EIGHT Clergymen. And now, in 1820, it contains ONE THOUSAND THREE HUNDRED AND TWENTY individuals, amongst whom are the Lord Lieutenant, all the Archbishops and Bishops, and ONE THOUSAND Clergymen; and its measures are supported by the exertions of Diocesan Committees, established in ELEVEN Dioceses, headed and directed by their respective Bishops. It is also doing no more than justice to this Association to observe; that in 1792, when it was formed, no Society existed in Ireland for promoting the great moral and religious objects to which it directed its attention, except a Society for spreading religious Books amongst the Poor, which included many of the most distinguished individuals at the head of the Church and the Bar, who were unable, from the incessant and pressing calls of their professional and public duties, to devote their time, or personal labour, to a detailed prosecution of that object, and who were not assisted by any persons who could supply that defect.

The individuals of that Society gradually united themselves with our Association, very soon after it was formed; and the Society itself, as a distinct body, ceased to exist, its objects being adopted and effectively pursued by our Association.

Thus this Association has the merit of having been the first to put into the hands of the poor man in Ireland, the inestimable treasure of the Word of God, and of endeavouring to carry into effect, the truly patriotic and pious wish of our late revered King, "That every cottage in his dominions, containing an inhabitant, who could read, should be furnished with a

Bible." But our Association still preserves in this, as in every other measure it employs, its peculiar characteristic of its subordination and subservience to the Established Church; and, while with one hand it offers the Bible to its Members, at a reduced price, which may enable them to confer this sacred gift, wherever they find any persons disposed to receive it with gratitude, and employ it with seriousness; with the other hand offers the Prayer Book of the Church of England to all its Members, and calls on them to give this also to every poor individual of the Established Church, not yet possessed of it, that they may become fully acquainted with the treasures of piety which this truly inestimable volume contains.

Thus also our Association, besides distributing the Scriptures, distributes these catechetical and explanatory Tracts which expound and impress the Doctrines and Liturgy of the Church of England, and lead the young mind to see and acknowledge the scriptural purity of its tenets, the simplicity and significance of its rites, and the apostolic origin of its ecclesiastical polity.

The activity and effect with which this Association has pursued the important objects now enumerated, will be felt when it is known, that it has distributed more than 57,000 Bibles, 164,000 Testaments, and 96,000 Prayer Books; and that it has also distributed more than 993,000 Tracts, many of which have for their object to explain the Church of England Catechism, and Sacraments, the Rite of Confirmation, the origin and observation of its Festivals, and the Scriptural Proofs of its discriminating doctrines. Surely then here is a strong claim to the protection and assistance of all who know and value the Church of England as the firmest support of scriptural truth, rational devotion, and steady sound morality, which adorns the christian world.

Another truly christian and most important object which this Association pursues, is that of the education of youth, which it has endeavoured to promote by two leading measures—Catechetical Examinations and the establishment of Day Schools. The former it alone pursues; and, on the entire subject of education, it is but justice to this Association to observe, that it seems to have been the first great instrument in the hands of Providence to awaken the attention of the public in Ireland to this important object.

With this Association originated the idea of a House of Reform for the young criminal poor, and since that time THREE

Penitential, connected with the House of Industry, have been instituted, and are now supported by the Government.

With it also originated the first accurate and extensive enquiry into the state of Education amongst the poor of Ireland. In the year 1799 a Committee of Education was formed, which applied to the Bishops to call on the Clergy of the several Dioceses to make a close investigation into the state of Education in their respective parishes, and to communicate the result, with their own observations, in reply to certain queries proposed by the Committee; these returns were gradually obtained, and the result communicated to the public in several Reports successively published by the Association. Thus the deplorable want of Education, particularly of moral and religious Education amongst the poor of Ireland, was distinctly developed, the attention of the public directed to this subject; and perhaps this greatly contributed to awaken that active zeal which the benevolent and pious have recently exhibited in their exertions to remedy this crying evil. In the Association certainly this zeal was decidedly awakened, and it ever since has laboured to promote religious Education, first by extending Catechetical Examinations, and next by the multiplication of Parochial Day Schools for the poor.

And first as to the Catechetical Examinations.—It is sufficient here to observe that this great object is pursued by the Association, and by the Association alone; however other Societies therefore may multiply the establishments or the expedients for educating the poor of Ireland, they in no degree supersede the utility or interfere with the exertions of the Association in this, its best directed, and most effective, labour of love. All other institutions or expedients recently adopted are designed for the general population of the country, excluding all particular attention to the Members of the Established Church. The Catechetical Examinations conducted by this Association, form the only public and general mode any where adopted with reference to that numerous and respectable class of children, both of the poor and the rich, whose parents profess the Established Religion. And what invaluable good is thus produced will appear when it is considered, that in the last thirteen years more than 55,000 Children have answered at the Examinations, and above 12,000 Premiums have been adjudged, and in conferring these Premiums the Association has distributed amongst this multitude of young persons 3,720 Bibles,

5,541 Prayer Books, 876 Testaments, besides numerous copies of *The Whole Duty of Man*, *Nelson on the Fasts and Festivals of the Church of England*, *Bishop Porteus's Lectures on the Gospel of St. Matthew*, *Secker's Lectures on the Catholicism*, and various other works by the most approved authors: exhibiting the evidences of Revelation with such brevity and clearness as was best calculated for their young minds, expounding the doctrines of the Established Church in the most plain and rational manner, and confirming them by scriptural authority; or illustrating the beauty and recommending the practice of piety and virtue, by the history and example of those who have adorned the doctrine of God their Saviour, by exhibiting its efficacy in their conduct, and the history of whose lives so strongly attracts the attention of the young and susceptible mind, and impresses so deeply on their hearts the principles of religion and morality.

The next leading measure for extending religious education, adopted by the Association, was that of forming Day Schools in those parts of Ireland where the want of them was so strongly felt, that the neighbouring gentry were willing to supply at least two-thirds of the expence of their erection, and to contribute materially to their support. It is sufficient to remark here that the Association in this, as in every other part of its proceedings, has preserved its adherence to the principles of the Established Church, and its care to diffuse the knowledge of these principles amongst those who belong to its communion. Hence it was provided that amidst the variety of applications a preference should be given to the establishment of Parochial Schools, where none had previously existed, or to the improvement of those already founded.

That in all cases, the application, if it did not originate with the officiating Clergyman of the parish, should however be sanctioned by his approbation, and that the School founded or assisted by the Association should be placed under his superintendence and controul; that the **MASTERS and Teachers shall ALWAYS BE MEMBERS OF THE ESTABLISHED CHURCH**, and that the Children within the pale of that Church, attending the School, should be regularly and diligently instructed in its Catechism and Doctrines; that they should read the Sacred Scriptures in the authorised Version; that their progress in religious knowledge should be examined and attested by the Clergyman under whose superintendence the School was placed,



and without whose approving Certificate the stipulated salary or gratuity was not to be paid, and that the emulation of the children in the pursuit of religious knowledge should be encouraged, and their proficiency ascertained by annual Catechetical Examinations.

The entire of this system adopted by the Association, stands distinguished from every other which has been formed for the education of the poor of Ireland. It therefore seems of high importance to the interests of the Established Religion that its exertions for this object should be liberally assisted both by parliamentary and private aid.

In truth every man who is acquainted with the state of Ireland must know, that, not only in a moral, but a political point of view, the great utility of such establishments as educate the poor of Ireland, which adhere to the Church of England, is most undeniable. Experience has proved that in times of peril and dismay, this portion of the Irish population has been found the surest link for holding Ireland united with the rest of the Empire, and it is evident that until a great moral and religious change shall have taken place in this country, the best security for that union must continue to depend on that Body of established Churchmen, all whose principles, habits, and feelings, bind them to Government. It is in cherishing, in training, in enlightening that most trustworthy and yet greatly exposed part of the Irish populace, that the Association employs its principal labours. The attention of the Parochial Clergy is most constant and praiseworthy, and as they universally approve the measures of the Association, and apply to it *for aid* to assist them in their exertions for the moral and religious instruction of the lower classes, particularly of that portion which continues within the pale of the Establishment, surely the Association should be enabled to afford them *that aid*. Nothing short of what the Association has been doing in union with the efforts of the Clergy is sufficient, and nothing that they both can do, will be more than sufficient to preserve the lower classes of the Established Church from being either brutalized by vice and ignorance, bewildered by religious eccentricity, or drawn back by surrounding example and proselyting zeal, into that Pègion whose popular strength in Ireland has at least no need of addition.

But while the Association has directed its peculiar attention to that class of the Irish population which most naturally claims and most indispensably requires it, it has been most anxious to extend the bene-

fits of enlightened education and moral improvement to every class. Every possible precaution has been taken to render their Schools attractive and beneficial to Roman Catholics and Protestant Dissenters, as well as to the Members of the Established Church. All interference with their religious principles, all attempts at proselytism have been carefully and honestly avoided, and that this disposition has been distinctly seen and felt, by those whose improvement it was intended to promote, will fully appear from this remarkable fact, that of the entire number of Children attending their Schools in the last half yearly Returns, the number of Protestant Children was 2800, that of the Roman Catholic 2600, so that it has been truly asserted, in the last Sermon, which was preached before the Association, "That our Schools have been opened to children of every religious persuasion, and care so effectually taken to avoid all interference with the peculiar tenets of each, that I will venture, (says the Reverend Preacher) to assert, that there has not even a complaint been made of such interference having been attempted."

Another most important measure adopted by the Association for exciting throughout the entire country, amongst all the serious and pious, but especially amongst the friends of the Established Church, a zealous co-operation in all its plans, and securing every where that local and individual exertion, without which all theoretical and general schemes are vain and useless, was the establishment of Diocesan Committees, under the direction of the Archbishop, or Bishop in each See, whose example and influence would probably unite the entire body of the Clergy, and the most respectable of the Laity in every district, in a regular, continued, and effective prosecution of those great objects for which the Association labours. The success of this plan, though but a short time tried, and not yet universally carried into effect, has been most important and beneficial. To this is due, in a great measure, the rapid multiplication of Catechetical Examinations in every part of Ireland.

From the preceding statement one inference follows, which strongly tends to encourage the exertions of the Association, and the co-operation of the public: it is, that the measures the Association has adopted, are in a *state of progress*, which it only requires more general co-operation and more liberal assistance to increase, until they become adequate to the moral

and religious exigencies of the country, and productive of the most extensive and beneficial results; while it is equally certain, that wherever that co-operation has become less active, or that assistance been withheld, the efforts of the Association have been necessarily checked and retarded. Thus it has appeared, that since the establishment of the Diocesan Committees has increased the numbers of the Clergy and Laity resident in the country, active in executing the plan of Catechetical Examinations; these have been so multiplied, as in the last year to be double of any preceding, above 10,000 children have been examined; how very great must have been the increased numbers of the Children engaged in the preparatory course of instruction? Thus also, with respect to Schools, from the first adoption of this plan in 1805, when THREE Schools only received salary, the number increased, in 1807, to FORTY-ONE, the highest number which the funds of the Association could at that time support.

From thence to the year 1819 inclusive, the number of Schools receiving aid increased from fifty-eight to one hundred and fourteen, being thus in that short space nearly doubled, and on the whole, one hundred and twenty Schools are at the present time assisted with salaries, and sixty school-houses have been built and endowed with an acre of land, or what in special circumstances was deemed an equivalent, and all furnished with School-masters such as could not be obtained by holding out less advantageous prospects. These Schools thus erected, and these Masters thus brought forward and settled, and endowed under the promise of the Association, possess a claim on the continued support of the Association and the public, which is indeed most powerful.

Still however, this salutary work can only be said to be partly begun. The Association are under engagements to give aid for building and salary to upwards of FIFTY Schools, as soon as the required conditions shall have been fulfilled by the parties who have applied, and applications are daily and rapidly coming in, so that above FORTY, proposing exactly to conform to the conditions prescribed by the Association, are at this moment unanswered, and cannot be favourably answered, except the liberality of Government and the public to the Association is proportionably increased.

That such liberal aid will, however, be extended, there surely cannot be any reasonable doubt; the preceding statement, grounded on undeniable facts, seems to shew clearly that this Associa-

tion has already increased, in the numbers and rank of its Members, in estimation with the public, and in the efficacy of its operations, to a degree far beyond what, from so small a beginning, could have been reasonably anticipated; a success which indicates that Providence has employed this Association as the instrument of effecting its gracious purposes of promoting the religious and moral improvement of this favoured Nation, and which may encourage the friends of piety and virtue to look forward to its future salutary influence as still more extensive and effective, if it shall hereafter continue to be supported with that zeal and liberality which the importance of its objects so eminently deserve.

### *Hibernian Bible Society.*

*Correspondence with his Grace the Lord Primate, and his Grace the Archbishop of Dublin.*

*Letter from his Grace the Lord Primate.*

Great George's Street,  
July 14, 1821.

Sir,—As I understand you are Secretary of the Hibernian Bible Society, I request you will have the goodness to inform the Society, that I wish to have my name withdrawn.

A friend to the circulation of the Scriptures, I have, for many years, given my countenance and support to the Hibernian Bible Society; and it is with much reluctance, and even pain, that I feel myself obliged to withdraw from it.

It would be useless to detail all the circumstances which have induced me to form this resolution. I cannot, however, forbear stating, that the constitution of the Society—as it appears to me—has been gradually changed since its original formation; and it is quite notorious, that, at its public meetings, speakers introduce topics which are not only irrelevant to the business of the Society, but, in some instances, utterly inconsistent with their avowed object of circulating the Bible without comment.

Those meetings consist of a number of persons whose religious opinions are at variance with each other, and each person has a right to express, without check or control, his own religious opinions in his own language. Under such circumstances, it is impossible to prevent observations being made which are injurious to the Established Church, and offensive to its members.

I cannot, therefore, consistently with  
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my sense of duty, any longer sanction the proceedings of the Society, or continue even its nominal Patron.

Being in a weak state of health, and overwhelmed with business, I need scarcely add, that I mean not to enter into any discussion on the subject.—I have the honour to be, your faithful servant,

(Signed) W. ARMAGH.

To Rev. Dr. Sadleir, Sec. of the  
Hibernian Bible Society.

*Letter from the Rev. Dr. Sadleir to  
his Grace the Lord Primate.*

Dublin, July 19, 1821.

My Lord,—I am directed by the Committee of the Hibernian Bible Society, to convey to your Grace their regret at the determination you have expressed to relinquish the office of Patron of their Society.

In compliance with your Grace's wish, that discussion should be avoided, the Committee will only state, that on the most mature deliberation, they are fully satisfied that no change has been introduced into the constitution of the Society since its original formation; and beg leave to add, that had your Grace been pleased to intimate the circumstances which made it apparent to you that such change had taken place, the Committee would on the present, as on a former occasion, have given the subject the most respectful consideration, and cheerfully and thankfully availed themselves of your suggestions. The Committee cannot conclude without expressing their further regret, that your Grace should conceive that at the public meetings of the Society, observations might be made injurious to the Established Church and offensive to its members, as they are perfectly conscious that nothing of this kind ever took place, nor from the arrangement of those meetings could possibly have occurred without instant animad-

version.—I have the honour to be, your Grace's most obedient servant,

(Signed) FRANCIS SADLEIR,  
Sec. to the Hibernian Bible Society.

To His Grace the Lord  
Primate, &c. &c. &c.

*Letter from His Grace the Archbishop of Dublin.*

Stephen's Green  
July 14, 1821.

Sir,—Having at my last visitation, publicly stated my objections to the proceedings of the Hibernian Bible Society, and my reasons for not any longer continuing a Member; it only remains for me to request that you will take the proper steps for withdrawing my name from the Society.—I have the honour to be, your obedient servant,

(Signed) J. G. DUBLIN.

To the Sec. of the Hiber-  
nian Bible Society.

*Letter from Rev. B. W. Matthias,  
to his Grace the Archbishop of  
Dublin.*

Dublin, July 19, 1821.

My Lord,—I am directed by the Committee of the Hibernian Bible Society, to express to your Grace their regret, for the loss of your Lordship's patronage, which they had so many years enjoyed. Not having heard or seen your Grace's charge, they cannot advert to the particular circumstances with which your Lordship is dissatisfied, but they are perfectly unconscious of any departure from the line of proceedings which had so long met your Grace's approbation.—I have the honour to be, &c. &c.

(Signed) B. W. MATHIAS.

To His Grace the Arch-  
bishop of Dublin.

## MISCELLANEOUS INTELLIGENCE.

### • ECCLESIASTICAL PREFERMENTS.

The rev. William Wilkinson, M.A. of Christ church, Oxford, appointed chaplain to the Earl of Athlone.

The rev. Joseph Fayrer, of Clare-hall, collated to the vicarage of St. Teath, in Cornwall, by the lord bishop of Exeter.

The rev. William Taylor, B.A. of Exeter College, Oxford, to the rectory of Litchborough, Northamptonshire.

The rev. R. Smith, chaplain to the duke of Devonshire, at Chatsworth, to the

valuable rectory of Stavely, in Derbyshire; patron, his grace.

The rev. T. Jones, to the vicarage of Llandan, Glamorganshire.

The rev. H. Pooley, to the vicarage of St. Newlyn, Cornwall.

The rev. John Billington, to the rectory of Kenardington, Kent.

The rev. Mr. Champney, to the living of Badsworth, near Pontefract.

The right hon. and rev. Walter Hutchinson, lord Aston, M.A. to the vicarage

of Tardebigg; patron, the earl of Plymouth.

The rev. Thomas Paddon, M.A. fellow of Gonville and Caius college, instituted to the vicarage and parochial church of Great Mattesshall, with the rectory or free chapel of Paisley, Norfolk, on the presentation of the masters and fellows of that society.

The rev. J. H. Rose, of Trinity college, Cambridge, presented by the archbishop of Canterbury, to the vicarage of Hordsham, vacated by the death of the rev. Mr. Jameson.

The rev. Henry Harrison, instituted to the rectory and parish church of Shimpling, in Norfolk, on the presentation of P. J. Harrison, esq. of Rickingham Inferior, Suffolk.

The rev. Valantine Ellis, rector of Barnardiston, in Suffolk, presented to the rectory of Walton, in the county of Buckingham, by the lord chancellor.

The rev. J. Stoddart, M.A. late fellow of Clare hall, elected head master of the free grammar school, at Bolton, in Lancashire, by the governors of that foundation.

The rev. George Harvey Vachell, B.A. of St. Peter's college, is appointed domestic chaplain to the marquis of Salisbury.

The rev. Thomas Pickthall, curate of Waltham abbey, Essex, presented by the lord bishop of London to the vicarage of Broxhourn, Herts.

The rev. Hugh H. Morgan, B.D. is appointed canon residentiary of Hereford cathedral.

The rev. Charles Taylor, to the vicarage of Madley and Tibberton annexed, vacant by the death of the late rev. Dr. Cope.

The rev. Thomas Knox, of Tunbridge, M.A. to hold the rectory of Runwell, with the rectory of Ramsden Crays, both vacated by the death of his father, the late rev. Dr. Knox.

The rev. T. Gretton, M.A. of Christ church, Oxford, elected one of the vicars choral of Hereford cathedral.

The rev. Joseph Burdett, to the rectory of Melmerby, Cumberland.

The rev. Denis Browne, vicar of Santry, in the diocese of Dublin, to be rector and vicar of the Union of Loughrea; patron, the earl of Clanricarde. His lordship has also appointed Mr. Browne his domestic chaplain.

The rev. James Jenkins, of Blaenavon, to the perpetual curacy of Capel Newydd.

The rev. H. Fardell, M.A. prebendary of Ely, to the rectory of Tydd St. Giles's,

Cambridgeshire; patron, the bishop of Ely.

The rev. Henry Comyn, to the vicarage of Monathan, otherwise Monaccan, Cornwall.

The rev. John Moore, archdeacon of Exeter, to a prebendal stall in the cathedral of Exeter.

The rev. Joseph Hodgkinson, M.A. of Brasenose college, presented to the vicarage of Leigh, Lancashire; patron, lord Lilford.

The rev. G. Gleig, curate of Baddlesmere, Kent, to the perpetual curacy of Ash; patron, the archbishop of Canterbury.

The rev. John Jenkyns, LL.B. vicar of Everceach, Somerset, inducted into the rectory of Horsmonden, on the presentation of the trustees of the will of Mrs. Marriott, deceased, vacant by the death of the rev. Henry Morland.

The rev. George Edward Kent, B.A. has been elected by the fellows to the mastership of the free grammar school, at Little Walsingham, vacant by the death of the rev. P. Peach.

The rev. Charles Craven of St. John's college, Cambridge, a wrangler of the year 1819, unanimously elected (out of sixteen candidates) to the head-mastership of the grammar school, at Aford, vacant by the death of the rev. William Thompson.

#### UNIVERSITY INTELLIGENCE.

OXFORD, October 27.—On Thursday last, the rev. William Gläster, M.A. scholar of University college, was elected a fellow of that society.

On Tuesday last the following degrees were conferred:

BACHELOR IN CIVIL LAW.—Francis Fearon, fellow of New college.

MASTERS OF ARTS.—John James Watson, Brasenose college; rev. Henry St. John, Wadham college; George Augustus Montgomery, Oriel college; Thomas Cozens Percival, student of Christ church; Richard William Kerby, Exeter college; and Charles Lyall, Exeter college.

BACHELOR OF ARTS.—William Harrison, of Christ church.

November 10.—On Saturday, November 3, the hon. Arthur Philip Perceval, and Simon Taylor, B.A. of Oriel college; Charles Douglas Beckford, B.A. of Brasenose college; the hon. John Duncan Blight, B.A. and Henry Duncomb, of Christ church, were elected fellows of All Souls college.

BACHELOR IN DIVINITY.—The rev. John Bul, student of Christ church.

**BACHELORS OF ARTS.**—Hugh Dyke Acland, esq. of St. Mary Hall, grand compounder; hon. John Duncan Bligh, Christ church; Edward Berkeley Portman, Christ church; and George Inge, Christ church.

Yesterday, the rev. George Robert Gleig, B.A. of Magdalen hall, was admitted master of arts.

At the chapel of Hartlebury castle, on Sunday last, being All Saints day, the following gentlemen were ordained:

**DEACONS.**—Henry Edward Steward, of Christ church, Oxford; and Poyntz Steward Ward, B.A. of Wadham college, Oxford.

**PRIESTS.**—Henry James Hastings, M.A. of Trinity college, Cambridge; William Henry Savigny, B.A. of Sidney college; John N. Harward, M.A. of Worcester college, Oxford; William Henry Morigridge, B.A. of Jesus college, Oxford; Edward Warren Canfield, B.A. of Queen's college, Oxford; and Edward Woodyatt, M.A. of Brasenose college.

November 17.—On Thursday last the following degrees were conferred.

**MASTERS OF ARTS.**—The rev. Henry Boucher, Wadham college; Robert Monro, Merton college; James Allgood, St. Mary's hall; rev. John Hobson, Magdalen hall; and the rev. Thomas Garbett, Jesus college.

**BACHELORS OF ARTS.**—Edward Bulter, esq. Oriel college, grand compounder; George Coates, esq. University college, grand compounder; Peter Davy Foulkes, Exeter college; John Warren Hayes, Wadham college; Humphrey Allen, Worcester college; William Tayler, Peter Short, Worcester college; William Birkitt, St. Edmund hall; William Astley Browne Cave, esq. Brasenose college; John Calvert, Oriel college; Robert William Bosanquet, Balliol college; Richard Temple, Balliol college; and John Besley, Balliol college.

On the 29th ult. Mr. Richard Norris, common-room man of Oriel college, was elected verger of this university, in the room of Mr. William Purdue, deceased.

November 24.—On the 14th instant, Mr. Owen Jenkins, of Jesus college, and yesterday Mr. Reece Howell, were elected scholars of that society.

**CAMBRIDGE, October 29.**—The rev. John Halliwell, M.A. fellow of Christ college, was on Wednesday last appointed pro proctor for the year ensuing.

The rev. Whitworth Russel, of St. John's college, was on the same day admitted master of arts.

November 2.—At a general ordination, holden by the lord bishop of Ely, the fol-

lowing gentlemen of this university were ordained:

**DEACON.**—Henry Michael Wagner, M.A. fellow of King's college; Henry Tasker, M.A. fellow of Pembroke hall; Charles Porter, B.A. fellow of Caius college; Edward Bishop Elliott, M.A. fellow of Trinity college; Charles French, Bromhead, M.A. fellow of Trinity college; Henry Hunter Hughes, M.A. fellow of St. John's college; and William Crawley Leach, B.A. fellow of Trinity college.

**PRIESTS.**—John Philips Higman, M.A. fellow of Trinity college; Mark Cantis, M.A. fellow of Emmanuel college; and Thomas Stafford, M.A. Jesus college.

November 9.—The rev. William French, D.D. master of Jesus college, was on Sunday last elected vice chancellor of this university for the year ensuing.

On Monday last, being the anniversary of the gunpowder-plot, a sermon was preached before the university, by the rev. the master of Jesus college, from John xviii. 38. "Pilate saith unto him, What is truth?" The Latin speech on the occasion was recited in the senate house by the rev. George Stevenson, fellow of Trinity college.

The following gentlemen were on Wednesday last admitted

**MASTERS OF ARTS.**—George William Tapps, esq. of Trinity college; rev. Thomas Robertson, St. John's college; rev. Barnard Hanbury, Jesus college; rev. Roger Heaketh Formby, Jesus college; and the rev. Henry Hubbard, Catherine hall.

November 16.—Dr. John Clarke Whitfield, organist of Hereford cathedral, and formerly organist of Trinity and St. John's colleges, was on Wednesday last, by a grace of the senate, elected professor of music in this university, in the room of the late Dr. Hague.

The subject of the Norrisian prize essay, for the present year, is *The internal Evidence of the Divine Origin of the Christian Religion*.

The Cambridge philosophical society held their first meeting, for the present term, on Monday last, when the very rev. Dr. Wood, master of St. John's college, and dean of Ely, took the chair as president. The meeting was very numerously attended. His royal highness the duke of Sussex was elected one of the vice patrons of the society. After electing many other new members, and receiving communications from various quarters, a paper was read by Mr. Oke, upon an uncommon malformation of the ureters, and its consequences.

The prize given annually by Trinity

college, to that junior bachelor of arts, who writes the best Essay on the Character and Conduct of William I<sup>st</sup>, has been this year adjudged to Mr. Charles Barker, son of the rev. Mr. Barker, of York.

November 23.—On Thursday, the 15th instant, Thomas Charles Geldart, M.A. of Trinity hall, youngest brother of the king's professor of civil law, and youngest son of the rev. Dr. Geldart, rector of Kirk Deighton, in the county of York, was elected fellow of Trinity hall, in the room of sir John William Compton, deceased, late judge of the vice-admiralty court, Barbadoes.

The lord bishop of Peterborough will hold an ordination, on Sunday, the 23rd of December, at the cathedral church of that city.

BERKSHIRE.—Died, at Reading, almost suddenly, in his 81st year, the rev. Thomas Arnold, formerly of Walworth.

CAMBRIDGESHIRE.—A neat marble tablet has been recently placed in Trinity church, Cambridge, to the memory of the late rev. Henry Martyn, B.D. fellow of St. John's college.

Died, at the rectory of Tyld, St. Giles's, Isle of Ely, in the 52nd year of his age, the rev. Timothy Matthews, eighteen years rector of that parish, and one of the magistrates for the county.

Died, after a short illness, in Christ college, Cambridge, the rev. Beaupré Philip Bell, M.A. fellow of that society, aged 25.

CUMBERLAND.—Died, in the 68th year of his age, the rev. D. Birkett, vicar of Leigh, curate of St. John's and St. Bridget's, Bickermet, and formerly of St. Bee's school.

GLoucestershire.—Died, the rev. Thomas Welles, D.D. vicar of Prestbury and Badgeworth, and perpetual curate of Shurdington, in this county.

HUNTINGDONSHIRE.—Died, at Molesworth, in the 85th year of his age, the rev. William Ellis, rector of that parish, and of Walton, Bucks. He was formerly fellow of King's college, Cambridge, and many years an active magistrate for this county.

KENT.—Died, in his 70th year, the rev. David Martin, curate of Eamchurch, in the Isle of Sheppey.

Died, the rev. W. T. Pattenson, rector of Frinsted, in this county.

LANCASHIRE.—Died, in his 68th year, the rev. Joshua Brookes, M.A. one of the chaplains of the collegiate church, Manchester, which situation he had filled during thirty-one years.

LINCOLNSHIRE.—The rev. William Smith, lately admitted into full orders at

Buckden palace, is appointed curate of Barnold-by-le-Beck, in addition to his other curacy of Riby, in this county. This is the first young man known to be promoted to the church out of the grammar school at Grimsby, which has been established there a great number of years.

NORFOLK.—Died, the rev. Paul Columbine, D.D. rector of Little Plumstead, with Witton and Brundale annexed, and perpetual curate of Hardley, all in this county. He had been sixty-four years the incumbent of Thurlton and Hardley, and was in the 92d year of his age.

NOTTINGHAMSHIRE.—Died, at Arnold, the rev. Thomas Bigsby, M.A. vicar of Beeston and Burton.

SOMERSETSHIRE.—Died, at Plaistreet house, near Taunton, aged 73, the rev. Dr. Ambrose, of Mount Ambrose, county of Dublin.

SUSSEX.—Died, the rev. William Jameson, rector of Clapham, and vicar of Horsham, both in Sussex, aged 78.

WARWICKSHIRE.—Died, at Knowle, the rev. Thomas Knight, second son of the rev. Thomas Blyth, of Knowle lodge, in this county, and member of Worcester college, Oxford.

Died, at Stratford upon Avon, the rev. James Davenport, jun. M.A. fellow of St. John's college, Oxford, and curate of Snitterfield.

WILTSHIRE.—Died, the rev. Mr. Wapshare, curate of St. Thomas, Salisbury, aged 38.

Died, at Pickwick, aged 86, the rev. James Pidding, fifty-eight years rector and patron of the freehold advowson of Yatton Keynell, near Chippenham.

YORKSHIRE.—Died, the rev. Walter Smith, curate of Almondbury, in this county, and master of the free grammar school in that town.

#### WALES.

Died, the rev. Mr. Evans, thirty-seven years curate of Llanfaethlu and Llanfwrog, Anglesey.

Died, at Swansea, aged 23, J. D. Thomas, esq. of Llycoen, Caermarthen, and of Jesus college, Oxford.

#### COLOMBO.

Extract from the Ceylon Gazette, May 26, 1821.

DURING the past week, the Lord Bishop of Calcutta has exercised several of the peculiar duties of his sacred office at Colombo. On Monday last, a second Confirmation was held, when a numerous body of English, Dutch, Portuguese, and Singalese offered itself for Confirmation.

On Tuesday the Fort Church, now called

St. Peter's, was consecrated. The ceremony began by the Lord Bishop receiving (from some of those who signed their names) the Petition of Consecration, at the principal entrance. The Bishop and the Clergy then retired to the vestry, and soon again made their appearance, the Bishop taking the lead, and his Lordship and the Clergy proceeded slowly along the body of the Church, reciting alternately the 24th Psalm. When the Bishop was arrived within the rails of the altar, the deeds of donation to Trustees of the Church and the burying ground on the South Esplanade being presented by the Chief Secretary on the part of the Government, his Lordship commenced the prayers of dedication and consecration, after which he handed to the Archdeacon, who acted as Chancellor, the decree of consecration, which he read aloud.

Morning prayers then commenced by the officiating Minister, but during the prayers and Communion service, the Bishop offered up occasional prayers. An excellent Sermon was then delivered by the Rev. Mr. Hawtayne, Chaplain to the Bishop, after which the Lord's Supper was administered. The Lieutenant Governor, the Chief Justice, and a numerous assemblage of ladies and gentlemen were present; and the Lieutenant Governor, and Commandant and others, afterwards

accompanied the Bishop to consecrate the burying-ground, on the South Esplanade.

At the Pettah Church, now called St. Paul's, similar proceedings took place; the Sermon was preached by the Rev. James Glenie, who happily introduced much matter applicable to that Church, and the inhabitants of the Pettah, and the other parts of his Sermon were of the best description.

The Lieutenant Governor was present throughout the whole, and the Church was literally full. The burying-ground round the Church being too confined, an additional burying-ground has been bestowed by the Lieutenant Governor, near the Wolfendal Church, which is to be consecrated on Tuesday next after Divine Service at St. Paul's.

Divine Service will, we understand, be in future performed every Sunday in St. Paul's Church, in three languages. The English who reside outside the Fort, and the numerous other inhabitants of Colombo understanding the English language, will thus have the opportunity on the Lord's day, to hear our admirable Liturgy read in English, and a Sermon preached in the same language, by a regular Minister of the united Church of England and Ireland.

It is expected that an ordination will take place to-morrow morning in the Fort Church, now called St. Peter's Church.

## MONTHLY LIST OF PUBLICATIONS.

Illustrations of Biblical Literature: exhibiting a View of the History and Fate of the Sacred Writings, from the earliest Period to the present Century; including Biographical Notices of Translators and other eminent Biblical Scholars. By the rev. James Townley, Author of *Biblical Anecdotes*. 3 vols. 8vo. 2l. 2s.

Lectures on the Book of Ecclesiastes. By Ralph Wardlaw, D.D. of Glasgow, 2 vols. 8vo. 18s.

A Charge, delivered to the Clergy of the Diocese of Llandaff, at the primary Visitation, in August, 1821. By William, Lord Bishop of Llandaff. 2s.

The Necessity of being in a State of Preparation for Death: a Sermon, preached in the Parish Church of Somersham, in the County of Huntingdon, on Tuesday, October 16, 1821, at the Funeral of the Rev. T. Wilson, M.A. perpetual Curate of Wilburton, and Curate of Colme and Piddle, in the same County. By the Rev. T. Bourdillon, M.A. Vicar of Fenstanton cum Hilton, Hunts, and formerly Fellow and Tutor of Trinity Hall, in the University of Cambridge. 1s.

Practical Sermons; selected from the Manuscripts of the Rev. Joseph Pickering, M.A. late Minister of Paddington, and formerly of Christ Church, Oxford. 2 vols. 8vo. 1l. 1s.

A Vindication of the Doctrine of Baptismal Regeneration, as understood by the United Church, against our modern Secretaries and Seceders; with Observations on the pernicious Tendency of their Tenets, and of their proselytising Zeal, and the Conduct to be expected from the Established Clergy at the present important Crisis. By an Aged Minister of the Gospel. 2s. 6d.

Illustrative Replies in the Form of Essays to the Questions proposed by the Right Rev. Herbert Marsh, Lord Bishop of Peterborough, to Candidates for Holy Orders; in which his Lordship's Interrogations on Redemption, Original Sin, Free Will, Justification, Everlasting Salvation, Predestination, Regeneration, Renovation, and the Holy Trinity, are shewn to be constructed from the Holy Scriptures and the Articles of the Church of England. 8vo. 6s. 6d.

## LITERARY INTELLIGENCE.

The Encyclopædia Metropolitana, which has been suspended in consequence of the Failure of its late Publisher, has fallen under the Management of new Proprietors, who will publish the fifth Part of that Work on the 1st of January, 1822; and Arrangements have at length been made, which leave no doubt whatever of its being for the future regularly continued.

The Rev. Joshua Marsden has nearly ready, for Publication, *Forest Musings*, or

*Delineations of Christian Experience in Verse*, to which are prefixed, *Sketches of the early Life of the Author*, in one small Volume, with a Portrait.

The Rev. Dr. Lloyd, Professor of Mathematics, Trinity College, Dublin, will shortly publish a Volume of Discourses, chiefly Doctrinal.

Mr. R. Bloomfield, Author of the *Farmer's Boy*, has in the Press, *The May-Day of the Muses*.

## POLITICAL RETROSPECT.

LITTLE or no alteration has taken place during the last year in the foreign relations of Great Britain, and the events which have occurred in other lands owe their importance either to the interest which those lands excite, or to the future and distant consequences which they are expected to involve.

Our nearest and most powerful neighbour, France, is going on quietly in the path which her government has chalked out, and seems to be daily less exposed to the danger of any sudden convulsion. The death of Napoleon Buonaparte has naturally tended to tranquillize the fears of the loyal; and to repress the expectations and hopes of the disaffected. His re-appearance in the country would at any time have exposed it to great risk, and in some particular conjunctures, might have unsettled every thing. Persons who had the greatest confidence in the fidelity and vigilance of his keepers, could not help feeling that there was a possibility of his escape, and that no man could tell what extraordinary actions he might still be permitted to perform. All this is now at an end.

The revolutionary party have been deprived of their sheet anchor, and the King congratulates his subjects upon the increasing tranquillity and welfare of his dominions. It is gratifying likewise to observe, that some leading characters among the French are exerting themselves in the cause of religion, and though we cannot feel quite satisfied with

respect to the soundness of their principles, or the practicability of their plans, any movement is preferable to that total stagnation and inactivity which indicates not merely the weakness but the death of the patient. The Protestants are endeavouring to institute societies for education and religious instruction in imitation of those that exist in Great Britain. But we fear the two cases are widely different. The people of France cannot learn to any purpose worth mentioning without discovering the errors and imposture of the Church of Rome, and how liable must they become in this sceptical age to confound the tainted limb with the sound and healthy body, and to reject the essentials, if not the name of the Christian faith, under the title of a genuine Reformation. The only chance that seems to exist of avoiding this rock, is the conversion of their rulers, under whose superintendence Christianity might be pruned of its incumbrances, without being reduced below the Scripture standard. But such an event is more to be desired than expected.

No other continental nation can boast of the same improvement in security and wealth as the French government. The German sovereigns are impeded by heavy debts and small revenues, from which the spirit of their people does not promise to deliver them. The Spaniards are visited by three successive calamities, a weak monarch, a de-



mocratical club, and an infectious fever. The Portuguese are, if possible, in a worse situation, for among them the revolutionary frenzy has pervaded all ranks, and they are rapidly sinking into a state of political childishness, which can only terminate in dissolution. They talk of putting an end to their commercial treaty with England, imagining no doubt that their rich and populous country affords a market for our manufactures, which it would ruin us to lose. If the consequence should happen to be that the Portuguese are deprived of our market for their wine, and that we become the manufacturers for their revolted colonies, their ingratitude will but experience the fate which it merits, and on the breaking out of the next war between them and the Spaniards the independence of their country will come to an end.

The contests that are carrying on in Greece and in Spanish South America, are the only events which remind us of that din of arms which once sounded so fearfully in our ears. The latter, according to every appearance, is hastening to a close. After a long period of desultory warfare, marauding chieftains, and starving armies, two men of genius, and we are assured of virtue, have risen to the highest command, Bolivar in the north, and San Martin in the south. The mother country is obviously incapable of coping with them; and we know not what better part can be taken by the friends of humanity than to wish that she should decline the contest. A country which she has misgoverned and plundered for three centuries, and which it is not now in her power

to improve, cannot be delivered too speedily from her yoke.

The Greek insurrection is in a very different state. It is impossible to think of that classic land overrun and oppressed by barbarous tyrants, the enemies of the Christian faith, and of the civilization of the world, without wishing that it was restored to its ancient freedom. But are its inhabitants capable of acquiring or maintaining it? Can they hope to succeed in the present contest without throwing themselves into the arms of Russia? And what effect would this produce but of a mere change of masters? If the Greeks were a moral and industrious people, jealous of their national dignity, accustomed to govern themselves, and not quite unprovided with military skill and experience, we should say, let them by all means try their strength. They may gain an important victory; and the Turkish Government is constantly on the brink of a revolution. Could they maintain a defensive war for a few years against the Sultan, as the Dutch did formerly against King Philip, and the Spaniards recently against Napoleon—assistance might then be given to them, not as subjects, but allies—and a fortunate concurrence of circumstances might secure their independence. Now, however, they appear destitute of all means of resistance. There are no symptoms of Russian interference in their favour—other powers will not from prudence go to war with Constantinople, and the Asiatic forces are assembling in prodigious numbers. We cannot look at these melancholy truths and be sanguine in our hopes of Grecian success.

#### NOTICE TO CORRESPONDENTS.

*Cler. Gloc., A. Norfolk Rector, 1st Dec., R. P., and Catholicus*, have been received, and are under consideration.

*Truth* mistakes the meaning of the sentence to which he alludes.

The Report of the *Chardstock* case shall appear.

*A Kentish Curate* shall appear.

*J. P.* contradicts the Articles of the Church of England.

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